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S.

STOW (JOHN) an eminent Engliſh antiquarian, was born in London about the year 1525; and very probably in Cornhill, ſince it is certain, that both his father and grandfather dwelt there, and were perſons of good ſubſtance and credit. There is no account of any circumſtances relating to his youth, except that he was bred to his father's buſineſs, which, there is reaſon to ſuppoſe, was that of a taylor. When he quitted Cornhill is uncertain; but in 1549, we find him dwelling within Aldgate, from whence he afterwards removed to Lime-ſtreet ward, where he continued till his death. He began early to apply himſelf to the ſtudy of the hiſtory and antiquities of England, even ſo as to neglect his calling, and hurt his circumſtances. It was about the year 1560, that he conceived thoughts of compiling an Engliſh chronicle; and he ſpent the remaining part of a long life, in collecting ſuch things relating to this kingdom, as he eſteemed worthy to be tranſmitted to poſterity. He had purſued theſe ſtudies ſome time, and had acquired a name by his ſkill in them, when perceiving how little profit he was likely to gain from his in-

Strype's Life of Stow, prefixed to Stow's Survey of London, printed in 1720.

duſtry, he was upon the point of deſerting them, in order to apply himſelf more diligently to the buſineſs of his profeſſion; and the expenſiveneſs of purchaſing manuſcripts was an additional motive to this reſolution. But dr. Matthew Parker, archbiſhop of Canterbury, who was an excellent antiquarian, and a generous encourager of thoſe ſtudies, perſuaded him to continue his purſuits, and aſſiſted him during his life by ſeveral benefactions.

The firſt work which he publiſhed was, A ſummary of the chronicles of England, from the coming in of Brute unto his own time. He began this work at the deſire of the lord Robert Dudley, afterwards earl of Leiceſter; and the occaſion of it was this: in the year 1562, mr. Stow, in his ſearch after curious and uncommon tracts, met with an ingenious one written by Edmund Dudley, his lordſhip's grandfather, during his impriſonment in the Tower, intitled, The tree of the commonwealth, which he dedicated to king Henry VIII. though it never came to his majeſty's hand. Mr. Stow kept the original himſelf, and tranſcribed a fair copy of it, which he preſented to lord Dudley, who upon this requeſted him to draw up ſome work of the ſame nature. Our antiquarian therefore collected this ſummary, and dedicated it to his lordſhip: it was reprinted in 1573, 8vo, with additions. This ſame year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen; being a chronicle of Britain, and the kings and queens of that kingdom, printed and reprinted by Raphael Hollinſhead, and going commonly under his name. The laſt and largeſt edition of that work in 1587, contains many conſiderable additions by mr. Stow; indeed the main part of the continuation of that hiſtory from 1573, to 1587. In 1598, he publiſhed his Survey of London, containing the original, antiquity, increaſe, modern eſtate, and deſcription of that city, in 4to. This uſeful and valuable work has been reprinted ſeveral times, with additions and improvements by the author, and after his death by others; and in 1720, the fifth and laſt edition was publiſhed in two volumes folio, by mr. Strype, with the author's life, and additions by himſelf. In 1600, mr. Stow ſet forth his Flores hiſtoriarum; that is, his annals of this kingdom from the time of the ancient Britons

See art. EDMUND DUDLEY.

tons to his own. This work was nothing elſe but his ſummary greatly inlarged, which he dedicated to archbiſhop Whitgift. It was reprinted five years after with additions; but even in this improved ſtate it was no more, than an abridgement of a much larger hiſtory of this nation, which he had been above forty years collecting out of a multitude of ancient authors, regiſters, chronicles, lives, and records of cities and towns; and which he intended now to have publiſhed, if the printer, probably fearing the ſucceſs of it, after the late appearance of ſo large a chronicle as that of Holinſhead, had not choſe rather to undertake this abſtract of mr. Stow's work.

Towards the latter end of his life, finding himſelf reduced to narrow circumſtances, for his purſuits had been rather expenſive than profitable to him, he addreſſed the lord mayor and aldermen, that, in conſideration of his ſervices to the city, and in order to aſſiſt him in farther deſigns, they would grant him two freedoms of the city: and ſome years after, he preſented another petition to them, ſetting forth, that he was of the age of threeſcore and four; that he had for the ſpace of almoſt thirty years laſt paſt, ſet forth divers works to them, and that he therefore prayed them to beſtow on him a yearly penſion, whereby he might reap ſomewhat towards his great charges. Whether theſe applications had any ſucceſs is not known; nor do we find that he received any reward from the city, equal to the extraordinary pains he had taken for its glory, unleſs we reckon for ſuch his being appointed the feed-chronicler of it: yet no great ſalary could be annexed to this place, ſince he was obliged to requeſt a brief from king James I. to collect the charitable benevolence of well-diſpoſed people for his relief. What the city contributed upon this occaſion may be eſtimated from what was collected from the pariſhioners of St. Mary Woolnoth, which was no more than ſeven ſhillings and ſix-pence. He died of a ſtone-cholic the 5th of April 1605, and was interred in the church of St. Andrew Underſhaft, where a decent monument was erected to him by his widow; from which it appears, that he was then in his 80th year. His perſon and temper are thus deſcribed by mr. Edmund Howes, who knew him very well: "He was

" tall of ſtature, lean of body and face; his eyes ſmall and " chryſtalline; of a pleaſant and chearful countenance; his " ſight and memory very good; and he retained the true " uſe of all his ſenſes to the day of his death. He had an " excellent memory; was very ſober, mild, and courteous " to any that required his inſtructions. He always proteſted " never to have written any thing either for envy, fear, or " favour, nor to ſeek his own private gain or vain-glory; " and, that his own pains and care was to write truth."

As to his literary character, he was an unwearied reader of all Engliſh hiſtory, whether printed or in manuſcript; and a ſeacher into records, regiſters, journals, original charters, inſtruments, &c. Nor was he contented with a mere peruſal of theſe things, but was ambitious of poſſeſſing them as a great treaſure; and by the time he was forty years of age, he had raiſed a conſiderable library of ſuch. His ſtudy was ſtored, not only with ancient authors, but likewiſe with original charters, regiſters, and chronicles of particular places. He had the greater opportunity of enriching himſelf with theſe things, as he lived ſhortly after the diſſolution of the monaſteries, when they were diſperſed and ſcattered abroad into divers hands out of thoſe repoſitories. It was his cuſtom to tranſcribe all ſuch old and uſeful books, as he could not obtain or purchaſe; thus he copied ſix volumes of collections for his own uſe, which he afterwards ſold to mr. Camden, who gave him for them an annuity of eight pounds for life. He was a true antiquarian, ſince he was not ſatisfied with reports, nor with the credit of what he found in print, but had recourſe to the originals: and he made uſe of his own legs, for he could never ride, travelling on foot to many cathedrals and churches, where ancient records and charters were, to read them. With regard to his religion, he was at firſt in all probability a favourer of popery; for in 1568, the ſtate had a jealouſy of him, which occaſioned an order of council to dr. Grindal, biſhop of London, to cauſe his library to be ſearched for ſuperſtitious books, of which ſort ſeveral were found there. And it is very likely, that his known inclination that way might be the ground of other troubles, which he underwent either in the eccleſiaſtical commiſſion, or in the ſtar-chamber: for it

is certain, that about the year 1570, he was accuſed, though falſely, as appeared upon trial, before the eccleſiaſtical commiſſioners, upon no leſs than a hundred and forty odd articles. Papiſt or proteſtant, he was an honeſt and generous man, unſpotted in his life, and uſeful in his generation.

To conclude, is it not a little extraordinary, that Stow, our moſt famous antiquarian, and Speed, our moſt famous hiſtorian, ſhould both have been taylors?

STRABO, an excellent writer of antiquity, who died at the beginning of the emperor Tiberius's reign, and has left us a very valuable work, in ſeventeen books, De rebus geographicis. His family was ancient and noble, and originally of Choſſus, a city of Creta; but he was born at Amaſia, a town of Pontus. The greateſt care was taken of his education; for, as we learn from himſelf, there was not a ſchool in Aſia, whoſe maſter had any reputation, that he was not ſent to. He was ſent to Nyſa when he was very young, to learn rhetoric and grammar, and afterwards applied himſelf to philoſophy, and heard the maſters of the ſeveral ſects. Xylander, his Latin tranſlator, ſuppoſes him to have embraced the Peripatetic doctrines and diſcipline; but this, as the learned Caſaubon and others have obſerved, is expreſsly againſt ſeveral declarations of his own, which ſhew him plainly enough to have been a Stoic. Ancient authors have ſaid ſo little about him, that we know ſcarcely any circumſtances of his life, but what we learn from himſelf. He mentions his own travels into ſeveral parts of the world, into Egypt, Aſia, Greece, Italy, Sardinia, and other iſlands: he ſays, that he went from Armenia weſtward, till he came to that part of Hetruria, which is over againſt Sardinia; and ſouthward, from the Euxine ſea to the extremities of Æthiopia. He did not go ſo far as Germany, on which account it is leſs to be wondered, if he has not deſcribed the countries this way with his uſual clearneſs and accuracy: Cluver ſays, that he has not; yet others have commended even this part of his geography. He mentions ſeveral of his contemporaries, and ſeveral facts, which ſhew him to have lived in the reigns of Auguſtus and Tiberius; but the year of his death is not known.

Fabric. Bibl. Græc. tom. i. and Strabonis vita ab J. Caſaubono prefix. edit. Strabon. Amſt. 1707.

Antiq. Germ. l. iii. c. 1.

His books of geography are indeed a very precious remain of antiquity. The two firſt are employed in ſhewing, that the ſtudy of geography is not only worthy of, but even neceſſary to a philoſopher; the third deſcribes Spain; the fourth Gaul, and the Britannic iſles; the fifth and ſixth Italy, and the adjacent iſles; the ſeventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Cherſoneſus and Epirus; the eighth, ninth, and tenth Greece, with the neighbouring iſles; the four following Aſia within Mount Taurus; the fifteenth and ſixteenth Aſia without Taurus, India, Perſia, Syria, Arabia; and the ſeventeenth Egypt, Æthiopia, Carthage, and other places of Africa. It has been uſual to conſult this work, juſt as we ſhould conſult a geographical dictionary; but it richly deſerves a continued and attentive reading, not on account of its geographical knowledge only, but for many philoſophic remarks and hiſtorical relations, that are to be found in it: for Strabo was a man of great thought and judgment, as well as reading and travelling; and therefore did not content himſelf with barely noting the names and ſituations of places, but very frequently explains the cuſtoms, manners, policy, and religion of particular nations, and alſo takes occaſion to ſpeak of their famous men.

Strabo's work was publiſhed with a Latin verſion by Xylander, and notes by Iſaac Caſaubon, at Paris 1620, in folio; but the beſt edition is that of Amſterdam in 1707, in two volumes folio, by the learned Theodore Janſonius ab Almelooveen, with the intire notes of Xylander, Caſaubon, Meurſius, Cluver, Holſtenius, Salmaſius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is ſubjoined the Chreſtomathiæ, or epitome of Strabo, which, according to mr. Dodwell, who has written a very elaborate and learned diſſertation about it, was made by ſome at preſent unknown perſon between the years of Chriſt 676 and 996. It has been found of ſome uſe, not only in helping to correct the original, but in ſupplying in ſome meaſure the defect in the ſeventh book. Mr. Dodwell's diſſertation is prefixed to this edition. Strabo compoſed other works, of which we can only deplore the loſs, as we may with the juſteſt reaſon.

STRADA

STRADA (FAMIANUS) a very ingenious and learned jeſuit, was born at Rome the latter end of the ſixteenth century; and taught rhetoric there, in a public manner, for fifteen years. He wrote ſeveral pieces upon the art of oratory, and publiſhed ſome orations, probably with a view of illuſtrating by example, what he had inculcated by precept. But his Proluſiones academicæ, and his Hiſtoria de bello Belgico, are the works which raiſed his reputation, and have preſerved his memory. His Hiſtory of the war of Flanders was publiſhed at Rome, the firſt decad in 1640, the ſecond in 1647, the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin, as all allow; but its merit in other reſpects has been variouſly determined. Scioppius attacked it in his manner, in a book intitled, Infamia Famiani: but Scioppius was a man of great malice and paſſion, as well as great parts and learning, which make his cenſures of any thing little regarded, even where they may happen to be well grounded and true. Bentivoglio, in his Memoirs, affirms, that Strada's hiſtory is fitter for a college, than a court, becauſe he has meddled ſo much with war and politics, neither of which he underſtood any thing of. The jeſuit Rapin, ſpeaking of the vicioufneſs of a compound and multiform ſtyle in hiſtory, ſays, "this was the fault of "Strada, who, by the beauty of his imagination, and the "great variety of his reading, has mixed ſuch different "characters and manners: but ſuch a mixture, as he ſhews "in his way of writing, how agreeable ſoever it may be "thought, loſes much of perfection." The late lord Bolingbroke, in his Letters upon hiſtory, has been very ſevere upon Strada: he calls him "a Rheton," and ſays, "that one page of Tacitus outweighs whole pages of him. "I ſingle him out," adds his lordſhip, "among the mo-"derns, becauſe he had the fooliſh preſumption to cenſure "Tacitus, and to write hiſtory himſelf."

Reflex. ſur la hiſt.

Letter V.

His Proluſiones academicæ ſhew great ingenuity, and a maſterly ſkill in claſſical literature; that proluſion eſpecially in which he introduces Lucan, Lucretius, Claudian, Ovid, Statius, and Virgil, each of them verſifying according to his own ſtrain. They have been often printed, and, as they

are

are full of things relating to polite literature, are agreeable enough to read, ſave that they are written, like his hiſtory, a little too rhetorically.

We know not the year of Strada's birth, or of his death.

STREATER (mr. ROBERT) an Engliſh painter, was born in the year 1624, and being a perſon of great induſtry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in hiſtory, architecture, and perſpective; and ſhewed himſelf a great maſter by the truth of his outlines, and ſkill in foreſhortning his figures. He was alſo excellent in landſcape and ſtill-life; and there is ſome fruit of his painting, yet to be ſeen, which is of the higheſt Italian guſto, both for pencilling, judgment, and compoſition. It is ſaid, that he was the greateſt and moſt univerſal painter England ever bred, which is ſuppoſed to have been owing in ſome meaſure to his reading; for he was reputed a very good hiſtorian. He had a very good collection of Italian books, drawings, and prints, after the beſt maſters. Upon the reſtoration of Charles II. he was made his majeſty's ſerjeant-painter; for that king was a lover of painting and painters, as well as his father. He became violently afflicted with the ſtone, and reſolved to be cut; which the king hearing of, and having a great kindneſs for him, ſent on purpoſe to France for a ſurgeon, who came and performed the operation, which, however, Streater did not long ſurvive. He died in 1680, at fifty-ſix years of age, having ſpent his life in great eſteem and reputation. His principal works were, at the Theatre at Oxford, ſome cielings at Whitehall, now burnt, the battle of the giants with the gods, at ſir Robert's Clayton's, the pictures of Moſes and Aaron at St. Michael's church in Cornhill, &c. &c.

Wood's Faſti Oxon. vol. ii.—Birch's Life of Tillotſon, p. 328, 1752, in 8vo.

STRYPE (JOHN) an Engliſh compiler of lives and memoirs, was deſcended from a German family, and born at London; but it is not mentioned in what year. He was educated at Catharine-Hall in Cambridge, and took a maſter of arts degree; to which he was alſo admitted at Oxford the 11th of July 1671. He was at firſt rector of Theydon-

Boys in Eſſex, which he was collated to in July 1669, and reſigned in February following for the vicarage of Low-Layton in the ſame county. In 1684, he diſtinguiſhed himſelf as an editor of the ſecond volume of dr. John Lightfoot's works; and in 1694, he publiſhed The memorials of archbiſhop Cranmer, wherein the hiſtory of the church, and the reformation of it during his primacy, are greatly illuſtrated, &c. dedicated to archbiſhop Tillotſon. He compiled a great number of works in the ſame way; and dr. Birch tells us, that "his fi-"delity and induſtry will always give a value to his nume-"rous writings, however deſtitute of the graces and even "uniformity of ſtyle, and the art of connecting facts."

Beſides his living he had a conſiderable fine cure, given him by archbiſhop Tenniſon; and was lecturer of Hackney near London, where he died at the houſe of mr. Harris an apothecary, who had married his grand-daughter, on the 13th of December 1737. He lived to an uncommon age, having enjoyed his vicarage near ſixty-eight years. He kept an exact diary of his own life, which contains many curious circumſtances, relating to the literary hiſtory of his times, as it is eaſy to conceive, he being engaged in a frequent correſpondence by letters with archbiſhop Wake, the biſhops Burnet, Nicholſon, Atterbury, and other eminent perſons. Dr. Birch ſays, he has ſeen it.

STUBBE (HENRY) an Engliſh writer of uncommon parts and learning, and eſpecially noted in his own times, was born at Partney, near Spilſbye in Lincolnſhire, the 28th of February 1631. His father was a miniſter, and lived at Spilſbye; but being Anabaptiſtically inclined, and forced to leave it, he went with his wife and children into Ireland. Upon the breaking out of the rebellion there in 1641, the mother fled with her ſon Henry into England, and landing at Liverpool, trudged it on foot from thence to London. There ſhe got a comfortable ſubſiſtence by her needle, and ſent her ſon Henry, being then ten years of age, to Weſtminſter-ſchool, where dr. Buſby was ſo ſtruck with the ſurpriſing parts of the boy, that he ſhewed him more than ordinary favour, and recommended him to the notice of ſir Henry Vane, junior, who one day came accidentally into the

Wood's Athen. Oxon. vol. i. p. 560, &c. edit. 1721.

the ſchool. Sir Henry took a fancy to him, frequently relieved him with money, and gave him the liberty of reſorting to his houſe, "to fill that belly," ſays Stubbe, "which "otherwiſe had no ſuſtenance, but what one penny could "purchaſe for his dinner, and which had no breakfaſt, ex-"cept he got it by making ſome body's exerciſe." He ſays this in the preface to his Epiſtolary diſcourſe concerning phlebotomy; from whence many other particulars of his life, mentioned by mr. Wood, and here recorded, are alſo to be found. Soon after ſir Henry got him to be a king's ſcholar; and his maſter at the ſame time gave him money to buy books, cloaths, and his teaching for nothing, on account of the wonderful progreſs he made.

In 1649, he was elected ſtudent of Chriſt-Church in Oxford, where, ſhewing himſelf too forward, pragmatical, and conceited, he was, as mr. Wood relates, often kicked and beaten. However, through the intereſt of his patron, he was certainly of no ſmall conſequence; for the oath called The engagement, being framed by the parliament that ſame year, was ſome time after ſent down to the univerſity by him; and he procured ſome to be turned out, and others to be ſpared, according as affection or diſaffection influenced him. While he continued under-graduate, it was uſual with him to diſcourſe in the public ſchools very fluently in the Greek tongue, which conveys no ſmall idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and ſerved in the parliament army there from 1653, to 1655: then he returned to Oxford, and took a maſter's degree in 1656; and, at the motion of dr. Owen, was in 1657, made ſecond-keeper under dr. Barlow, of the Bodleian library. He made great uſe and advantage of this poſt for the furtherance of his ſtudies, and held it till 1659, when he was removed from it, as well as from his place of ſtudent of Chriſt-Church, having publiſhed the ſame year, A vindication of his patron ſir Henry Vane; An eſſay on the good old cauſe; and a piece intitled, Light ſhining out of darkneſs, with an apology for the Quakers, in which he reflected upon the clergy and the univerſities.

After his ejection he retired to Stratford upon Avon in Warwickſhire, in order to practice phyſic, which he had ſtudied

ſtudied ſome years; and upon the reſtoration applied to dr. Morley, ſoon biſhop of Wincheſter, for protection in his retirement. He aſſured him of an inviolable paſſive obedience, which was all he could or would pay, till the covenant was renounced; and, upon the re-eſtabliſhment of epiſcopacy, received confirmation from the hands of his dioceſan. In 1661, he went to Jamaica, being honoured with the title of his majeſty's phyſician for that iſland; but the climate not agreeing with him, he returned and ſettled at Stratford. Afterwards he removed to Warwick, where he gained very conſiderable practice, as likewiſe at Bath, which he frequented in the ſummer ſeaſon. He did not however apply ſo cloſely to the buſineſs of his profeſſion, as to neglect every thing elſe; on the contrary, he was ever attentive to the tranſactions of the literary world, and was often himſelf a principal party concerned. Before the reſtoration, he had joined mr. Hobbes, with whom he was intimately acquainted, againſt dr. Wallis, and other mathematicians; and had publiſhed a very ſmart piece or two in that controverſy, in which he was looked upon as mr. Hobbes's ſecond. After the reſtoration, he was engaged in a controverſy with ſome members of the royal ſociety, or rather with the royal ſociety itſelf; in which, far from being a ſecond, he was now a principal, and indeed alone.

The royal ſociety had from its firſt inſtitution alarmed the zeal of the admirers of the old philoſophy, who affected to repreſent the views of many of its members to be the deſtruction, not only of true learning, but even of religion itſelf. This gave occaſion to dr. Sprat's Hiſtory of the royal ſociety, in 1667, and to a diſcourſe by mr. Glanvill in 1668, under the title of Plus ultra, or, the progreſs and advancement of knowledge ſince the days of Ariſtotle, in an account of ſome of the moſt remarkable late improvements of practical uſeful learning, to encourage philoſophical endeavours. Mr. Stubbe attacked both theſe works with great warmth and ſeverity, yet with prodigious ſmartneſs and learning, in a 4to volume, thus intitled, Legends no hiſtories, or, a ſpecimen of ſome animadverſions upon the hiſtory of the royal ſociety; together with the Plus ultra of mr. Glanvill, reduced to a Non plus, 1670. In this book he

he charges the members of the royal ſociety, with intentions to bring contempt upon ancient and ſolid learning, eſpecially the Ariſtotelian philoſophy, to undermine the univerſities, to deſtroy the eſtabliſhed religion, and even to introduce popery. This laid the foundation of a controverſy, which was carried on with great heat, and much ill language, for ſome time; and mr. Stubbe wrote ſeveral pieces to ſupport his allegations. He was encouraged in this affair by dr. Fell, who, it ſeems, was no admirer of the royal ſociety; and he made himſelf ſo obnoxious to that body, that, as he himſelf informs us, "they threatened to write his "life."

Reply to a letter written to Henry Stubbe, in defence of the Hiſtory of the royal ſociety, p. 32.

The writings of mr. Stubbe, though his life (as will be ſeen) was no long one, were extremely numerous, and upon various ſubjects. Thoſe which he publiſhed before the reſtoration, were againſt monarchy, miniſters, univerſities, churches, and every thing which was dear to the royaliſts; yet he did this more to pleaſe and ſerve his friend and patron ſir Henry Vane, than out of principle or attachment to a party: and when his antagoniſts inſulted him for changing his tone afterwards, he made no ſcruple at all to confeſs it: "My "youth," ſays he, "and other circumſtances, incapacitated "me from rendering him any great ſervices; but all that "I did, and all that I wrote, had no other aim: nor do I "care, how much any man can inodiate my former wri-"tings, ſo long as they were ſubſervient to him." The truth is, and all, ſays mr. Wood, who knew him in Oxford, knew this of him for certain, that he was no frequenter of conventicles, no taker of the covenant, or engagement, no contractor of acquaintance with notorious ſectaries; that he neither enriched or otherwiſe advanced himſelf during the late troubles, or ſhared the common odium, and dangers, or proſperity of his benefactor. On this account he eaſily made his peace with the royaliſts, after the reſtoration: yet not, as it ſhould ſeem, without ſome overt-acts on his part. Thus, for inſtance, beſides conforming intirely to the church of England, he wrote a ſmall piece againſt Harrington's Oceana, in the year 1660; which, in the preface to The good old cauſe, printed in 1659, he had extolled, as if, ſays mr. Wood, "it were the pattern in the mount." By theſe means

Preface to Epiſtolary diſcourſe concerning phlebotomy.

means he made amends for all the offence he had given: "I have at length," says he, "removed all the umbrages I "ever lay under; I have joined myself to the church of "England, not only upon account of its being publicly "imposed (which in things indifferent is no small consi- "deration, as I learned from the Scottish transactions at "Perth) but because it is the least defining, and conse- "quently the most comprehensive and fitting to be na- "tional." Preface to Epistolary discourse, &c.

After a life of almost perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivances or designs of his enemies, although his impetuous and furious zeal hurried him to say, that they often put him in fear of his life. Being at Bath in the summer season, he had a call from thence to a patient at Bristol; and whether because it was desired, or from the excessive heat of the weather, he set out in the evening, and went a by-way. Mr. Wood says, that "his "head was then intoxicated with bibbing, but more with "talking, and snuffing of powder;" which however it was, he was drowned in passing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up next morning, and the day after buried in the great church at Bath; when his old antagonist Glanvill, who was the rector, preached his funeral sermon; but, as it is natural to imagine, without saying any great matters of him. Soon after a physician of that place made the following epitaph on him; which, though never put over him, deserves to be recorded, "Memoriæ sacrum. Post varios casus est "magna rerum discrimina, tandem hic quiescunt mortali- "tatis exuviæ Henrici Stubbe, medici Warwicensis, quon- "dam ex æde Christi Oxonienſis, rei medicæ, historicæ, "ac mathematicæ peritissimi, judicii vivi, & librorum he- "luonis: qui, quum multa scripserat, & plures sanaverat, "aliorum saluti sedulo prospiciens, propriam neglexit, "Obiit aquis frigidis suffocatus, 12 die Julii, A. D. 1676."

Mr. Wood was contemporary with mr. Stubbe at Oxford, and has given him this character: that "he was a person "of most admirable parts, and had a most prodigious me- "mory; was the most noted Latinist and Grecian of his "age;

" age; was a ſingular mathematician, and thoroughly read " in all political matters, councils, eccleſiaſtical and profane " hiſtories; had a voluble tongue, and ſeldom heſitated " either in public diſputes or common diſcourſe; had a " voice big and magiſterial, and a mind equal to it; was of " an high generous nature, ſcorned money and riches, and " the adorers of them; was accounted a very good phyſi- " cian, and excellent in the things belonging to that pro- " feſſion, as botany, anatomy, and chymiſtry. Yet with " all theſe noble accompliſhments, he was extremely raſh " and imprudent, and even wanted common diſcretion. He " was a very bold man, uttered any thing that came into " his mind, not only among his companions, but in public " coffee-houſes, of which he was a great frequenter; and " would often ſpeak freely of perſons, then preſent, for " which he uſed to be threatened with kicking and beating. " He had a hot and reſtleſs head, his hair being carrot- " coloured, and was ever ready to undergo any enterpriſe, " which was the chief reaſon that macerated his body al- " moſt to a ſkeleton. He was alſo a perſon of no fixed " principles; and whether he believed thoſe things which " every good Chriſtian doth, is not for me to reſolve. Had " he been endowed with common ſobriety and diſcretion, " and not have made himſelf and his learning mercenary and " cheap to every ordinary and ignorant fellow, he would " have been admired by all, and might have picked and " choſed his preferment: but all theſe things being want- " ing, he became a ridicule, and undervalued by ſober and " knowing ſcholars, and others too."—Mr. Wood has not expreſſed himſelf clearly enough to let us know, whether the " carrot-coloured hair" of mr. Stubbe was the cauſe, or the conſequence of his " hot and reſtleſs head;" but if he meant the latter, then it is probable, that he conſidered theſe red locks, as ſo many rays of heat iſſuing through the pores of the ſkull from a central fire, as it were, within.

Some other particulars, relating to mr. Stubbe, may be read in the account of the famous mr. Valentine Greatrakes, the Iriſh ſtroker; which, having been omitted in its proper place, ſhall be inſerted in an appendix.

STURMIUS

STURMIUS (JAMES) a German of great learning and excellent qualities, was of a noble family of Straſburg, and born there in the year 1489. He made himſelf illuſtrious by the ſervices he did his country; and diſcharged the moſt conſiderable poſts with the greateſt capacity and probity. He acquitted himſelf with the higheſt reputation of ſeveral deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Straſburg, to the erecting of a college, which was opened there ten years after, and to the Hiſtory of the reformation in Germany by Sleidan. This Sleidan thus teſtifies, in his preface to that excellent work: "Nothing becomes an hiſtory more, than truth and "candour; and I am ſure I have taken great pains, that no- "thing might be wanting to me in that reſpect: for I "have not advanced any thing upon ſlight grounds and "mere report, but have taken my materials from the re- "cords, which I have carefully collected, and which are of "undoubted authority. I received likewiſe the aſſiſtance "of that noble and excellent perſon, James Sturmius, who, "having been above thirty years engaged in public and "important affairs with the higheſt reputation, and having "generouſly honoured me with his friendſhip, frequently "cleared up my doubts, and put me into the right way; "and, at my requeſt before his laſt illneſs, read over the "greateſt part of the work, and made the neceſſary re- "marks upon it." He died at Straſburg October the 30th, 1553, after languiſhing of a fever for two months. Sleidan, who mentions this adds, that "he was a man of great pru- "dence and integrity, and the glory of the German nobi- "lity, on account of the excellent qualities of his mind, "and his diſtinguiſhed learning."

Melchior Adam, in vitis juriſconſult.—Bayle, Dict.

Hiſt. lib. xxv. ad ann. 1553.

Though he had a zeal for religion, yet he had been ſome years without receiving the communion; being ſcandalized, as well he might, at the diſputes which prevailed among the divines concerning theſe words, "This is my body."

STURMIUS (JOHN) the Cicero of Germany, if we may uſe the terms of Melchior Adam, was born at Sleida in Eifel, near Cologne, October the 1ſt, 1507. He was initi-

In vitis philoſoph.—Bayle, Dict.

ated in letters in his native country, with the ſons of count de Manderſcheid, whoſe receiver his father was, and afterwards ſtudied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he ſpent five years, three in learning, and two in teaching; and had for his fellow-ſtudents John Sleidan, Andrew Veſalius, and ſome others, who afterwards became very eminent men, and had a great eſteem for him. He ſet up a printing-preſs with Rudger Reſcius, profeſſor of the Greek tongue, and printed ſeveral Greek authors. He began with Homer, and ſoon after carried thoſe editions to Paris in 1529, where he made himſelf highly eſteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married alſo there, and kept a great number of boarders; but as he liked what were called the new opinions in religion, he was more than once in danger; which, undoubtedly, was the reaſon why he removed to Straſburg in 1537, in order to take poſſeſſion of the place offered him by the magiſtrates. The year following he opened a ſchool, which became famous, and by his means obtained of the emperor Maximilian II. the title of an univerſity in the year 1566. He was very well ſkilled in polite literature, wrote Latin with great purity, and underſtood the method of teaching; and it was owing to him, that the college of Straſburg, of which he was rector, became the moſt flouriſhing in all Germany. His talents were not confined to the ſchool; he was frequently intruſted with ſeveral deputations in Germany and foreign countries, and diſcharged theſe employments with great honour and diligence. He ſhewed extreme charity to the refugees on account of religion: he was not ſatisfied with labouring to aſſiſt them by his advice and recommendations, but he alſo run in debt, and impoveriſhed himſelf by his great hoſpitality towards them. His life was expoſed to many troubles, and eſpecially to the perſecutions of the Lutheran miniſters. He found at Straſburg a moderate Lutheraniſm, which he ſubmitted to without reluctance, though he was of Zuinglius's opinion. The Lutheran miniſters by degrees grew angry with thoſe who denied the real preſence: their violent ſermons diſpleaſed him; and it is ſaid, that he ſpent many years without being preſent at the public exerciſes of religion.

gion. He found himſelf preſſed very hard, and at length declared himſelf for Calviniſm, of which he was ſuſpected ſo early as the year 1561. He was deprived of his rectorſhip of the univerſity, and the Calviniſts were all turned out of their places.

He died the 3d of March 1589, aged eighty-one years and upwards. He had been thrice married, but left no children. Though he loſt his ſight ſome time before his death, yet he did not diſcontinue his labours for the public good. He publiſhed a great number of books.

SUCKLING (ſir JOHN) an Engliſh poet and dramatic writer, was ſon of ſir John Suckling, comptroller of the houſhold to king Charles I. and was born at Witham in Eſſex, in the year 1613. It is recorded as a remarkable thing, that his mother went till the eleventh month of him; however, the ſlowneſs of his birth was ſufficiently made up in the quickneſs, ſtrength, and pregnancy of his parts. He firſt diſcovered a ſtrange propenſity to languages, inſomuch that he is ſaid to have ſpoken Latin at five years of age, and to have writ it at nine. From this early foundation in language, he proceeded in the courſe of his ſtudy, and became accompliſhed in polite literature. He cultivated muſic and poetry, and excelled in both: for though he had a vivacity and ſprightlineſs in his nature, which would not ſuffer his attention to be long confined to any thing, yet he was made ample amends for this by ſtrength of genius and quickneſs of apprehenſion. When he was grown up, he travelled into foreign countries, where he made a collection of their virtues and accompliſhments, without any tincture of their vices and follies; only ſome thought he had a little too much of the French air, which, however, was perhaps rather natural, than acquired in him; the eaſineſs of his carriage and addreſs being ſuitable to the openneſs of his heart, and to that gaiety, wit, and gallantry, which were the characteriſtics of his nature. In the mean time he ſeems to have affected nothing more, than the character of a courtier and a fine gentlemen; which he ſo far attained, that he was allowed to have the peculiar happineſs of making every thing he did become him.

Life prefixed to his works. Langbaine's account of dramatic poets.

Winſtanley's Lives of the Engliſh poets.

Yet he was not ſo devoted to the muſes, or to the ſoftneſs and luxury of courts, not ſo much "the delight of the "court, and the darling of the muſes," as one ſays of him, as to be wholly a ſtranger to the camp. In his travels he made a campaign under the great Guſtavus Adolphus, where he was preſent at three battles, five ſieges, and ſeveral ſkirmiſhes; and if his valour was not ſo remarkable, ſays mr. Langbaine, in the beginning of our civil wars, yet his loyalty was exceedingly ſo: for after his return to his country, he raiſed a troop of horſe for the king's ſervice entirely at his own charge, and ſo richly and completely mounted, that it is ſaid to have ſtood him in 12000l. But theſe troops and their leader diſtinguiſhed themſelves only by their finery, for they did nothing for the king's ſervice, which ſir John laid very much to heart; and ſoon after this miſcarriage was ſeized with a fever, of which he died at twenty-eight years of age. The advantages of birth, perſon, education, parts, and fortune, with which this gentleman ſet out in the world, had raiſed the expectations of mankind to a prodigious height; and perhaps his dying ſo young was better for his fame, than if he had lived longer. He was a ſprightly wit, and a courtly writer, as Dryden ſomewhere calls him; but certainly not a great genius, as ſome have affected to repreſent him: a polite and eaſy verſifier, but not a poet. Mr. Lloyd in his Memoirs of him ſays, that "his poems are clean, ſprightly, "and natural, his diſcourſes full and convincing, his plays "well humoured and taking, his letters fragrant and ſparkling." He obſerves farther, that "his thoughts were "not ſo looſe as his expreſſions, nor his life ſo vain as his "thoughts; and at the ſame time allows for his youth and "ſanguine complexion, which he thinks a little more time "and experience would have rectified."

His works conſiſt of a few poems, a few letters, An account of religion by reaſon, a diſcourſe upon occaſion preſented to the earl of Dorſet, and four plays. There have been ſeveral editions of them; ſome under the title of Fragmenta aurea, or a collection of all the imcomparable pieces, written by ſir John Suckling; but that which we now make uſe of, carries the more moderate title of, The works of ſir John Suckling, containing his poems, letters, and plays,

Lond.

Lond. 1709, in 8vo. To this edition are prefixed, a print of the author, and memoirs of his life; from which we have made this ſhort extract.

SUETONIUS (CAIUS SUETONIUS TRANQUILLUS) an ancient hiſtorian, very excellent in the biographical way, was born a Roman about the beginning of the reign of Veſpaſian, as may be collected from his own words in the life of Nero. His father was a man of no great extraction, yet was preferred to the tribuneſhip of a legion, by the emperor Otho, whoſe ſide he took againſt Vitellius. Our hiſtorian ſpent his firſt years probably at Rome; for he tells us, that "he remembered, when he was a boy, to have ſeen an old "man inſpected in open court, and examined whether he "was circumciſed or not." When he was grown up, he betook himſelf to the bar; and the teſtimony of Pliny, which informs us that he did ſo, informs us at the ſame time, that he had not as yet freed himſelf from the ſuperſtitions of his times. "You write me word," ſays Pliny to him, "that "a dream has made you afraid of miſcarrying in your cauſe, "and you want me to procure you a delay of a few days. "There will be ſome difficulty in this, however I will cer-"tainly try; for dreams, as Homer ſays, proceed from Jove. "In the mean time," continues he, "you would do well "to conſider, whether your dreams are literally fulfilled, or "whether they come true only by contraries." There was a long and ſtrict friendſhip between theſe two writers, and it proved advantageous to Suetonius, for Pliny did him great ſervices. He procured him a tribune's office; and afterwards, upon his reſignation, tranſferred it to his kinſman, at Suetonius's requeſt. He obtained alſo for him the "jus "trium liberorum;" a favour ſeldom granted, and which Pliny had not obtained, if to his great intereſt at court, he had not joined an earneſt ſolicitation for it. He was then governor of Bithynia, under the empire of Trajan; and from thence wrote the following letter to that emperor. "I "have long ſince, Sir, taken into an intimacy with me "Suetonius Tranquillus, a man of great integrity, honour, "and learning, whoſe manners and ſtudies are the ſame "with my own; and the better I have known him, the

Sueton. in Neron. c. 57.

In Domit. c. 12.

Epiſt xvii. lib. i.

Epiſt xcvii. lib. x.

" more I have loved him. He has been but unhappy in his " marriage, and the privileges of thoſe, who have three " children, are upon ſeveral accounts neceſſary. He begs " through me therefore, that your bounty will ſupply, what " his ill fortune has denied him. I know, Sir, the high " value of the favour I aſk; but I am aſking of you, whoſe " indulgence to all my wiſhes I have long experienced. " How deſirous I am to obtain it, you will eaſily conclude, " from my applying to you at this diſtance; which I ſhould " not have done, if it had been a matter of more indifference " to me." Suetonius advanced himſelf conſiderably afterwards, for he was ſecretary to the emperor Adrian; but he loſt that place, for not paying a due reſpect to the empreſs. Spartian, who relates this affair, expreſſes himſelf thus: " Septicio claro præfect oprætorii, & Suetonio Tranquillo " epiſtolarum magiſtro, multiſque aliis, quod apud Sabinam " uxorem, injuſſu ejus, familiarius ſe tunc egerant, quam " reverentia domus aulicæ poſtulabat, ſucceſſores dedit." We quote this teſtimony from the original, to note the error of thoſe, who have concluded from it, that Suetonius's offence againſt the emperor was a love intrigue with his wife Sabina: whereas, the words do not ſuggeſt the leaſt idea of gallantry; but only imply, " that Suetonius, and ſome " others, were turned out of their places by the emperor, " for behaving, without his leave, with leſs ceremony to " the empreſs, than was conſiſtent with his own dignity and " that of his court." For, it ſeems, the emperor treated her with great contempt himſelf, on account of ſome very ill qualities ſhe had, and permitted others alſo to do ſo under certain limitations; which limitations, it is probable, theſe gentlemen exceeded.

In vita Adrian.

We know nothing more of Suetonius, than as he is a writer. He wrote many books, none of which are come down to us, except his Hiſtory of the firſt twelve emperors, and part of his Treatiſe concerning the illuſtrious grammarians and rhetoricians; for he applied himſelf much to the ſtudy of grammar and rhetoric, and many are of opinion that he taught them. Suidas aſcribes to him ſeveral works, which concern that profeſſion; and obſerves farther, that he wrote a book about the Grecian games, two upon the ſhews

ſhews of the Romans, two upon the laws and cuſtoms of Rome, one upon the life of Cicero, or upon his books De republica, a catalogue of the illuſtrious men of Rome, and the eight books ſtill extant of the Hiſtory of the emperors. Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Perſius, and Lucan, have uſually gone under his name, and been printed at the end of his works, though it is not abſolutely certain, that they are his. His Hiſtory of the emperors is an excellent work, and has always been admired by the beſt judges in polite literature. It is a continued ſeries of choice and curious facts, related ſuccinctly without digreſſions, reflections, and reaſonings. There is in it a character of ſincerity, which ſhews very plainly, that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, ſays Politian "has given us evident proofs of his diligence, veracity, and freedom. There is no room for any ſuſpicion of partiality or ill-will in his books; nothing is advanced out of favour, nor ſuppreſſed out of fear: the facts themſelves have engroſſed his whole attention, and he has conſulted truth in the firſt place." —He was ſo far from being influenced by any motives to detract from the truth, that, as Politian thinks, he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, becauſe he would not be tempted to ſpeak well or ill of any one, out of any other principle than the love of truth. Some have blamed him for being ſo particular in deſcribing the lewd actions and horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, as if he meant to teach the greateſt crimes, by his manner of relating them. But this, as Eraſmus obſerves, was all owing to his care and fidelity as an hiſtorian; which, as ſome body ſaid well enough, "made him write the lives of the Cæſars with the ſame freedom that they lived." And he is ſo far from blaming him, that he he thinks his hiſtory more particularly uſeful on that very account: "to be a curb," ſays he, "to wicked princes, who will not eaſily be at reſt, when they ſee the treatment they will have from impartial poſterity; and conſider, that their memory will hereafter be as execrable as that of Caligula and Nero is at this day." We muſt

In præf. ad Suet.

Eraſm. Epiſt. xvi. lib. 28.

Eraſm. præ ad Suetor &c.

not close our account of this historian without observing, that he speaks very disrespectfully of the Christians, calling them "genus hominum superstitionis novæ & maleficiæ; "a sort of people of a new and mischievous superstition:" but this must candidly be imputed to his ignorance, and want of better information concerning them and their doctrines.

In Neron. c. 16.

This author has been thought worthy of the attention and pains of critics of the first class, and been very well published more than once. The best editions are, Cum notis & numismatibus a Carolo Patin, Basil, 1675, 4to. Cum notis integris Isaaci Casauboni, Lævini Torrentii, Joannis Georgii Grævii, & selectis aliorum, Hagæ Comit. 1691, 4to. Cum notis variorum & Pitisci, 2 tom. L. Bat. 1692, 8vo. and Cum notis auctioribus, Leovard. 1714, 2 tom. 4to. in usum Delphini, Paris, 1684, 4to. and cum notis Burmanni, in two volumes 4to.

SUEUR (EUSTACHE LE) one of the best painters in his time, which the French nation had produced, was born at Paris in the year 1617, and studied the principles of his art under Simon Vouet, whom he infinitely surpassed. It is remarkable, that Le Sueur was never out of France, and yet he carried his art to the highest degree of perfection. His works shew a grand gusto of design, which was formed upon antiquity, and after the best Italian masters. He invented with ease, and his execution was always worthy of his designs. He was ingenious, discreet, and delicate in the choice of his objects. His attitudes are simple and noble; his expressions fine, singular, and very well adapted to the subject. His draperies are set after the gout of Raphael's last works. Whatever was the reason of it, he knew little of the local colours, or the claro obscuro: but he was so much master of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer, and had once relished that of the Venetian school; which he would certainly have imitated in his colouring, as he imitated the manner of the Roman school in his designing. For immediately after Vouet's death, he perceived that his master had led him out of the way; and by considering the antiques that were in France, and also the designs and prints of the best Italian masters, particularly Raphael,

Raphael, he contracted a more refined ſtyle and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean however to give any man pain; for he had great ſimplicity of manners, much candour, and exact probity. His principal works are at Paris, where he died the 30th of April 1655, at no more than thirty-eight years of age. The life of St. Bruno, in the cloiſter of the Carthuſians at Paris, is reckoned his maſter-piece; but it was defaced by ſome body who envied him.

SUIDAS, author of a Greek Lexicon, the beſt edition of which was publiſhed, with a Latin verſion and notes, by Ludovicus Kuſterus, at Cambridge 1705, in three volumes folio. Who Suidas was, or when he lived, are points of great uncertainty; no circumſtances of his life having been recorded either by himſelf, or any other writer. Politian, and ſome others, have been of opinion, that no ſuch perſon ever exiſted; but that Suidas was a real perſon, appears, not only from his name being found in all the manuſcripts of his Lexicon, but from his being often mentioned by Euſtathius in his Commentary upon Homer. The learned have differed in the ſame manner concerning the age of Suidas; ſome, as Grotius, ſuppoſing him to have lived under Conſtantinus, the ſon of Leo, emperor of the eaſt, who began to reign in 912; while others have brought him even lower than Euſtathius, who is known to have lived in 1180. Our learned Bentley has written thus concerning it: "As for "Suidas, he has brought down a point of chronology to "the death of the emperor Zimiſces, that is, to the year of "Chriſt 975: ſo that he ſeems to have writ his Lexicon "between that time, and the death of the ſucceeding em-"peror, which was in 1025." As to the Lexicon, it is nothing more than a compilation of matters from various authors, ſometimes made with judgment and diligence, and ſometimes without. Suidas often uſed bad copies, from whence it has happened, that he ſometimes gives his reader corrupt and ſpurious words, inſtead of thoſe that are pure and genuine. Sometimes he has mixed things of a different kind, and belonging to different authors, promiſcuouſly: and ſometimes he has brought examples to illuſtrate the ſignification

Præfat. Kuſter. ad Suidæ Lexicon.

Diſſertation upon Phalaris, p. 22.

nification of words, which are nothing to the purpoſe. Theſe imperfections however being allowed, his Lexicon is yet upon the whole a very uſeful book, and a kind of ſtore-houſe full of all ſorts of erudition. The grammarians by profeſſion have all prized it highly; and thoſe, who are not ſo, may find their advantage in it, ſince it not only gives an account of poets, orators, and hiſtorians, &c. but exhibits many excellent paſſages of ancient authors that are loſt.

This Lexicon of Suidas was firſt publiſhed at Milan 1499, in Greek only: it has ſince been printed with a Latin verſion; but the beſt edition, indeed the only good one, is that of Kuſter, mentioned above. Fabricius has given us a large alphabetical index of the authors mentioned and quoted by Suidas in this Lexicon.

Bibl. Græc. vol. ix.

Memoires de Sully.

SULLY (MAXIMILIAN DE BETHUNE, duke of) one of the ableſt and honeſteſt miniſters that France ever had, was deſcended from an ancient and illuſtrious houſe, and born the 13th of December 1560. He was, from his earlieſt youth, the ſervant and friend of Henry IV. who was juſt ſeven years older than he, being born at Pau in Bearn, the 13th of December 1553. He was bred in the opinions and doctrine of the reformed religion, and continued to the end of his life conſtant in the profeſſion of it; which fitted him more eſpecially for the important ſervices to which providence had deſigned him. Jane d'Albert, queen of Navarre, after the death of her huſband Anthony de Bourbon, which was occaſioned by a wound he received at the ſiege of Rouen, in the year 1562, returned to Bearn, where ſhe openly profeſſed Calviniſm. She ſent for her ſon Henry from the court of France to Pau in 1566, and put him under a Huguenot preceptor, who trained him up in the proteſtant religion. She declared herſelf the protectreſs of the proteſtants in 1569, and came to Rochelle, where ſhe devoted her ſon to the defence of the new religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was ſigned at St. Germains the 11th of Auguſt 1570. He then returned to Bearn, and made uſe of the quiet that was given him, to viſit his eſtates and his government of Guyenne; after

after which he came and ſettled in Rochelle, with the queen of Navarre his mother.

The advantages granted to the proteſtants by the peace of St. Germains, raiſed a ſuſpicion in the breaſts of their leaders, that the court of France did not mean them well; and in reality nothing elſe was intended by the peace, than to prepare for the moſt diſmal tragedy that ever was acted. The queen dowager Catharine de Medicis, and her ſon Charles IX. were now convinced, that the proteſtants were too powerful to be ſubdued by force: a reſolution was taken therefore, to extirpate them by ſtratagem and treachery. For this purpoſe queen Catharine and Charles diſſembled to the laſt degree; and, during the whole year 1571, talked of nothing but faithfully obſerving the treaties, of entering into a cloſer correſpondence with the proteſtants, and carefully preventing all occaſions of rekindling the war. To remove all poſſible ſuſpicion, the court of France propoſed a marriage between Charles IXth's ſiſter, and Henry prince of Bearn; and feigned at the ſame time, as if they would prepare a war againſt Spain, than which nothing could be more agreeable to Henry. Theſe things, enforced with great ſeeming frankneſs and ſincerity, entirely gained the queen of Navarre; who, though ſhe at firſt doubted, and continued irreſolute for ſome months, yet yielded about the end of the year 1571, and prepared for the journey to Paris, as was propoſed, in May 1572.

Still there were a thouſand circumſtances, which were ſufficient to render the ſincerity of theſe great promiſes ſuſpected; and it is certain, that many among the proteſtants did ſuſpect them to the very laſt. Sully's father was one of theſe, and conceived ſuch ſtrong apprehenſions, that when the report of the court of Navarre's journey to Paris firſt reached him, he could not give credit to it. Firmly perſuaded, that the preſent calm would be of ſhort continuance, he made haſte to take advantage of it, and prepared to ſhut himſelf up with his effects in Rochelle, when every one elſe talked of nothing but leaving it. The queen of Navarre informed him ſoon after more particularly of this deſign, and requeſted him to join her in her way to Vendome. He went, and took Sully, now in his twelfth year, along with him.

him. He found a general ſecurity at Vendome, and an air of ſatisfaction on every face; which, though he durſt not object to in public, yet he made remonſtrances to ſome of the chiefs in private. Theſe were looked upon as the effect of weakneſs and timidity; and ſo, not caring to ſeem wiſer than perſons of greater underſtandings, he ſuffered himſelf to be carried with the torrent. He went to Roſny, to put himſelf into a condition to appear at the magnificent court of France; but, before he went, preſented his ſon to the prince of Bearn, in the preſence of the queen his mother, with great ſolemnity and aſſurances of the moſt inviolable attachment. Sully did not return with his father to Roſny, but went to Paris in the queen of Navarre's train. He applied himſelf cloſely to his ſtudies, without neglecting to pay a proper court to the prince his maſter; and lived with a governor and a valet de chambre, in a part of Paris where almoſt all the colleges ſtood, and continued there till the bloody cataſtrophe, which happened ſoon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal ſervants met with from the king and queen; nor more obliging, than their treatment of them. The queen of Navarre died, and ſome hiſtorians make no doubt but ſhe was poiſoned; yet the whole court appeared ſenſibly affected, and went into deep mourning. In a word, it is not ſpeaking too ſeverely upon this conduct of Catharine de Medicis, and Charles IX. to call it an almoſt incredible prodigy of diſſimulation. Still many of the proteſtants, among whom was Sully's father, ſuſpected the deſigns of the court; and had ſuch convincing proofs, that they quitted the court, and Paris itſelf, or at leaſt lodged in the ſuburbs. They warned prince Henry to be cautious, but he liſtened to nothing; and ſome of his chiefs, the admiral de Coligny in particular, though one of the wiſeſt and moſt ſagacious men in the world, were as incredulous. The fact to be perpetrated was fixed for the 24th of Auguſt 1572, and is well known by the name of the maſſacre of St. Bartholomew. The feaſt of St. Bartholomew fell this year upon a Sunday, and the maſſacre was perpetrated in the evening.

All the neceſſary meaſures having been taken, the ringing of the bells of St. Germain l'Auxerrois, for matins, was the

ſignal

ſignal for beginning the ſlaughter. The admiral de Coligny was firſt murdered by a domeſtic of the duke of Guiſe, the duke himſelf ſtaying below in the court, and his body was thrown out of the window. They cut off his head, and carried it to the queen mother; and, when they had offered all manner of indignities to the bleeding carcaſe, hung it on the gibbet of Montfaucon. The king, as father Daniel relates, went to feaſt himſelf with the ſight of it; and, when ſome that were with him took notice that it was ſomewhat offenſive, is ſaid to have uſed the reply of the Roman emperor Vitellius: "The body of a dead enemy always ſmells "ſweet." All the domeſtics of the admiral were afterwards ſlain, and the ſlaughter was at the ſame time begun by the king's emiſſaries in all parts of the city. Tavannes, a marechal of France, who had been page to Francis I. and was at that time one of the counſellors and confidents of Catharine de Medicis, ran through the ſtreets of Paris, crying, "Let "blood, let blood! bleeding is as good in the month of "Auguſt, as in May!" The moſt diſtinguiſhed of the Calviniſts that periſhed were Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himſelf ſeized in bed by men in maſques, thought they were the king and his courtiers, who came to divert themſelves with him. Charles de Quellence, baron of Pont in Bretagne, was another; who however did not yield to the ſwords of his butchers, till he was pierced through like a ſieve. This nobleman had married Catharine Parthenai, the daughter and heireſs of John de Soubiſe, and her mother was then carrying on a ſuit againſt him for impotency: ſo that when the naked bodies, according as each was maſſacred, were thrown down before the caſtle in view of the king, queen, and court, many of the ladies came out of their apartments, as Thuanus relates, not the leaſt ſhocked with the cruelty of the ſpectacle, and with great curioſity and immodeſty fixed their eyes particularly upon Charles de Quellence, to ſee if they could diſcover the marks and cauſe of his impotency. Francis Nonpar de Caumont, was murdered in his bed betwixt his two ſons; one of whom was ſtabbed by his ſide, but the other, by counterfeiting himſelf dead, and lying concealed under the bodies of his father

Hiſtoire de France, ad ann. 1572.

Hiſtoria ſui temporis, ad ann. 1572.

father and brother, escaped. The horror of this night is not to be conceived; and we may safely refer for farther particulars to the fine description which mr. Voltaire has given of it, in the second canto of his Henriade, since even the imagination of a poet cannot soar beyond the real matter of fact.

The reader may probably by this time be curious to know, what was become of Sully, as well as of his master the king of Navarre; and nothing can inform him more agreeably, than Sully's own account. "I was in bed," say he, "and "awaked from sleep three hours after midnight by the "sound of all the bells, and the confused cries of the popu- "lace. My governor St. Julian, with my valet de chambre, "went hastily out to know the cause; and I never after- "wards heard more of these men, who, without doubt, "were among the first that were sacrificed to the public "fury. I continued alone in my chamber dressing myself, "when in a few moments I saw my landlord enter, pale, "and in the utmost consternation. He was of the reformed "religion; and, having learned what the matter was, had "consented to go to mass, to preserve his life, and his house "from being pillaged. He came to persuade me to do the "same, and to take me with him: I did not think proper "to follow him, but resolved to try, if I could gain the "college of Burgundy, where I had studied; though the "great distance between the house where I then was, and "the college, made the attempt very dangerous. Having "disguised myself in a scholar's gown, I put a large prayer- "book under my arm, and went into the street. I was "seized with horror inexpressible, at the sight of the furious "murderers; who, running from all parts, forced open the "houses, and cried aloud, "Kill! kill! massacre the Hu- "guenots! The blood, which I saw shed before my eyes, "redoubled my terror. I fell into the midst of a body of "guards; they stopped me, questioned me, and were be- "ginning to use me ill, when, happily for me, the book "that I carried was perceived, and served me for a passport. "Twice after this, I fell into the same danger, from which "I extricated myself with the same good fortune. At last "I arrived at the college of Burgundy, where a danger still

Memoires, ad ann. 1572.

" greater than any I had yet met with, awaited me. The " porter having twice refuſed me entrance, I continued " ſtanding in the midſt of the ſtreet, at the mercy of the " furious murderers, whoſe numbers increaſed every mo- " ment, and who were evidently ſeeking for their prey; " when it came into my mind to aſk for La Faye, the " principal of this college, a good man, by whom I was " tenderly beloved. The porter, prevailed upon by ſome " ſmall pieces of money which I put into his hand, ad- " mitted me; and my friend carried me to his apartment, " where two inhuman prieſts, whom I heard mention Sici- " lian veſpers, wanted to force me from him, that they " might cut me in pieces; ſaying, the order was, not to " ſpare even infants at the breaſt. All the good man could " do was to conduct me privately to a diſtant chamber, " where he locked me up; and here I was confined three " days, uncertain of my deſtiny, ſeeing no one but a ſer- " vant of my friend, who came from time to time to bring " me proviſion."

As to Henry, king of Navarre, though he had been married to Charles the IXth's ſiſter but ſix days before, with the greateſt ſolemnity, and with all the marks of kindneſs and affection from the court, yet he was treated with not a jot more ceremony than the reſt. He was awaked two hours before day by a great number of ſoldiers, who ruſhed boldly into a chamber in the Louvre, where he and the prince of Conde lay, and inſolently commanded them to dreſs themſelves, and attend the king. They would not ſuffer the two princes to take their ſwords with them, who, as they went, ſaw ſeveral of their gentlemen maſſacred before their eyes. This was contrived doubtleſs, to intimidate them; and, with the ſame view, as Henry went to the king, the queen gave orders, that they ſhould lead him under the vaults, and make him paſs through the guards, drawn up in files on each ſide, and in menacing poſtures. He trembled, and recoiled two or three ſteps back; but the captain of the guards ſwearing, that they ſhould do him no hurt, he proceeded through amidſt carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury: he ordered them with oaths and blaſphe-

mies,

mies, which were familiar with him, to quit a religion, which he ſaid had been taken up only for a cloak to their rebellion: he told them in a fierce and angry tone, that "he would no longer be contradicted in his opinions by "his ſubjects; that they by their example ſhould teach "others to revere him as the image of God, and ceaſe to "be enemies to the images of his mother;" and ended by declaring, that "if they did not go to maſs, he would treat "them as criminals guilty of treaſon againſt divine and "human majeſty." The manner of pronouncing theſe words not ſuffering the princes to doubt the ſincerity of them, they yielded to neceſſity, and performed what was required of them: and Henry was even obliged to ſend an edict into his dominions, by which the exerciſe of any other religion but the Romiſh was forbid.

In the mean time the court ſent orders to the governors in all the provinces, that the ſame deſtruction ſhould be made of the proteſtants there as had been at Paris, but many of them nobly refuſed to execute theſe orders; and one of them had the courage to write a letter to Charles IX. in which he plainly told his majeſty, that "he was ready "to die for his ſervice, but could not aſſaſſinate any man "for his ſervice." Yet the abettors and prime actors in this tragedy at Paris were wonderfully ſatisfied with themſelves, and found much comfort in having been able to do ſo much for the cauſe of God and his church. Tavannes, mentioned above, who ran about the ſtreets crying, "Let "blood! let blood!" being upon his death-bed, made a general confeſſion of the ſins of his life; after which his confeſſor ſaying to him with an air of aſtoniſhment, "Why! "you ſpeak not a word of St. Bartholomew;" he replied, "I look upon that as a meritorious action, which ought "to atone for all the ſins I have ever committed." This is related by his ſon, who has written memoirs of him. The king himſelf muſt have ſuppoſed real merit to have been in it; for, not content with ſetting his ſeal and ſanction to theſe deteſtable butcheries, he is credibly affirmed to have taken the carbine into his own hands, and to have ſhot at the poor Huguenots as they attempted to eſcape. The court of Rome did all they could to confirm the Pariſians in this horrid

horrid notion: for though pope Pius V. is ſaid to have been ſo much afflicted at the maſſacre, as to ſhed tears, yet Gregory XIII. who ſucceeded him, ordered a public thankſgiving to God for it to be offered at Rome, and ſent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himſelf with ſaying, that the king's zeal in his terrible puniſhment of the heretics, was commended at Rome; and Baronius affirms the action to have been abſolutely neceſſary. The French writers, however, have ſpoken of it in the manner it deſerves; have repreſented it as the moſt wicked and inhuman devaſtation that ever was committed: "an execrable action," ſays one of them, "that never had, and I truſt God will never have, its like." Mr. Voltaire has given us his ſentiments of it in his agreeable and inſtructive manner: "This frightful day of St. Bartholomew," ſays he, "had been meditating and preparing for two years. It is difficult to conceive, how "ſuch a woman as Catharine de Medicis, brought up in "pleaſures, and at whom the Huguenot party took leſs "umbrage than any other, could form ſo barbarous a reſolution: it is ſtill more aſtoniſhing in a king only twenty "years old. The faction of the Guiſes had a great hand "in this enterpriſe; and they were animated to it by two Italians, the cardinal de Birague, and the cardinal de Retz;" called in Sully's Memoirs the duke de Retz, and the chancellor de Birague. "They did great honour upon this occaſion to the maxims of Machiavel, and eſpecially to that "which adviſes never to commit a crime by halves. The "maxim, never to commit crimes, had been even more politic; but the French manners were become ſavage by "the civil wars, in ſpite of the feaſts and pleaſures which "Catharine de Medicis was perpetually contriving at court. "This mixture of gallantry and fury, of pleaſures and carnage, makes the moſt fantaſtical piece, which the contradictions of the human ſpecies are capable of painting." Indeed, one would not eaſily imagine, that amidſt feaſtings and merriments, a plot was all the while carrying on for the deſtruction of 70,000 ſouls: for ſuch, according to Sully's Memoirs, was the number of proteſtants maſſacred, during eight days, throughout the kingdom.

Perefixe's Hiſtory of Henry the Great.

Eſſay ſur l'hiſtoire generale, tom. iii. p. 363. 1756, 8vo.

At the end of three days, however, a prohibition for murdering and pillaging any more of the proteſtants was publiſhed at Paris, and then Sully was ſuffered to quit his cell in the college of Burgundy. He immediately ſaw two ſoldiers of the guard, agents of his father, entering the college, who gave his father a relation of what had happened to him; and eight days after, he received a letter from him, adviſing him to continue in Paris, ſince the prince he ſerved was not at liberty to leave it; and adding, that he ſhould follow the prince's example in going to maſs. Though the king of Navarre had ſaved his life by this ſubmiſſion, yet in other things he was treated but very indifferently, and ſuffered a thouſand capricious inſults. He was obliged againſt his will, to ſtay ſome years at the court of France: he knew very well how to diſſemble his chagrin; and he often drove it away by the help of gallantry, which his own conſtitution, and the corruption of the ladies, made very eaſy to him. The lady de Sauves, wife to one of the ſecretaries of ſtate, was one of his chief miſtreſſes. But he was not ſo taken up with love, as altogether to neglect political intrigues. He had a hand in thoſe that were formed to take away the government from Catharine de Medicis, and to expel the Guiſes from court: which that queen diſcovering, cauſed him and the duke of Alençon to be arreſted, ſet guards upon them, and ordered them to be examined upon many heinous allegations. They were ſet at liberty by Henry III. for Charles IX. died in the year 1574, in the moſt exquiſite torments and horrors, the maſſacre upon St. Bartholomew's-day having been always in his mind. Sully employed this leiſure in the moſt advantageous manner he was able. He found it impracticable in a court to purſue the ſtudy of the learned languages, or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and hiſtory, and all thoſe exerciſes which give eaſe and graceſulneſs to the perſon; that method of educating youth, with a ſtill greater attention to form the manners, being known to be peculiar to Henry the IVth of France, who was himſelf educated in the ſame way.

Perofixe, &c.

In the year 1576, the king of Navarre made his eſcape from the court of France. The means were one day offered him

him in the month of February, when he was hunting near Senlis; from whence, his guards being diſperſed, he inſtantly paſſed the Seine at Poiſſy, went to Alençon, and on to Tours, where he no ſooner arrived than he reſumed the exerciſe of the proteſtant religion. A bloody war was now expected, and Catharine de Medicis began to tremble in her turn: and indeed from that time, to the year 1589, his life was nothing elſe but a mixture of battles, negociations, and love-intrigues, which made no inconſiderable part of his buſineſs. Sully was one of thoſe who attended him in his flight, and who continued to attend him to the end of his life, ſerving him in the different capacities of ſoldier and ſtateſman, as the different condition of his affairs required. Henry's wife, whom Catharine had brought to him in the year 1578, was a great impediment to him; yet by his management ſhe was ſometimes of uſe to him. There were frequent ruptures between him and the court of France; but at laſt Henry III. confederated with him ſincerely, and in good earneſt, to reſiſt the league, which was more furious than ever, after the death of the duke of Guiſe and the cardinal his brother. The reconciliation and confederacy of theſe two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonſtrations of mutual ſatisfaction. They joined their troops ſome time after to lay ſiege to Paris: they beſieged it in perſon, and were upon the point of ſubduing that great city, when the king of France was aſſaſſinated by James Clement, a Dominican friar, the 1ſt of Auguſt, at the village of St. Cloud. "The league," ſays a good hiſtorian, "is perhaps the moſt extraordinary event in hiſtory, "and Henry III. may be reckoned the weakeſt prince in "not foreſeeing, that he ſhould render himſelf dependent "on that party by becoming their chief. The proteſtants "had made war againſt him, as an enemy of their ſect, "and the leaguers murdered him on account of his uniting "with the king of Navarre, the chief of the Huguenots."

Henault's Hiſtoire de Franc. ad ann. 1589.

Henry III. upon his death-bed declared the king of Navarre his ſucceſſor; and the king of Navarre did ſucceed him, but not without very great difficulties. He was acknowledged king by moſt of the lords, whether catholic or

proteſtant, who happened then to be at court; but the leaguers refuſed abſolutely to acknowledge his title, till he had renounced the proteſtant religion; and the city of Paris perſiſted in its revolt till the 22d of March, 1594. He embraced the catholic religion, as the only method of putting an end to the miſeries of France, by the advice of Sully, whom he had long taken into the ſincereſt confidence; and the celebrated Du Perron, afterwards cardinal, was made the inſtrument of his converſion. He attempted, alſo, to convert Sully, but in vain: "My parents bred me," ſays the miniſter, "in the opinions and doctrines of the reformed "religion, and I have continued conſtant in the profeſſion "of it; neither threatnings, promiſes, variety of events, "nor the change even of the king my protector, joined to "his moſt tender ſolicitations, have ever been able to make "me renounce it."

Memoires de Sully.

This change of religion in Henry IV. though it quieted things for the preſent, did not ſecure him from continual plots and troubles: for, being made upon political motives, it was natural to ſuppoſe it not ſincere. Thus on the 26th of December, 1594, a ſcholar, named John Chaſtel, attempted to aſſaſſinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily anſwered, That he came from the college of the Jeſuits, and then accuſed thoſe fathers of having inſtigated him to it. The king, who was preſent at his examination, ſaid with much gaiety, that "he had heard, from the mouths "of many perſons, that the ſociety never loved him, and "he was now convinced of it by his own." Some writers have related, that this aſſaſſination was attempted when he was with the fair Gabriella, his miſtreſs, at the hotel d'Eſtrées; but Sully, who was with him, ſays that it was at Paris, in his apartments in the Louvre. This Gabriella was the favourite miſtreſs of Henry IV. and it is ſaid that the king intended to marry her; but ſhe died in 1599, the year that his marriage with Margaret of Valois, ſiſter of Charles IX. was declared null and void by the pope's commiſſioners, with conſent of parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, whom he had made love to without ſucceſs,

See the art. CHASTEL.

to

to be one of her ladies of honour; saying, that, "since she "was a lady of real honour, she should be in that post with "the queen his wife." Henry, though he was a great monarch, was not always successful in his addresses to the fair; and a noble saying is recorded by many writers of Catharine, sister to the viscount de Rhoan, who replied to a declaration of gallantry from this prince, that "she was too poor to be "his wife, and of too good a family to be his mistress."

As to Sully, he was now the first minister of Henry; and he performed all the offices of a great and good minister, while his master performed the offices of a great and good king. He attended to every part of the government; prosecuted extortioners, and those who were guilty of embezzling the public money; and, in short, restored the kingdom, in a few years, from a most desperate, to a most flourishing condition: which, however, he could not have done, if Henry, like a wise prince, had not resolutely supported him against favourite mistresses, the cabals of court, and the factions of state, which would otherwise have overwhelmed him. We are not writing the history of France, and, therefore, cannot enter into a detail of Sully's actions: but we are able to give a general idea both of Sully and his master, as we find it thus delineated by a fine writer and able politician of our own. "Henry IV." says he, "turned "his whole application to every thing that might be useful, "or even convenient, to his kingdom, without suffering "things that happened out of it to pass unobserved by him, "as soon as he had put an end to the civil wars of France, "and had concluded a peace with Spain at Vervins," on the 2d of May, 1598. "Is there a man, either prince or "subject, who can read, without the most elevated and the "most tender sentiments, the language he held to Sully at "this time, when he thought himself dying of a great ill-"ness he had at Monceaux? My friend, said he, I have "no fear of death. You, who have seen me expose my "life so often, when I might so easily have kept out of "danger, know this better than any man: but I must con-"fess that I am unwilling to die, before I have raised this "kingdom to the splendor I have proposed to myself, and "before I have shewn my people that I love them like my

Bolingbroke Of the state of the nation.

" children, by discharging them from a part of the taxes " that have been laid on them, and by governing them with " gentleness. The state of France," continues the noble author, " was then even worse than the state of Great- " Britain is now; the debts as heavy, many of the pro- " vinces entirely exhausted, and none of them in a condi- " tion of bearing any new imposition. The standing reve- " nues brought into the king's coffers no more than thirty " millions, though an hundred and fifty millions were " raised on the people: so great were the abuses of that " government in raising of money; and they were not less " in the dispensation of it. The whole scheme of the ad- " ministration was a scheme of fraud, and all who served, " cheated the public, from the highest offices down to the " lowest; from the commissioners of the treasury, down to " the under farmers and under treasurers. Sully beheld this " state of things, when he came to have the sole superinten- " dency of affairs, with horror; he was ready to despair, " but he did not despair; zeal for his master, zeal for " his country, and this very state, seemingly so despe- " rate, animated his endeavours: and the noblest " thought that ever entered into the mind of a mini- " ster, entered into his. He resolved to make, and he " made, the reformation of abuses, the reduction of ex- " pences, and a frugal management, the sinking fund for " the payment of national debts, and the sufficient fund " for all the great things he intended to do, without over- " charging the people. He succeeded in all. The people " were immediately eased, trade revived, the king's coffers " were filled, a maritime power was created, and every " thing necessary was prepared to put the nation in a condi- " tion of executing great designs, whenever great conjunc- " tures should offer themselves. Such was the effect of " twelve years of wise and honest administration: and this " effect would have shewed itself in great enterprises against " the house of Austria, more formidable in those days than " the house of Bourbon has been in ours, if Henry IV. " had not been stabbed by one of those assassins, into whose " hands the interest of this house, and the frenzy of reli- " gion, had put the dagger more than once."

This

This aſſaſſin was Francis Ravillac, born at Angoulême, in 1580, where he followed the profeſſion of a ſchoolmaſter. He had entered himſelf as a lay brother among the Feuillans of the Rue St. Honore, who are ſaid to have diſmiſſed him, before he had made his monaſtic vows, becauſe they had diſcovered that he was a lunatic: yet it did not appear from any thing in his diſcourſe, either during his impriſonment, or at the time of his execution, that he could reaſonably be charged with madneſs. Henry was murdered the 17th of May, 1610; and, what is infinitely more aſtoniſhing than the murder, are, the preſages this unhappy prince had of his cruel deſtiny, which, Sully tells us, "were indeed "dreadful and ſurpriſing to the laſt degree." The queen was to be crowned, purely to gratify her, for Henry was vehemently againſt the coronation; and, the nearer the moment approached, the more his terrors increaſed. "In "this ſtate of overwhelming horror, which," ſays Sully, "at firſt I thought an unpardonable weakneſs, he opened "his whole heart to me; his own words will be more af- "fecting than all I can ſay. Oh! my friend, ſaid he, this "coronation does not pleaſe me: I know not what is the "meaning of it, but my heart tells me ſome fatal accident "will happen. He ſat down, as he ſpoke theſe words, "upon a chair in my cloſet, and, reſigning himſelf ſome "time to all the horror of his melancholy apprehenſions, he "ſuddenly ſtarted up, and cried out, Par Dieu, I ſhall die "in this city; they will murder me here; I ſee plainly "they have made my death their only reſource:" for he had then great deſigns on foot againſt Spain and the houſe of Auſtria. He repeated theſe forebodings ſeveral times, which Sully as often treated as chimeras: but they proved realities.

Memoires de Sully, liv. xxvii.

France never had a better, nor a greater king, than Henry IV. he was his own general and miniſter; in him were united great frankneſs and profound policy; ſublimity of ſentiments, and a moſt engaging ſimplicity of manners; the bravery of a ſoldier, and an inexhauſtible fund of humanity; and, what forms the characteriſtic of great men, he was obliged to ſurmount many obſtacles, to expoſe himſelf to danger, and eſpecially to encounter with adverſaries wor-

Eſſay ſur hiſtoire generale, tom. iv. p. 20.

thy of himſelf. Mr. Voltaire ſays, that "he juſtly paſſed "for the greateſt man of his time. The emperor Rodolphus had no reputation but among philoſophers and "chymiſts. Philip II. of Spain had never been in action; "he was, after all, no better than an intriguing, dark, diſſembling tyrant; and his wiſdom could not be ſet in competition with the openneſs and courage of Henry IV. "who, with all his vivacity and flights, was yet as wiſe "and politic as he. Elizabeth of England acquired a great "reputation; but, having never ſurmounted the ſame obſtacles, ſhe could not pretend to the ſame glory. Add "to this, that her merit, whatever it might be, was obſcured by the farce ſhe acted in the affair of Mary queen "of Scots, whoſe blood left ſuch a ſtain upon it, as nothing "can wipe out. Pope Sixtus V. made himſelf famous by "the obeliſks he raiſed, and by the monuments with which "he embelliſhed Rome; but without this merit, which is "very far from being of the firſt kind, he would not have "been known for any thing, excepting the having obtained "the papacy by fifteen years of diſſimulation and lying, and "for having practiſed in it a ſeverity even to cruelty. "They who are ſo ſevere upon Henry IV. for his amours, "do not conſider, that infirmities of this ſort are often "thoſe of the beſt men, and are no hindrance to governing well." Mr. Voltaire, a few pages before, had criti-

Dict. article Henry IV.

ciſed mr. Bayle for ſaying, that, "if Henry IV. had been "made an eunuch, like Abelard, the firſt time he debauched his neighbour's wife or daughter, he might have "conquered all Europe, and eclipſed the glory of the Alexanders and the Cæſars:" "in which ridiculous ſuppoſition," ſays mr. Voltaire, "his very reaſoning talent, "which he uſually exerciſes with ſuch judgment and ſubtilty, intirely deſerted him: for Cæſar was much more "debauched than Henry was amorous, and no body can ſee "why Henry was a jot worſe than Alexander." In ſhort,

Bolingbroke's Letter to Windham.

we may ſay with lord Bolingbroke, what all the hiſtories will confirm, that Henry was poſſeſſed of "all thoſe ſhining qualities which rendered him the honeſteſt gentleman, "the braveſt captain, and the greateſt prince of his age."

After

After the death of his master, with which he was infinitely afflicted, Sully retired from court: for a new reign introducing new men and new measures, he was not only no longer regarded, but the courtiers also hated and plotted against him. The life he led in retreat was accompanied with decency, grandeur, and even majesty: yet it was, in some measure, imbittered with domestic troubles, arising from the extravagance and ill conduct of his eldest son, the marquis of Rosny. He died at Villebon, the 22d of December, 1641, aged eighty-two years; and his duchess caused a statue to be erected over his burying-place, with this inscription on the back of it: "Here lies the body of "the most high, most puissant, and most illustrious lord, "Maximilian de Bethune, marquis of Rosny, who shared "in all the fortunes of king Henry the Great; among "which was that memorable battle, which gave the crown "to the victor; where, by his valour, he gained the white "standard, and took several prisoners of distinction. He "was by that great monarch, in reward of his many virtues "and distinguished merit, honoured with the dignities of "duke, peer, and marshal of France, with the governments of the Upper and Lower Poitou, with the office "of grand master of the ordnance; in which, bearing the "thunder of his Jupiter, he took the castle of Montmelian, "till then believed impregnable, and many other fortresses "of Savoy. He was likewise made superintendant of the "finances, which office he discharged singly, with a wise "and prudent œconomy; and continued his faithful services till that unfortunate day, when the Cæsar of the "French nation lost his life by the hand of a parricide. "After the lamented death of that great king, he retired "from public affairs, and passed the remainder of his life in "ease and tranquillity. He died at the castle of Villebon, "December 22, 1641, aged eighty-two years."

It was a very great age for a man to live to, who had run through so many changes and chances, and been exposed to such variety of perils, as this great man had been. One of these perils was of a very extraordinary kind, and deserves a particular mention. It was at the taking of a town in Cambray, in the year 1581, when, to defend the women from

Memoires de Sully, liv. ii.

from the brutality of the ſoldiers, the churches, with guards about them, were given them for aſylums; nevertheleſs, a very beautiful young girl ſuddenly threw herſelf into the arms of Sully, as he was walking in the ſtreets, and, holding him faſt, conjured him to guard her from ſome ſoldiers, who, ſhe ſaid, had concealed themſelves as ſoon as they ſaw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but ſhe told him ſhe had been there, and had aſked for admittance, which they refuſed, becauſe they knew ſhe had the plague. Sully thruſt her from him with the utmoſt indignation, as well as horror, and expected every moment to be ſeized with the plague, which, however, by good luck did not ſo happen.

The character of Sully, as it was given by his maſter Henry IV. and as it is preſerved in his Memoirs, will very properly conclude our account of this illuſtrious miniſter.

Memoires, liv. xxvi.

"Some perſons, ſaid Henry, complain, and indeed I do "myſelf, ſometimes, of his temper. They ſay he is harſh, "impatient, and obſtinate: he is accuſed of having too en- "terpriſing a mind, of preſuming too much upon his own "opinions, exaggerating the worth of his own actions, and "leſſening that of others, as likewiſe, of eagerly aſpiring "after honours and riches. Now, although I am well con- "vinced that part of theſe imputations are true, and that "I am obliged to keep an high hand over him, when he "offends me with thoſe ſallies of ill humour; yet I cannot "ceaſe to love him, eſteem him, and employ him in all "affairs of conſequence, becauſe I am very ſure that he "loves my perſon, that he takes an intereſt in my preſerva- "tion, and that he is ardently ſolicitous for the honour, "the glory, and grandeur of me and my kindom. I know, "alſo, that he has no malignity in his heart; that he is in- "defatigable in buſineſs, and fruitful in expedients; that "he is a careful manager of my revenue, a man laborious "and diligent, who endeavours to be ignorant of nothing, "and to render himſelf capable of conducting all af- "fairs, whether of peace or war; who writes and ſpeaks "in a ſtyle that pleaſes me, becauſe it is at once that of a "ſoldier and ſtateſman. In a word, I confeſs to you, that, "notwithſtanding all his extravagancies and little tranſports

"of

" of paſſion, I find no one ſo capable as he is of conſoling " under me every uneaſineſs."

The Memoires de Sully have always been ranked among the beſt books of French hiſtory. They contain a moſt particular account of whatever paſſed from the peace in 1570, to the death of Henry IV. in the year 1610, a period of time, which has ſupplied the moſt copious ſubjects to the hiſtorians of France. They are full of numerous and various events: wars, foreign and domeſtic; intereſts of ſtate and religion; maſter ſtrokes of policy; unexpected diſcoveries; ſtruggles of ambition; ſtratagems of policy; embaſſies and negociations. Theſe memoirs take their value, perhaps their greateſt value, from the innumerable recitals of a private kind, which ſcarcely belong to the province of hiſtory: for, at the ſame time that they treat of the reign, they deſcribe the whole life of Henry the Great. They are not, however, either in the form or language in which they were left by Sully: the form has been digeſted and methodiſed, and the language has been corrected and poliſhed. The beſt edition in French is that of Paris, in three volumes 4to, and alſo in eight volumes 12mo. They have been tranſlated into Engliſh, and publiſhed both in 4to and 8vo.

SULPICIA, an ancient Roman poeteſs, who lived under the reign of Domitian, and afterwards was ſo celebrated and admired, that ſhe has been thought worthy of the name of the Roman Sappho. We have nothing left of her but a ſatire, or rather fragment of a ſatire, againſt Domitian, who publiſhed a decree for the baniſhment of the philoſophers from Rome: which ſatire may be found in Scaliger's Appendix Virgiliana, and other collections, but has uſually been printed at the end of the ſatires of Juvenal, to whom it has been falſely attributed by ſome. From the invocation it ſhould ſeem, that ſhe was the author of many other poems, and the firſt Roman lady who taught her ſex to vie with the Greeks in poetry. Her language is eaſy and elegant, and ſhe ſeems to have had a happy talent for ſatire. She is mentioned by Martial, and Sidonius Apollinaris, and is ſaid to have addreſſed to her huſband Calenus, who was a Roman

Roman knight, A poem on conjugal love. She was certainly a lady of a bright genius, and there is reaſon to lament the loſs of her works.

SULPICIUS (SEVERUS) an eccleſiaſtical writer, who flouriſhed about the beginning of the fifth century; and was contemporary with Rufinus and St. Jerome. He was a diſciple of St. Martin of Tours, whoſe life he has written, and friend of Paulinus, biſhop of Nola, with whom he held a conſtant and intimate correſpondence. He was illuſtrious for his birth, his eloquence, and ſtill more for his piety and virtue. After he had ſhone with great luſtre at the bar, he married very advantageouſly; but, loſing his wife ſoon after, he quitted the world, and became a prieſt. All this appears from a letter Paulinus writ to him: "But "you, my dear brother," ſays that biſhop, "were more "wonderfully converted to the Lord, inaſmuch as, amidſt "all the ſecular advantages of youth, and fame, and wealth, "and eloquence, in pleading before courts of juſtice, that "is, upon the theatre of the world, you ſuddenly threw "off the ſaviſh yoke of ſin, and broke the deadly bonds of "fleſh and blood. Neither could youth, nor increaſe of "riches by marrying into a noble family, nor pleaſures of "any kind, turn you from the narrow path of virtue and "ſalvation, into the broad and eaſy way of the multitude."

Paulin. epiſt. vii.

He was born in the province of Aquitain, whoſe inhabitants were then the flower of all the Gauls, in matters of wit and eloquence. The beſt poets, the beſt rhetoricians, and the beſt orators of the Roman empire, of thoſe at leaſt who wrote in Latin, were then to be found in Aquitain. Thus in a converſation ſupported by Poſthumianus, Severus Sulpicius, and Gallus, Gallus is made to ſay, "Sed dum "cogito, me hominem Gallum inter Aquitanos verba fac-"turum, vereor ne offendat veſtras nimium urbanas aures "ſermo ruſticior." Sulpicius lived ſometimes at Primuliacum, ſometimes at Eluſa, as we learn from Paulinus, and alſo at Toloſa, as we learn from his letter to his wife's mother Baſſula. Some have affirmed that he was biſhop of the Biturices, but they have erroneouſly confounded him with another Severus Sulpicius, who was biſhop of that people; and

Sulp. Oper. p. 439. Lipſ. 1709.

Epiſt. vi, xi, xii. Vid. Oper. p. 372.

and died at the end of the ſixth century. Sulpicius lived till about the year 420. He is ſaid, ſome time before he died, to have been ſeduced by the Pelagians; but that, returning to his old principles, he impoſed a ſilence upon himſelf for the reſt of his days, as the beſt atonement he could make for an error, into which he was led by the itch of diſputation. He was a man of fine ſenſe and great learning. The principal of his works was his Hiſtoria ſacra, in two books; where he gives you a ſuccinct account of all the remarkable things that paſſed in the Jewiſh or Chriſtian churches, from the creation of the world to the conſulate of Stilicon and Aurelian; that is, to about the year 400. He wrote, alſo, the Life of St. Martin, as we have ſaid already; Three letters upon the death and virtues of this ſaint; and Three dialogues; the firſt upon the miracles of the eaſtern monks, and the two laſt upon the extraordinary qualities and graces of St. Martin. Theſe, with ſeven other epiſtles never before printed with his works, were all reviſed, corrected, and publiſhed with notes, in a very elegant edition, by mr. Le Clerc, at Leipſic, in the year 1709, 8vo.

This author is extremely elegant; there is a purity and politeneſs in his ſtyle, far beyond the age in which he lived. He has joined a very conciſe manner of expreſſing himſelf to a remarkable perſpicuity, and in this has equalled even Salluſt himſelf, whom he always imitates, and ſometimes quotes. He is not, indeed, exact throughout in his Hiſtory of the church, and he is prodigiouſly credulous upon the point of miracles. He admits, alſo, ſeveral falſe and fooliſh opinions, which have no foundation at all in ſcripture: as, for inſtance, the doctrine of the Millenaries; that Nero was the Antichriſt; that demons cohabited with women, &c. In the mean time, there are ſeveral of his pieces not only uſeful, but highly entertaining, more eſpecially his dialogues, which are drawn up with the greateſt art and juſtneſs. The firſt of theſe contains many intereſting particulars: the manners and ſingularities of the eaſtern monks are elegantly deſcribed. An account too is given here, of the diſturbances which the books of Origen had occaſioned in Egypt and Paleſtine, where Sulpicius delivers himſelf like a very wiſe and very moderate man. He does not entirely excuſe Origen,

yet

yet highly diſapproves the rigour, with which the biſhop of Alexandria had purſued his advocates and followers: and he deplores the misfortune of the church, whoſe peace was ſo diſturbed by matters, in themſelves, of very little conſequence. He has preſerved in this dialogue, in the perſon of Poſthumianus, a "bon mot," or good ſaying, of an African preſbyter, which deſerves to be mentioned, as every reader, perhaps, may not think the worſe of either him, or the preſbyter for it. This ſpeaker had been entertained by the preſbyter upon the coaſts of Africa very generouſly and hoſpitably, according to his abſtemious and rigid way of living; and therefore offered him at parting a few pieces of gold, by way of return for the civilities he had received. But the preſbyter ſtarted back, with horror as it were; and rejecting his preſent, told him with great earneſtneſs, that "gold might deſtroy, but could never ſupport the church." "Cum ego," ſays Poſthumianus, "preſbytero illi decem "nummos aureos obtuliſſem, refugit; altiore conſilio pro- "teſtatus, eccleſiam auro non ſtrui, ſed potius deſtrui."

Sulpic. oper. p. 391.

SUZE (HENRIETTE DE COLIGNI, comteſſe de la) a French lady, and daughter of the marſhal de Coligni, and famous in her day for wit and poetry. She was married firſt to Thomas Hamilton, a Scotch nobleman, and then to the count de la Suze, who was alſo of a very illuſtrious family. This ſecond marriage was the ſource of infinite troubles to her, for the count grew jealous of her; and, in order to keep her out of the world, which ſhe dearly loved, confined her in one of his country-houſes. The counteſs, frighted with this plot againſt her, thought to countermine and defeat the effects of it beſt, by quitting the religion of her huſband, who was an Huguenot; and ſo became a catholic, which however produced nothing, except a more violent enmity. The counteſs at length propoſed a diſſolution of their marriage, and offered the count 25,000 crowns to induce him to come into it. The count accepted the terms, and the parliament diſſolved it: upon which it was ſaid, that the counteſs had loſt 50,000 crowns in the management of this affair; for that if ſhe would have been patient a little longer, inſtead of paying 25,000 crowns to her huſband, ſhe

ſhe would have received 25,000 from him; ſo much did he want to be rid of her. Queen Chriſtina of Sweden ſaid upon this occaſion, that "the counteſs de la Suze had "turned catholic, and ſeparated from her huſband, that ſhe "might never ſee him more, either in this world or the "next."

Being happily free from all painful connexions, ſhe gave herſelf up entirely to poetry; became the delight of all the wits of her time, and the ſubject of their panegyric. She excelled particularly in the elegiac way, her ſongs, madrigals, and odes, being reckoned much inferior to her elegies, which abound in wit, delicacy, and fine turn of ſentiment. Her poems are collected and printed, with thoſe of Peliſſon and madame de Scudery, at Trevoux 1725, in four volumes 12mo. She died in 1673. Father Bouhours, under the name of P. de Fieubet, wrote the following ingenious lines in her praiſe; in which he gives her all the nobleneſs of Juno, the wit of Minerva, and the beauty of Venus.

"Quæ Dea ſublimi vehitur per inania curru,
"An Juno, an Pallas, an Venus ipſa venit?
"Si genus inſpicias, Juno; ſi ſcripta, Minerva;
"Si ſpectes oculos, mater amoris erit."

SWIFT (dr. JONATHAN) an illuſtrious Engliſh wit, and juſtly celebrated alſo for his political knowledge, was deſcended from a very ancient family, and born on the 30th of November 1667. His grandfather mr. Thomas Swift, was vicar of Goodrich in Herefordſhire, and married mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had ſix ſons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barriſter of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attornies. Godwin having married a relation of the old marchioneſs of Ormond, the old duke of Ormond made him his attorney-general in the palatinate of Tipperary in Ireland. Ireland was at this time almoſt without lawyers, the rebellion having converted men of all conditions into ſoldiers. Godwin therefore determined to attempt the acquiſition of a fortune in that kingdom, and the ſame motive induced his four brothers

Hawkeſworth's Life of Swift, prefixed to his edition of his works.

there to go with him. Jonathan, at the age of about twenty-three, and before he went into Ireland, married mrs. Abigail Erick, a gentlewoman of Leiceſterſhire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of ſubſiſtence but an annuity of 20l. which her huſband had purchaſed for her in England, immediately after his marriage. In this diſtreſs ſhe was taken into the family of Godwin, her huſband's eldeſt brother; and there, about ſeven months after his death, delivered of a ſon, whom ſhe called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick.

It happened, by whatever accident, that Jonathan was not ſuckled by his mother, but by a nurſe, who was a native of Whitehaven; and when he was about a year old, her affection for him was become ſo ſtrong, that finding it neceſſary to viſit a ſick relation there, ſhe carried him with her, without the knowledge of his mother or uncle. At this place he continued about three years; for, when the matter was diſcovered, his mother ſent orders not to hazard a ſecond voyage, till he ſhould be better able to bear it. Mrs. Swift, about two years after her huſband's death, quitted the family of mr. Godwin Swift in Ireland, and retired to Leiceſter, the place of her nativity; but her ſon was again carried to Ireland by his nurſe, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland diſpleaſed him, he has been heard to ſay, "I "am not of this vile country, I am an Engliſhman:" but this account of his birth, is taken from that which he left behind him in his own hand-writing. Some have alſo thought, that he was a natural ſon of ſir William Temple, becauſe ſir William expreſſed a particular regard for him; but that was impoſſible; for ſir William was reſident abroad in a public character from the year 1665, to 1670; and his mother, who was never out of the Britiſh dominions, brought him into the world in 1667.

At about ſix years of age he was ſent to the ſchool of Kilkenny, and having continued there eight years, he was admitted a ſtudent of Trinity-college in Dublin. Here applying

plying himſelf to books of hiſtory and poetry, to the neglect of academic learning, he was, at the end of four years, refuſed his degree of bachelor of arts for inſufficiency; and was at laſt admitted ſpeciali gratia, which is there conſidered as the higheſt degree of reproach and diſhonour. Stung with the diſgrace, he ſtudied eight hours a day, for ſeven years following. He commenced theſe ſtudies at the univerſity of Dublin, where he continued them three years: and during this time, he drew up the firſt ſketch of his Tale of a tub; for Waſſendon Warren, eſq; a gentleman of fortune near Belfaſt in Ireland, who was chamber-fellow with Swift, declared that he then ſaw a copy of it in Swift's own hand-writing.

Dean Swift's Eſſay on the life, &c. of Swift, p. 31.

In 1688, his uncle Godwin was ſeized with a lethargy, and ſoon deprived both of his ſpeech and memory: by which accident Swift being left without ſupport, took a journey to Leiceſter, that he might conſult with his mother what courſe of life to purſue. At this time ſir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father, ſir John Temple, had been maſter of the Rolls in Ireland, and contracted an intimate friendſhip with Godwin Swift, which continued till his death; and ſir William, who inherited his title and eſtate, had married a lady to whom mrs. Swift was related: ſhe therefore adviſed her ſon to communicate his ſituation to ſir William, and ſolicit his direction what to do. Sir William received him with great kindneſs, and Swift's firſt viſit continued two years. Sir William had been ambaſſador and mediator of a general peace at Nimeguen before the revolution; in which character he became known to the prince of Orange, who frequently viſited him at Sheen, after his arrival in England, and took his advice in affairs of the utmoſt importance. Sir William being then lame with the gout, Swift uſed to attend his majeſty in the walks about the garden, who admitted him to ſuch familiarity, that he ſhewed him how to cut aſparagus after the Dutch manner, and once offered to make him a captain of horſe; but Swift had fixed his mind upon an eccleſiaſtical life.

About this time a bill was brought into the houſe for triennial parliaments, to which the king was very averſe, but

ſent however to conſult Sir William Temple, who ſoon afwards ſent Swift to Kenſington with the whole account in writing, to convince the king how ill he was adviſed. This was Swift's firſt embaſſy to court, who, though he underſtood Engliſh hiſtory, and the matter in hand very well, yet did not prevail. Soon after this tranſaction he was ſeized with the return of a diſorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increaſed, though with irregular intermiſſions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his maſter of arts degree at Oxford; and accordingly was admitted ad eundem on the 14th of June 1692, with many civilities. Theſe, ſome ſay, proceeded from a miſunderſtanding of the words ſpeciali gratia, in his teſtimonium from Dublin, which was there ſuppoſed to be a compliment paid to uncommon merit; but are more probably aſcribed by others, to his known connection with ſir William Temple. It is eaſy to conceive, however, that Swift, after his reputation was eſtabliſhed, might, while he was ſporting with this incident in the gaiety of his heart, pretend a miſtake which never happened. From Oxford he returned to ſir William Temple, and aſſiſted him in reviſing his works: he alſo corrected and improved his own Tale of a tub, and added the digreſſions. From the converſation of ſir William, Swift greatly increaſed his political knowledge; but ſuſpecting ſir William of neglecting to provide for him, merely that he might keep him in his family, he at length reſented it ſo warmly, that in 1694, a quarrel enſued, and they parted.

Swift, during his reſidence with ſir William, had never failed to viſit his mother at Leiceſter once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would ſometimes take ſhelter in a waggon. He choſe to dine at obſcure alehouſes among pedlars and oſtlers, and to lie where he ſaw written over the door, Lodgings for a penny; but he uſed to bribe the maid with a teſter for a ſingle bed and clean ſheets.

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His reſolution was now to take orders; and he ſoon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the dioceſe of Connor, worth about 100l. per annum. But ſir William, who had been uſed to the converſation of Swift, ſoon found that he could not be content to live without him; and therefore urged him to reſign his prebend in favour of a friend, promiſing to obtain preferment for him in England, if he would return. Swift conſented, and ſir William was ſo much pleaſed with this act of kindneſs, that during the remainder of his life, which was about four years, his behaviour was ſuch as produced the utmoſt harmony between them. Swift, as a teſtimony of his friendſhip and eſteem, wrote the Battle of the books, of which ſir William is the hero; and ſir William, when he died, left him a pecuniary legacy, and his poſthumous works.

Upon the death of ſir William Temple, Swift applied by petition to king William, for the firſt vacant prebend of Canterbury or Weſtminſter, for which the royal promiſe had been obtained by his late patron, whoſe poſthumous works he dedicated to his majeſty, to facilitate the ſucceſs of that application. But it does not appear, that, after the death of ſir William, the king took the leaſt notice of Swift. After this he accepted an invitation from the earl of Berkeley, appointed one of the lords juſtices of Ireland, to attend him as chaplain and private ſecretary; but he was ſoon removed from this poſt, upon a pretence that it was not fit for a clergyman. This diſappointment was preſently followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to diſpoſe of it, Swift, inſtead of receiving it as an atonement for his late uſage, was put off with the livings of Laracor and Rathbegging, in the dioceſe of Meath, which together did not amount to half its value. He went to reſide at Laracor, and performed the duties of a pariſh prieſt with the utmoſt punctuality and devotion. He was indeed always very devout, not only in his public and ſolemn addreſſes to God, but in his domeſtic and private exerciſes: and yet with all this piety in his heart, he could not forbear indulging the peculiarity of his humour, when an opportunity offered, whatever might be the impro-

priety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wednesday and Friday, which had not been the cuſtom; and accordingly the bell was rung, and he aſcended the deſk. But, having ſat ſome time with no other auditor than his clerk Roger, he began, "Dearly beloved Roger, the Scrip-"ture moveth you and me in ſundry places;" and ſo proceeded to the end of the ſervice. Of the ſame kind was his race with dr. Raymond, vicar of Trim, ſoon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," ſays Swift, "I will lay you "a crown, that I begin prayers before you this afternoon." Dr. Raymond accepted the wager, and immediately both run as faſt as they could to the church. Raymond, the nimbler of the two, arrived firſt at the door, and when he entered the church walked decently towards the reading-deſk: Swift never ſlackened his pace, but running up the iſle, left Raymond behind him; and ſtepping into the deſk, without putting on the ſurplice, or opening the book, began the ſervice in an audible voice.

During Swift's reſidence at Laracor he invited to Ireland a lady, whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with ſir William Temple: ſhe was the daughter of his ſteward, whoſe name was Johnſon; and ſir William, when he died, left her 1000 l. in conſideration of her father's faithful ſervices. At the death of ſir William, which happened in 1699, ſhe was in the 16th year of her age; and it was about two years afterwards, that at Swift's invitation ſhe left England, accompanied by mrs. Dingley, a lady who was fifteen years older, and whoſe whole fortune, though ſhe was related to ſir William, was no more than an annuity of 27 l. Whether Swift at this time deſired the company of Stella as a wife, or a friend, is not certain: but the reaſon which ſhe and her companion then gave for their leaving England was, that in Ireland the intereſt of money was high, and proviſions were cheap. But whatever was Swift's attachment to mrs. Johnſon, every poſſible precaution was taken to prevent ſcandal: they never lived in the ſame houſe; when Swift

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was abſent, mrs. Johnſon and her friend reſided at the parſonage; when he returned they removed either to his friend dr. Raymond's, or to a lodging; neither were they ever known to meet, but in the preſence of a third perſon. Swift made frequent excurſions to Dublin, and ſome to London, but mrs. Johnſon was buried in ſolitude and obſcurity; ſhe was known only to a few of Swift's moſt intimate acquaintance, and had no female companion except mrs. Dingley.

In 1701, Swift took his doctor's degree, and in 1702, ſoon after the death of king William, he went into England for the firſt time after his ſettling at Laracor; a journey which he frequently repeated during the reign of queen Anne. Mrs. Johnſon was once in England in 1705, but returned in a few months, and never croſſed the channel afterwards. He ſoon became eminent as a writer, and in that character was known at leaſt to both whigs and tories. He had been educated among the former, but at length attached himſelf to the latter; becauſe the whigs, as he ſaid, had renounced their old principles, and received others, which their forefathers abhorred. He publiſhed in 1701, A diſcourſe of the conteſts and diſſentions between the nobles and commons in Athens and Rome, with the conſequences they had upon both thoſe ſtates: this was in behalf of king William and his miniſters, againſt the violent proceedings of the houſe of commons; but from that year to 1708, he did not write any political pamphlet.

Lord Orrery on the life and writings of Swift, lett. viii.

In 1710, being then in England, he was empowered by the primate of Ireland, to ſolicit the queen to releaſe the clergy from paying the twentieth part and firſt-fruits; and upon this occaſion his acquaintance with mr. Harley commenced. As ſoon as he had received the primate's inſtructions, he reſolved to apply to mr. Harley; and before he waited on him, got himſelf repreſented as a perſon who had been ill uſed by the laſt miniſtry, becauſe he would not go ſuch lengths as they would have had him. Mr. Harley received him with the utmoſt kindneſs and reſpect; kept him with him two hours alone; engaged in, and ſoon after accompliſhed, his buſineſs; bid him come often to ſee him privately; and told him, that he muſt bring him to the knowledge of mr. St. John. Swift preſently became acquainted

with the reſt of the miniſters, who appear to have courted and careſſed him with uncommon aſſiduity. He dined every Saturday at mr. Harley's with the lord-keeper, mr. ſecretary St. John, and lord Rivers: on that day no other perſon was for ſome time admitted; but this ſelect company was at length enlarged to ſixteen, all men of the firſt claſs, Swift included. From this time he ſupported the intereſt of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was ſo remarkable, that he was thought not only to defend, but in ſome degree to direct their meaſures; and ſuch was his importance in the opinion of the oppoſite party, that many ſpeeches were made againſt him in both houſes of parliament: a reward was alſo offered, for diſcovering the author of the Public ſpirit of the whigs.

Amidſt all the buſineſs and honours that crowded upon him, he wrote every day an account of what occurred to Stella; and ſent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's miniſtry. From theſe unreſtrained effuſions of his heart many particulars are known, which would otherwiſe have lain hid; and by theſe it appears, that he was not only employed, but truſted, even by Harley himſelf, who to all others was reſerved and myſterious. In the mean time, Swift had no expectations of advantage from his connection with theſe perſons: he knew they could not long preſerve their power; and he did not honour it while it laſted, on account of the violent meaſures which were purſued by both ſides. "I uſe the miniſtry," ſays he, "like dogs, be-
Dean Swift, &c. p. 322. "cauſe I expect they will uſe me ſo.—I never knew a mi-
"niſtry do any thing for thoſe, whom they make compa-
"nions of their pleaſures; but I care not." In the ſummer of 1711, he foreſaw the ruin of the miniſtry by thoſe miſunderſtandings among themſelves, which at laſt effected it; and it was not only his opinion, but their own, that if they could not carry a peace, they muſt ſoon be ſent to the Tower, even though they ſhould agree. In order therefore to facilitate this great event, Swift wrote the Conduct of the allies: a piece, which he confeſſes coſt him much pains, and which ſucceeded even beyond his expectations. It was

publiſhed

publiſhed on the 27th of November 1711; and in two months time above 11,000 were ſold off, ſeven editions having been printed in England, and three in Ireland. The tory members in both houſes, who ſpoke, drew all their arguments from it; and the reſolutions, which were printed in the votes, and which would never have paſſed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himſelf with unwearied diligence in the ſervice of the miniſtry; and while he was at Windſor, juſt at the concluſion of the peace of Utrecht, he drew the firſt ſketch of An hiſtory of the four laſt years of queen Anne. This he afterwards finiſhed, and came into England to publiſh, but was diſſuaded from it by lord Bolingbroke, who told him, the whole was ſo much in the ſpirit of party-writing, that though it might have made a ſeaſonable pamphlet in the time of their adminiſtration, it would be a diſhonour to juſt hiſtory. Swift ſeems to have been extremely fond of this work, by declaring, as he did, that it was the beſt thing he had ever written: but ſince his friend did not approve it, he would caſt it into the fire. However, it did not undergo this fate, but was lately publiſhed in octavo, to the diſappointment of all thoſe who expected any thing great from it.

Pope's works, vol. ix. lett. v.

During all this time he received no gratuity or reward, till the year 1713; and then he accepted the deanery of St. Patrick's, Dublin. A biſhopric had been ſome time before intended for him by the queen; but archbiſhop Sharpe having repreſented him to her majeſty as a man, whoſe chriſtianity was very queſtionable, and being ſupported in this by a certain very great lady, it was given to another. He immediately croſſed the channel to take poſſeſſion of his new dignity, but did not ſtay in Ireland more than a fortnight, being urged by an hundred letters to haſten back, and reconcile the lords Oxford and Bolingbroke. When he returned he found their animoſity increaſed; and, having predicted their ruin from this very cauſe, he laboured to bring about a reconciliation, as that upon which the whole intereſt of their party depended. Having attempted this by various methods in vain, he went to a friend's houſe in Berkſhire, where he continued till the queen's death; and,

while he was at this place, wrote a diſcourſe called Free thoughts on the preſent ſtate of affairs, which however was not publiſhed till ſome time after.

Before we attend Swift to Ireland, it is neceſſary to give a little hiſtory of his Vaneſſa, becauſe his connections with her were made in England. Among other perſons, with whom he was intimately acquainted during the gay part of his life, was mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of mr. Vanhomrigh, firſt a merchant of Amſterdam, then of Dublin, where he was raiſed by king William, upon his expedition into Ireland, to very great places. Dying in 1703, he left two ſons and two daughters; but the ſons ſoon after dying, his whole fortune, which was conſiderable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were viſited by perſons of the firſt quality; and Swift, lodging near them, uſed to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became inſenſibly a kind of preceptor to the young ladies, particularly the eldeſt, who was then about twenty years old, was much addicted to reading, and a great admirer of poetry. Hence admiring, as was natural, ſuch a character as that of Swift, ſhe ſoon paſſed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the firſt wit of the age, ſhe ventured to make the doctor a propoſal of marriage. He affected firſt to believe her in jeſt, then to rally her on ſo whimſical a choice, and at laſt to put her off without an abſolute refuſal: and, while he was in this ſituation, he wrote the poem called Cadenus and Vaneſſa. It was written in 1713, a ſhort time before he left Vaneſſa and the reſt of his friends in England, and returned to the place of his exile, as he uſed frequently to call it. In 1714, mrs. Vanhomrigh died, and having lived very high, left ſome debts, which it not being convenient for her daughters, who had alſo debts of their own, to pay at preſent, to avoid an arreſt they followed the dean into Ireland.

Upon his arrival to take poſſeſſion of his deanery, he had been received with great kindneſs and honour; but now, upon

upon his return after the queen's death, he experienced every poſſible mark of contempt and indignation. The tables were turned; the power of the tories and the dean's credit were at an end; and as a deſign to bring in the pretender had been imputed to the queen's miniſtry, ſo Swift lay now under much odium, as being ſuppoſed to have been a well-wiſher in that cauſe. As ſoon as he was ſettled at Dublin, mrs. Johnſon removed from the country to be near him, but they ſtill lived in ſeparate houſes; his reſidence being at the deanery, and hers in lodgings, on the other ſide of the river Liffy. The dean kept two public days every week, on which the dignity of his ſtation was ſuſtained with the utmoſt elegance and decorum, under the direction of mrs. Johnſon. As to his employment at home he ſeems to have had no heart to apply himſelf to ſtudy of any kind, but to have reſigned himſelf wholly to ſuch amuſements and ſuch company as offered; that he might not think of his ſituation, the misfortunes of his friends, and his diſappointments. "I was three years," ſays he to Gay, "reconciling myſelf "to the ſcene and buſineſs, to which fortune hath con- "demned me; and ſtupidity was what I had recourſe to." Pope's works, vol. ix. lett. vi.

The firſt remarkable event of his life, after his ſettlement at the deanery, was his marriage to mrs. Johnſon, after a moſt intimate friendſhip of more than ſixteen years. This was in the year 1716; and the ceremony was performed by dr. Aſhe, then biſhop of Clogher, to whom the dean had been a pupil in Trinity-college, Dublin. But whatever were the motives to this marriage, the dean and the lady continued to live afterwards, juſt in the ſame manner as they had lived before. Mrs. Dingley was ſtill the inſeparable companion of Stella, wherever ſhe went; and ſhe never reſided at the deanery, except when the dean had his fits of giddineſs and deafneſs. Till this time he had continued his viſits to Vaneſſa, who preſerved her reputation and friends, and was viſited by many perſons of rank, character, and fortune, of both ſexes: but now his viſits were leſs frequent. In 1717, her ſiſter died; and the whole remains of the family fortune centering in Vaneſſa, ſhe retired to Selbridge, a ſmall houſe and eſtate about twelve miles from Dublin, which had been purchaſed by her father. From this place

ſhe

ſhe wrote frequently to the dean, and he anſwered her letters: ſhe preſſed him to marry her, but he rallied, and ſtill avoided a poſitive denial. She preſſed him ſtill more, either to accept or refuſe her as a wife; upon which he wrote an anſwer, and delivered it with his own hand. The receipt of this, which probably communicated the fatal ſecret of his marriage with Stella, the unhappy lady did not ſurvice many weeks: however, ſhe was ſufficiently compoſed to cancel a will ſhe had made in the dean's favour, and to make another, in which ſhe left her fortune to her two executors, dr. Berkeley, biſhop of Cloyne, and mr. Marſhall, one of the king's ſerjeants at law.

From 1716 to 1720, is a chaſm in the dean's life, which it has been found difficult to fill up: lord Orrery thinks, with great reaſon, that he employed this time upon Gulliver's travels. This work is a moral political romance, in which Swift has exerted the ſtrongeſt efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly poſſible not to be ſometimes offended with his ſatire, which ſets not only all human actions, but human nature itſelf, in the worſt light. The truth is, Swift's diſappointments had rendered him ſplenetic and angry with the whole world; and he frequently indulged himſelf in a miſanthropy that is intolerable: he has done ſo particularly in ſome parts of this work. About this time the dean, who had already acquired the character of a humoriſt and wit, was firſt regarded with general kindneſs, as the patriot of Ireland. He writ a Propoſal for the uſe of Iriſh manufactures, which made him very popular; the more ſo, as it immediately raiſed a violent flame, ſo that a proſecution was commenced againſt the printer. In 1724, he writ the Drapier's letters; thoſe brazen monuments of his fame, as lord Orrery calls them. A patent, having been iniquitouſly procured by one Wood to coin 180,000 l. in copper, for the uſe of Ireland, by which he would have acquired exorbitant gain, and proportionably impoveriſhed the nation; the dean, in the character of a draper, wrote a ſeries of letters to the people, urging them not to receive this copper money. Theſe letters united the whole nation in his praiſe, filled every ſtreet with his effigy, and every voice with acclamations; and Wood, though

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ſupported for ſome time, was at length compelled to withdraw his patent, and his money was totally ſuppreſſed. From this time the dean's influence in Ireland was almoſt without bounds: he was conſulted in whatever related to domeſtic policy, and particularly to trade. The weavers always conſidered him as their patron and legiſlator, after his propoſal for the uſe of Iriſh manufactures; and when elections were depending for the city of Dublin, many corporations refuſed to declare themſelves, till they knew his ſentiments and inclinations. Over the populace he was the moſt abſolute monarch that ever governed men; and he was regarded by perſons of every rank, with veneration and eſteem.

He was ſeveral times in England on a viſit to mr. Pope, after his ſettlement at the deanery, particularly in 1726 and 1727. On the 28th of January 1727, died his beloved Stella, in the 44th year of her age, regretted by the dean with ſuch exceſs of affection, as the keeneſt ſenſibility only could feel, and the moſt excellent character excite; ſhe had been declining from the year 1724. Stella was a moſt amiable woman both in perſon and mind. Her ſtature was tall, her hair and eyes black, her complexion fair and delicate, her features regular, ſoft, and animated, her ſhape eaſy and elegant, and her manner feminine, polite, and graceful: there was natural muſic in her voice, and complacency in her aſpect: ſhe abounded with wit, which was always accompanied with good nature; her virtue was founded upon humanity, and her religion upon reaſon; her morals were uniform, but not rigid, and her devotion was habitual, but not oſtentatious. "Why the dean did not ſooner marry "this moſt excellent perſon; why he married her at all; "why his marriage was ſo cautiouſly concealed; and why "he was never known to meet her but in the preſence of "a third perſon, are enquiries which no man can anſwer," ſays the writer of his life, "without abſurdity." Nor ſo far at leaſt, if not ſomething farther, we think may be anſwered, and without abſurdity too. "He did not marry "her ſooner," we ſay, becauſe his original intention was not to marry her at all: he never ſuffered his behaviour towards females to exceed the limits of Platonic love; and the innocence of his commerce with Vaneſſa ſeems now to be acknowledged

Hawkeſworth, p. 46.

acknowledged by every body, as well as by this writer. "He did marry her at length," probably to cure and put an end to thoſe conſtant uneaſineſſes and jealouſies, which his frequent viſits to Vaneſſa muſt naturally raiſe in her. "His marriage was cautiouſly concealed," becauſe he never intended to acknowledge her as his wife; and "he was "cautious never to meet her but in the preſence of a third "perſon," becauſe, by reaſon of his known intimacy and connection with Stella above all other women, her character was greatly expoſed to unfavourable ſuſpicions, and therefore to be guarded with all poſſible care and tenderneſs againſt them. Thus, this author's enquiries may manifeſtly be anſwered without abſurdity: but the main, and, indeed, ſole difficulty is, why Swift ſhould not deſire a nearer commerce with ſuch a woman as Stella, and conſequently acknowledge and receive her publicly as his wife? Yet the anſwer has been made a thouſand a times, though no body ſeems to acquieſce in it; namely, that "he was "not made like other men." Add to this, that Swift was a man of great pride, and could not have borne to be deſpiſed, however ſecretly; that he loved female converſe, and to be courted and admired by wits of that ſex, of which Stella was at the head; that he deſpaired of ſupporting that dignity and credit, even with the delicate Stella, in a ſtate of nearer commerce, which he was always ſure of preſerving at ſome diſtance: add all theſe conſiderations together, and the ſolution of this mighty myſtery may probably not appear impoſſible. Suppoſing Swift to have been guided in this affair by mere caprice and humour, he cannot but be ſeen in a moſt ungracious light, and conſidered as a man utterly devoid of humanity: for it is generally agreed, that Stella's immature death was occaſioned by the peculiarity of his conduct towards her. It appears by ſeveral little incidents, that ſhe regretted and diſapproved this conduct, and that ſhe ſometimes reproached him with unkindneſs; for to ſuch regret and reproach he certainly alludes, in the following verſe on her birth-day, in 1726:

"O, then, whatever heav'n intends,
"Take pity on your pitying friends:

"Nor

" Nor let your ills affect your mind,
" To fancy they can be unkind;
" Me, ſurely, me you ought to ſpare,
" Who gladly would your ſufferings ſhare."

It is ſaid the dean did at length earneſtly deſire, that ſhe might be publicly owned as his wife; but as her health was then declining, ſhe ſaid, it was too late, and inſiſted, that they ſhould continue to live, as they had lived before. To this the dean in his turn conſented, and ſuffered her to diſpoſe entirely of her own fortune, by her own name, to a a public charity, when ſhe died.

From the death of Stella his life became much retired, and the auſterity of his temper increaſed: he could not enjoy his public days; theſe entertainments were therefore diſcontinued, and he ſometimes avoided the company of his moſt intimate friends; but in time he grew more deſirous of company. In 1732, he complains, in a letter to mr. Gay, that " he had a large houſe, and ſhould hardly find one viſitor, " if he was not able to hire him with a bottle of wine:" and, in another to mr. Pope, that " he was in danger of " dying poor and friendleſs, even his female friends having " forſaken him; which," as he ſays, " vexed him moſt." Theſe complaints were afterwards repeated in a ſtrain of yet greater ſenſibility and ſelf-pity: " All my friends have " forſaken me:"

" Vertiginoſus, inops, ſurdus, male gratus amicis.
" Deaf, giddy, helpleſs, left alone,
" To all my friends a burden grown."

As he lived much in ſolitude, he frequently amuſed himſelf with writing; and it is very remarkable, that although his mind was greatly depreſſed, and his principal enjoyment at an end when mrs. Johnſon died, yet there is an air of levity and trifling in ſome of the pieces he wrote afterwards, that is not to be found in any other: ſuch in particular are his Directions to ſervants, and ſeveral of his letters to his friend dr. Sheridan. In 1733, when the attempt was made to repeal the teſt act in Ireland, the diſſenters often affected to call themſelves brother-proteſtants, and fellow-chriſtians, with the members of the eſtabliſhed church. Upon this occaſion

occaſion the dean wrote a ſhort copy of verſes, which ſo provoked one Betteſworth, a lawyer and member of the Iriſh parliament, that he ſwore, in the hearing of many perſons, to revenge himſelf either by murdering or maiming the author; and, for this purpoſe, he engaged his footman with two ruffians, to ſecure the dean wherever he could be found. This being known, thirty of the nobility and gentry, within the liberty of St. Patrick's, waited upon the dean in form, and preſented a paper ſubſcribed with their names, in which they ſolemnly engaged, in behalf of themſelves and the reſt of the liberty, to defend his perſon and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed deaf and giddy, yet made a ſhift to dictate a proper anſwer. Theſe fits of deafneſs and giddineſs, which were the effects of his ſurfeit, before he was twenty years old, became more frequent and violent, in proportion as he grew into years: and in 1736, while he was writing a ſatire on the Iriſh parliament, which he called the Legion club, he was ſeized with one of theſe fits, the effect of which was ſo dreadful, that he left the poem unfiniſhed, and never afterwards attempted a compoſition either in verſe or proſe that required a courſe of thinking, or perhaps more than one ſitting to finiſh.

From this time his memory was perceived gradually to decline, and his paſſions to pervert his underſtanding; and in 1741, he was ſo very bad, as to be utterly incapable of converſation. Strangers were not permitted to approach him, and his friends found it neceſſary to have guardians appointed of his perſon and eſtate. Early in 1742, his reaſon was ſubverted, and his rage became abſolute madneſs. In October his left eye ſwelled to the ſize of an egg, and ſeveral large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty, that five perſons reſtrained him by mere force from pulling out his own eyes. Upon the ſubſiding of theſe tumours he knew thoſe about him; and appeared ſo far to have recovered his underſtanding and temper, that there were hopes he might once more enjoy ſociety. Theſe hopes, however, were but of ſhort duration: for, a few days afterwards, he ſunk into a ſtate of

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total inſenſibility, ſlept much, and could not, without great difficulty, be prevailed on to walk croſs the room. This was the effect of another bodily diſeaſe, his brain being loaded with water. Mr. Stevens, an ingenious clergyman of Dublin, pronounced this to be the caſe during his illneſs; and upon opening his body, it appeared that he was not miſtaken. After the dean had continued ſilent a whole year, in this ſtate of helpleſs idiotiſm, his houſe-keeper went into his room on the 30th of November in the morning, and told him, it was his birth-day, and that bonfires and illuminations were preparing to celebrate it as uſual: to which he immediately replied, "It is all folly, they had better let it alone." Some other inſtances of ſhort intervals of ſenſibility and reaſon, after his madneſs ended in ſtupor, ſeem to prove, that his diſorder, whatever it was, had not deſtroyed, but only ſuſpended the powers of his mind. In 1744, he now and then called his ſervant by name; and once attempting to ſpeak to him, but not being able to expreſs his meaning, he ſhewed ſigns of much uneaſineſs, and at laſt ſaid, "I am "a fool." Once afterwards, as his ſervant was taking away his watch, he ſaid, "bring it here:" and when the ſame ſervant was breaking a large hard coal, he ſaid, "That "is a ſtone, you blockhead." From this time he was perfectly ſilent, till the latter end of October 1745, and then died, without the leaſt pang or convulſion, in the 78th year of his age.

His works have been printed often, and in various forms, and from them it is eaſy to collect his character. Some very good memoirs alſo of his life have appeared, particularly lord Orrery's Remarks, &c. Dean Swift's Eſſay, &c. Obſervations, &c. ſuppoſed to be written by dr. Delany; from all which we have tranſcribed what ſeemed proper for our purpoſe, not a little aſſiſted by the late editor of Swift's works, who, in his life prefixed, had ranged the materials ready to our hands.

Though we have referred the reader to his works for his general character, yet there are ſome particulars relating to his converſation and private œconomy, which we will mention. He had a rule never to ſpeak more than a minute at a time, and to wait for others to take up the converſation.

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He greatly excelled in punning, and he uſed to ſay, that none deſpiſed this talent, but thoſe who were without it. He alſo greatly excelled in telling a ſtory, but in the latter part of his life uſed to tell them too often: he never dealt in the double entendre, or profaneneſs upon ſacred ſubjects. He loved to have ladies in the company, becauſe it preſerved, he ſaid, the delicacy of converſation: yet it is certain there are in his writings greater indelicacies, than any double entendres can amount to. He kept his friends in ſome degree of awe, yet was more open to admonition than to flattery. Though he appeared churliſh and auſtere to his ſervants, yet he was in reality a moſt kind and generous maſter; and he was alſo very charitable to the poor. In the mean time it muſt be owned, that there was not any great ſoftneſs or ſympathy in his nature; although, perhaps, not quite ſo much miſanthropy, as appears in his writings: and all allow, that he grew covetous as he grew old. As an eccleſiaſtic, he was ſcrupulouſly exact in the exerciſe of his function, as well with regard to ſpiritual as temporal things. His manner was without ceremony, but not ruſtic; for he had a perfect knowledge of all the modes and variations of politeneſs, though he practiſed them in a manner peculiar to himſelf. He was naturally temperate, chaſte, and frugal; and, being alſo naturally high-ſpirited, and conſidering wealth as the pledge of independence, it is not ſtrange that his frugality ſhould verge towards avarice.

As to his political principles, if his own account may be taken, he abhorred whiggiſm only in thoſe, who made it conſiſt in damning the church, reviling the clergy, abetting the diſſenters, and ſpeaking contemptuouſly of revealed religion. He always declared himſelf againſt a popiſh ſucceſſor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was eſtabliſhed by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiſcriminately transferred his reſentments from principles to perſons, was ſo evident by his conduct, that he was often rallied by the miniſters, for never coming to them without a whig in his ſleeve; and though he does not appear to have aſked any thing

for himſelf, yet he often preſſed lord Oxford in favour of mr. Addiſon, mr. Congreve, mr. Rowe, and mr. Steel. He frequently converſed with all theſe, chuſing his friends by their perſonal merit, without any regard to their political principles; and in particular, his friendſhip with mr. Addiſon continued inviolable, and with as much kindneſs, as when they uſed to meet at lord Hallifax's or lord Somers's, who were leaders of the oppoſite party.

By his will, which is dated in May 1740, juſt before he ceaſed to be a reaſonable being, he left about 1200 l. in legacies; and the reſt of his fortune, which amounted to about 11,000 l. to erect and endow an hoſpital for ideots and lunatics. He was buried in the great iſle of St. Patrick's cathedral, under a ſtone of black marble, inſcribed with the following Latin epitaph: it was written by himſelf, and ſhews a moſt unhappy miſanthropic ſtate of mind.

" Hic depoſitum eſt corpus
" Jonathan Swift, S. T. P.
" Hujus eccleſiæ cathedralis decani,
" Ubi ſæva indignatio ulterius cor lacerare nequit.
" Abi, viator, & imitare,
" Si poteris,
" Strenuum pro virili libertatis vindicatorem.
" Obiit, &c."

SYBRECHT (JOHN) a landſkip painter, was born at Antwerp in Brabant, about the year 1630, and brought up in that city under his father. He was a cloſe imitator of nature in all his landſkips; and in his younger days went upon the Rhine, and other adjacent places, where he drew ſeveral pleaſant views in water-colours. He ſpent more of his life in that way, than in painting; and therefore it is no wonder, that his drawings were more valued than his pictures. The duke of Buckingham, paſſing through the Netherlands, in his way home from his embaſſy into France, ſtaid ſome time at Antwerp; where, meeting with ſome of this maſter's works in landſkip, he was ſo well pleaſed with them, that he invited him over to England, and promiſed to make him his painter in that way. Sybrecht came, and continued in his ſervice three or four years: then worked

for the nobility and gentry of England, and was in vogue a long time. He drew ſeveral ſorts of cattle remarkably well, and uſually contrived to place ſome of them in his landſkips. He died in London about the year 1703, and was buried in St. James's church.

Wood's Athen. Oxon. vol. ii. —General dictionary.

SYDENHAM (THOMAS) an excellent Engliſh phyſician, was the ſon of William Sydenham, eſq; of Winford Eagle, in Dorſetſhire, and was born there about the year 1624. In 1642, he became a commoner of Magdalen-hall in Oxford; but left that place, when it was turned into a garriſon for king Charles I. He went to London, where he fell accidentally into the company of dr. Cox, an eminent phyſician, who, finding him to be a perſon of extraordinary parts, encouraged and put him into a method of ſtudying phyſic, at his return to the univerſity. After the garriſon was delivered up to the parliament, he retired again to Magdalen-hall, entered on the phyſic line, and was created bachelor of phyſic, the 14th of April, 1648, not having before taken any degree in arts. About that time ſubſcribing and ſubmitting to the authority of the viſitors appointed by the parliament, he was, through the intereſt of a very near relation, made fellow of All-ſouls-college, in the place, ſays mr. Wood, of one of thoſe many then ejected for their loyalty. After he had continued ſome years there, in a vigorous application to the ſtudy of phyſic, he left the univerſity, without taking any other degree there; and at length ſettling in Weſtminſter, became doctor of his faculty at Cambridge, licentiate of the college of phyſicians, and the chief phyſician of his time, from 1660 to 1670. Then he began to be diſabled by the gout, and could not attend the practice ſo well; yet continued to increaſe in fame both at home and abroad, as well by his great ſkill and judgment ſhewn upon all occaſions, as by various pieces publiſhed from time to time. He died at his houſe in Pall-mall, the 29th of December, 1689, and was buried in the church of St. James, Weſtminſter. His works have been collected, and frequently printed at London, in one large volume 8vo. They were alſo printed at Leipſic, in 1711, 12mo; at Geneva, in 1716, in two volumes 4to, with ſeveral tracts by other writers; and

and at Leyden in 8vo. They were written by himſelf in Engliſh, but tranſlated into Latin, before they were publiſhed, by ſome of his friends. His Obſervationes medicæ circa morborum acutorum hiſtoriam & curationem, which he dedicated to dr. Mapletoft, profeſſor of phyſic in Greſham-college, was tranſlated by that gentleman; his other pieces by mr. Gilbert Havers, of Trinity-college in Cambridge, a ſtudent in phyſic, and friend of dr. Mapletoft.

Ward's Lives of the profeſſors of Greſham-college, p. 275. Lond. 1740, folio.

Sydenham has frequently been called the father of phyſic among the moderns. He tells us, in the preface which ſtands before his works, that the increaſe and perfection of the medical art is to be advanced by theſe two means: by compoſing an hiſtory of diſtempers, or a natural and exact deſcription of diſtempers, and their ſymptoms; and by deducing and eſtabliſhing a method of cure from thence. This is the way which that great delineator of the right road to real knowledge in all its various branches, the lord Bacon, had pointed out; and its being more cloſely purſued by Sydenham than by any modern phyſician before him, is what has juſtly intitled him to thoſe high encomiums, which have ever been paid him. Sir Richard Blackmore affirmed, and all are now convinced, that Sydenham, "who built all his "maxims and rules of practice upon repeated obſervations "on the nature and properties of diſeaſes, and the power of "remedies, has compiled ſo good an hiſtory of diſtempers, "and ſo prevalent a method of cure, that he has improved "and advanced the healing art much more than dr. Willis "with all his curious ſpeculations and fanciful hypotheſes." He relates of himſelf, in his dedication to dr. Mapletoft, that ever ſince he had applied himſelf to the practice of phyſic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned ſo ſurely, as by uſe and experience; and that he, who ſhould pay the niceſt and moſt accurate attention to the ſymptoms of diſtempers, would infallibly ſucceed beſt in ſearching out the true means of cure. For this reaſon, ſays he, I gave myſelf up intirely to this method of proceeding, perfectly ſecure and confident, that while I followed nature as my guide, I could never err. He tells him afterwards, that mr. Locke approved his method, which he con-

Treatiſe upon the ſmall-pox, pref. 5. 1723, 8vo.

ſidered as no ſmall ſanction to it; and what he ſays upon this occaſion of mr. Locke, is ſo remarkable, that I think it worth tranſcribing. "Noſti præterea, quam huic meæ "methodo ſuffragantem habeam, qui eam intimius per om-"nia perſpexerat, utrique noſtrum conjunctiſſimum domi-"hum Joannem Locke; quo quidem viro, ſive ingenio ju-"dicioque acri & ſubacto, ſive etiam antiquis, hoc eſt, "optimis moribus, vix ſuperiorem quenquam inter eos qui "nunc ſunt homines repertum iri confido; pauciſſimos certe "pares." There is a Latin copy of hexameter and pentameter verſes by mr. Locke, addreſſed to Sydenham, and prefixed to his Treatiſe upon fevers.

To go on with our phyſician. Sir Richard Blackmore having obſerved, that a man of good ſenſe, vivacity, and ſpirit, may arrive to the higheſt rank of phyſicians, without the aſſiſtance of great erudition and the knowledge of books, tells us, that "this was the caſe of dr. Sydenham, who "became an able and eminent phyſician, though he never "deſigned to take up the profeſſion, till the civil wars were "compoſed; and then being a diſbanded officer, he entered "upon it for a maintenance, without any learning properly "preparatory for the undertaking of it. And to ſhew the "reader what contempt he had for the writings in phyſic, "when one day I aſked him what books I ſhould read to "qualify me for practice, he replied, Read don Quixote, "it is a very good book, I read it ſtill: ſo low an opinion "had this celebrated man of the learning collected out of "the authors, his predeceſſors. And a late celebrated phy-"ſician," meaning dr. John Radcliffe, "whoſe judgment "was univerſally relied upon as almoſt infallible in his pro-"feſſion, uſed to ſay, as I am well informed, that when he "died, he would leave behind him the whole myſtery of "phyſic in half a ſheet of paper. It is true both theſe "doctors carried the matter much too far by vilifying learn-"ing, of which they were no maſters, and, perhaps, for "that reaſon." The compiler of this article in the General dictionary, quoting this paſſage from ſir Richard Blackmore, has with great judgment thought proper to qualify it a little with the following anecdote: "Sir Hans Sloane," ſays he, "to whom this article was read, and who was very well ac-"quainted

Treatiſe upon the ſmall-pox, p. 11.

" quainted with dr. Sydenham, told me, that he never knew " a man of brighter natural parts, than that phyſician; that " he believed what is here ſaid about don Quixote to be " merely out of joke; and that Tully was dr. Sydenham's " favourite author, he having a fine buſto of him in his " ſtudy."

He had an elder brother William, who was ſome time gentleman commoner of Trinity-college in Oxford, and entering into the parliament's army, acquitted himſelf ſo glorioufly, that he roſe by ſeveral gradations to the higheſt poſts and dignities. In 1649, he was appointed governor of the iſle of Wight, and made vice admiral of that iſle and Hampſhire. In 1653, he was ſummoned to parliament for Dorſetſhire; in 1654, made commiſſioner of the treaſury, and member of the privy-council; and in 1658, ſummoned to parliament by the protector Richard Cromwell. This connection, together with his own principles and former engagements, would probably hinder dr. Sydenham from being a very popular phyſician, during the period of his flouriſhing; that is, in the reigns of Charles II. and James II. Wood, ib.—and General dictionary.

We have mentioned ſome Latin verſes of mr. Locke to dr. Sydenham, we will here ſubjoin them, not merely as an eloge upon Sydenham, but to give the reader a ſpecimen of mr. Locke's talent's in poetry, which perhaps is not to be found any where elſe.

" Authori
" In tractatum ejus
" De febribus.

" Febriles æſtus, victumque ardoribus orbem
" Flevit non tantis par medicina malis.
" Nam poſt mille artes, medicæ tentamina curæ,
" Ardet adhuc febris, nec velit arte regi.
" Præda ſumus flammis; ſolum hoc ſperamus ab igne,
" Ut reſtet paucus, quem capit urna, cinis.
" Dum quærit medicus febris cauſamque modumque,
" Flammarum & tenebras, & ſine luce faces;
" Quas tractat patitur flammas, & febre caleſcens,
" Corruit ipſe ſuis victima rapta focis.
" Qui tardos potuit morbos, artuſque trementes
" Siſtere, febrili ſe videt igne rapi.

" Sic faber exeſos fulſit tibicine muros,
" Dum trahit antiquas lenta ruina domos.
" Sed ſi flamma vorax miſeras incenderit ædes,
" Unica flagrantes tunc ſepelire ſalus.
" Fit fuga, tectonicas nemo tunc invocat artes,
" Cum perit artificis non minus uſta domus.
" Se tandem Sydenham febriſque ſcholæque furori
" Opponens, morbi quærit & artis opem.
" Non temere incuſat tectæ putredinis ignes;
" Nec fictus, febres qui fovet, humor erit.
" Non bilem ille movet, nulla hic pituita: ſalutis
" Quæ ſpes, ſi fallax ardeat intus aqua?
" Nec doctas magno rixas oſtentat hiatu,
" Queis ipſis major febribus ardor ineſt.
" Innocuas placide corpus jubet urere flammas,
" Et juſto rapidos temperat igne focos.
" Quid febrim extinguat, varius quid poſtulat uſus,
" Solari ægrotos qua potes arte, docet.
" Hactenus ipſa ſuum timuit natura calorem,
" Dum ſæpe incerto, quo calet, igne perit:
" Dum reparat tacitos male provida ſanguinis ignes,
" Prælusit buſto, fit calor iſte rogus.
" Jam ſecura ſuas foveant præcordia flammas,
" Quem natura negat, dat medicina modum.
" Nec ſolum faciles compeſcit ſanguinis æſtus,
" Dum dubia eſt inter ſpemque metumque ſalus;
" Sed fatale malum domuit, quodque aſtra malignum
" Credimus, iratam vel genuiſſe ſtygem.
" Extorſit Lacheſi cultros, peſtique venenum
" Abſtulit, & tantos non ſinit eſſe metus.
" Quis tandem arte nova domitam miteſcere peſtem
" Credat, & antiquas ponere poſſe minas?
" Poſt tot mille neces, cumulataque funera buſto,
" Victa jacet parvo vulnere dira lues.
" Ætheriæ quanquam ſpargant contagia flammæ,
" Quicquid ineſt iſtis ignibus, ignis erit.
" Delapſæ cælo flammæ licet acrius urant,
" Has gelida extingui non niſi morte putas?
" Tu meliora paras, victrix medicina; tuuſque,
" Peſtis quæ ſuperat cuncta, triumphus erit.

" Vive

" Vive liber, victis febrilibus ignibus; unus,
" Te ſimul & mundum qui manet, ignis erit.
" J. Locke, A. M.
" Ex æde Chriſti Oxon."

SYLBURGIUS (FREDERICUS) a learned German, eminent for his great ſkill in the Greek tongue, was born at Marpurg, in the landgraviate of Heſſe, in 1546. His father, although a farmer, gave him a liberal education, and he made ſo good an uſe of it, as to become perfect in the Latin, French, and Greek tongues, at a time when the Greek was underſtood but by very few. He was a ſchool-maſter at Licha, for ſome of the firſt years of his life; but afterwards quitted that employment, and applied himſelf wholly to the reviſing and correcting ancient authors, the Greek particularly, many of which were publiſhed by him from the preſſes of Wechel and Commelin. Among theſe were Ariſtotle, Herodotus, Dionyſius Halicarnaſſenſis, Dion Caſſius, Juſtin Martyr, Clemens Alexandrinus, Theodoret, &c. He greatly aſſiſted Henry Stephens, in compiling his Theſaurus Græcæ linguæ; and was alſo the author of a Greek grammar, which was much valued. For theſe and other ſervices, he had an annual ſtipend allowed him by the univerſity of Marpurg. He was univerſally well ſpoken of by the learned, and died much lamented by them in 1596. " Unhappy event," ſays Caſaubon, " to the republic of letters! for, a few days " before his death, he ſent me word by Commelin of many " new labours projected and begun. The lovers of Greek " have more eſpecially reaſon to deplore the loſs of him."

Melch. Adam, de vit. philoſ.

Epiſt. xlviii. ad Jac. Bongarſium.

This learned man had a wife, but was not very happy with her. Learned men ſhould never be married; they are not to the taſte of women in general.

SYLVIUS (JAMES) or JAMES DE LA BOE, a moſt celebrated phyſician of France, was the ſon of Nicholas du Bois, a camblet-weaver, who had eleven ſons and four daughters; and was born at Amiens in Picardy, in the year 1478. He went through a courſe of claſſical learning, under his elder brother Francis Sylvius, who was principal of the college of Tournay at Paris, and was a great promoter of

Bayle, under SYLVIUS, Francis and James.

letters in that age of barbariſm. There he learned the Latin tongue in much greater purity than it had been taught for a long time; and hence it was, that his writings are diſtinguiſhed to ſuch advantage by the elegance of the ſtyle. He acquired a perfect maſtery of the Latin and Greek tongues, and ſome little knowledge of the Hebrew; and applied himſelf alſo to mathematics and mechanics ſo ſucceſsfully, as to invent machines, which deſerved public notice. When the time was come of giving himſelf intirely up to phyſic, to which ſtudy his inclination had always led him, he traced it up to its ſources, and engaged ſo deeply in the reading of Hippocrates and Galen, that he ſcarcely did any thing but examine and tranſlate thoſe two authors. He diſcovered from thence the importance of anatomy, and applied himſelf to it ſo ardently, that he became as great a maſter as that age would permit. He ſtudied pharmacy with no leſs care, and took ſeveral journies to ſee upon the place the medicines, which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a courſe of phyſic from Hippocrates and Galen; which ſpread his ruputation ſo, that ſcholars from all parts of Europe reſorted to him. But before he became ſo famous he met with great oppoſition from the phyſicians of Paris, who were extremely diſpleaſed, that a man, who was no doctor any where in phyſic, ſhould preſume to teach that ſcience in the metropolis of the kingdom. Theſe murmurs induced him to go to Montpelier in 1530, to take his degrees there, but he returned without them: his avarice, of which we ſhall ſpeak by and by, not permitting him to be at the neceſſary charges. He endeavoured at his return to reconcile the phyſicians to him, and was admitted bachelor of phyſic in June 1531. In 1535, he taught in the college of Tricquet, while Fernelius taught in that of Cornouaille; but the latter had few ſcholars, while the former had a great number. The reaſon of this difference was, that Sylvius diſſected bodies, and read lectures upon botany and the preparation of medicines, which Fernelius did not. The profeſſorſhip of phyſic in the royal college becoming vacant in 1548, Sylvius was pitched upon to fill it, which he did, after hesitating about it two years. He continued in it till his death, which happened

pened the 13th of January 1555. He was never married, and ſhewed even an averſion to women. His behaviour was rude and barbarous. He ſeldom jeſted, or departed from his gravity; and when he was inclined to become more ſociable by this, did it awkardly. The only merry ſaying related of him is, that "he had parted with three beaſts, "his cat, his mule, and his maid." His avarice was extreme, and he lived in the moſt ſordid manner: he allowed his ſervants nothing but dry bread, and had no fire all the winter. Two things ſerved him as a remedy againſt cold; he played at foot-ball, and carried a great log upon his ſhoulders: he ſaid, that the heat which he gained by this exerciſe was more beneficial to his health than that of a fire. In ſhort, this paſſion for money obſcured the luſtre of all his great qualities; for he was not an avaricious man, but avarice itſelf.

He was upon very ill terms with Veſalius, who occaſioned him the greateſt vexation he ever ſuffered. Sylvius's excellency lay in anatomy; and he had prepared a work upon that ſubject, which he conſidered as a maſter-piece. Upon this, Veſalius publiſhed in 1541, his Opus anatomicum, which was ſo well written, and illuſtrated with ſo many beautiful figures, that it was univerſally admired. Two circumſtances aggravated this grievance; Veſalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even to his errors. The works of Sylvius have been often printed.

SYMMACHUS, a citizen and ſenator of ancient Rome, and conſul in the year 391, has left us ten books of epiſtles; from which, as well as from other things, we collect, that he was a warm oppoſer of the chriſtian religion. This he ſhews particularly in the 61ſt epiſtle of the xth book, addreſſed to the emperor Valentinian, where he ſtoutly pleads the cauſe of paganiſm. He was baniſhed from Rome by this emperor, on ſome account or other, but afterwards recalled and received into favour by Theodoſius. Ammianus Marcellinus ſpeaks of him as a man of great learning and modeſty; and his epiſtles ſhew him to have been a man of acute parts, and of eloquence, ſuch as eloquence was in his time;

Blount's Cenſura authorum, & Fabricii Bibl. Latin.

Hiſt. lib. xxviii.

time; that is, verboſe & florid. Scioppius, Pareus, and other learned men, have written notes upon the epiſtles of Symmachus: we know of no later edition of them than that of Frankfort 1642, 8vo. Ambroſe, biſhop of Milan, wrote againſt Symmachus; and ſo did the chriſtian poet Prudentius. The ſtyle of addreſs, uſed by this laſt author, when he was going to confute Symmachus, is ſo exceedingly different from that of modern polemic writers againſt infidels, that a ſpecimen of it may ſerve for a curioſity:

" O linguam miro verborum fonte fluentem,
" Romani decus eloquii, cui cedat & ipſe
" Tullius: has fundit dives facundia gemmas!
" Os dignum, æterno tinctum quod fulgeat auro,
" Si mallet laudare Deum ——"

Prud. lib. i. contra Symmach.

Fabric. Bib. Græc.

SYNESIUS, an ancient father and biſhop of the chriſtian church, flouriſhed at the beginning of the fifth century. He was born at Cyrene in Africa, a town ſituated upon the borders of Egypt, and afterwards travelled to his neighbouring country for improvement, where he happily ſucceeded in his ſtudies under the celebrated philoſopheſs Hypatia, who preſided at that time over the Platonic ſchool at Alexandria.

In introduc. ad ſchol.

Nicephorus, patriarch of Conſtantinople, who wrote annotations on a piece of Syneſius called De inſomniis, repreſents him as a man of prodigious parts and learning; and ſays, that " there was nothing he did not know, no ſcience " wherein he did not excel, no myſtery in which he was " not initiated and deeply verſed." His works are in high eſteem with the curious; but his epiſtles, ſays Suidas, are admirable. They are, in the opinion of Photius, as well as Evagrius, " elegant, agreeable, ſententious, and learned." Syneſius was a man of noble birth, which added no leſs weight to his learning, than this reflected luſtre on his quality; and both together procured him great credit and authority. He went, about the year 400, upon an embaſſy, which laſted three years, to the emperor Arcadius at Conſtantinople, on the behalf of his country, which was miſerably harraſſed by the auxiliary Goths and other Barbarians: and it was then, as he himſelf tells us, that " with greater bold-

In Συνεσιος. Phot. in cod. 26 — Evag. Hiſt. eccleſ. lib. i. c. 15.

In lib. De inſomniis.

neſs

" neſs than any of the Greeks, he pronounced before the " emperor an oration concerning government." About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a biſhop, Syneſius was appointed and conſecrated, though he took all imaginable pains to decline the honour. He declared himſelf not at all convinced of the truth of ſome of the moſt important articles of chriſtianity. He was verily perſuaded of the exiſtence of the ſoul before its union with the body: he could not conceive the reſurrection of the body; nor did he believe, that the world ſhould ever be deſtroyed. Moreover, he frankly owned himſelf to have ſuch an affection for his wife, that he would not conſent, either to be ſeparated from her, or to live in a clandeſtine manner with her; and, in ſhort, fairly told Theophilus, that if he did inſiſt upon making him a biſhop, he muſt leave him in poſſeſſion of his wife and all his notions. Theophilus at length ſubmitted to theſe terms, ſtrange as they were, " upon a preſumption," it is ſaid, " that a man, " whoſe life and manners were in every reſpect ſo exem- " plary, could not poſſibly be long a biſhop, without being " enlightened with ſo heavenly a truth. Nor," continues Cave, " was Theophilus deceived; for Syneſius was no " ſooner ſeated in his biſhopric, than he eaſily digeſted the " doctrine of the reſurrection. Nec ea ſpes fefellit; facil- " lime enim, ſimul ac epiſcopus creatus eſt, reſurrectionis " etiam doctrinam credidit." Baronius ſays in his Annals, that he does not believe theſe ſingularities of Syneſius to have been his real ſentiments; but only that he pretended them, with a view of putting a ſtop to the importunities of Theophilus, and of warding off this advancement to a biſhopric, which was highly diſagreeable to him. That the advancement was highly diſagreeable to Syneſius, is very certain; but it is likewiſe as certain, that Baronius's ſuppoſition is without all foundation. There is extant a letter of Syneſius to his brother, wherein this whole affair is canvaſſed to the bottom; and, as it is curious, and very well illuſtrates the life and character of this memorable pagan philoſopher, or chriſtian, (call him which you will, for he was certainly both) we will here give the ſubſtance of as much of it as relates to our purpoſe. It begins as follows:

Hiſt. liter. tom. i. p. 389. Oxon. 1740.

" I ſhould

Epist. ev. Cyrilli & Synesii opera, à Petavio. Lutet. 1631.

" I should be exceedingly to blame, if I did not return my " most hearty thanks to the inhabitants of Ptolemais, for " thinking me worthy of such honours, as I own I do not " think myself worthy of: yet it is highly incumbent on " me to consider, not only the great things they offer, but " how far it may be prudent in me to accept them.— " Now the more I reflect upon it, the more I am convinced " of my own inability to sustain the office and dignity of a " bishop; and I will frankly tell you my thoughts upon this " occasion.—While I had nothing to support but the cha- " racter of a philosopher, I acquitted myself, I may say, " with tolerable credit; and this has made some imagine, " that I am fit to be made a bishop. But they have not " considered, with what difficulty the mind acquires a new " bent; that is, adapts itself to a province it has hitherto " been a stranger to. I for my part am afraid, that by quit- " ting the philosopher, and putting on the bishop, I should " spoil both characters; that my new honours should make " me arrogant and assuming, destroying at once the mo- " desty of the philosopher, and yet that I should not be able " to support them with a becoming dignity. For only " consider my way of life hitherto. My time has always " been divided between books and sports. In the hours of " study nothing can be more retired, but in our sports every " body sees us; and you know very well, that no man is " fonder of all kinds of recreation than myself. You know " also, that I have an aversion to civil employments, as in- " deed my education, and the whole bent of my studies " have been quite foreign to them. But a bishop ought to " be, as it were, a man of God, averse to pleasures and " amusements, severe in his manners, and for ever employed " in the concerns of his flock. It requires a happy compli- " cation of qualities to do all this as it should be done; to " sustain such a weight of care and business; to be perpe- " tually conversant with the affairs of men, and yet to keep " himself unspotted from the world. It is true, I see this " done by some men, and I highly admire and revere them " for it: but I am myself incapable of doing it; and I will " not burden my conscience with undertaking what I know " I cannot perform. But I have still farther reasons for de-

" clining

"clining this charge, which I will here produce; for though "I am writing to you, yet I beg this letter may be made "public; ſo that whatever may be the reſult of this affair, "or which way ſoever I may be diſpoſed of, I may, at leaſt, "ſtand clear with God and man, and eſpecially with The-"ophilus, when I ſhall have dealt thus openly and fairly. "I ſay then, that God, the laws of the land, and the holy "hands of Theophilus, have given me a wife: but I de-"clare to all men, that I will neither ſuffer myſelf to be "ſeparated from her, nor conſent to live like an adulterer "in a clandeſtine manner with her: the one I think im-"pious, the other unlawful. I declare farther, that it will "always be my earneſt deſire and prayer, to have as many "children by her as poſſible.—Again, let it be conſidered, "how difficult, or rather how abſolutely impoſſible it is, "to pluck up thoſe doctrines, which by the means of know-"ledge are rooted in the ſoul to a demonſtration. But "you know, that philoſophy is diametrically oppoſite to "the common doctrines of chriſtianity: nor ſhall I ever "be able to perſuade myſelf, for inſtance, that the ſoul had "no exiſtence before its union with the body, that the "world and all its parts will periſh together, and that the "trite and thread-bare doctrine of the reſurrection, what-"ever myſtery may be couched under it, can have any "truth in it, as it is profeſſed by the vulgar. A philoſo-"pher indeed, who is admitted to the intuition of truth, "will eaſily ſee the neceſſity of lying to the people: for "light is to the eye, what truth is to the people. The eye "cannot bear too much light; nay, if it is under the leaſt "indiſpoſition, it is actually relieved by darkneſs: in like "manner fable and falſhood may be uſeful to the people, "while unveiling the truth may do them hurt. If there-"fore this method be conſiſtent with the duties of the epiſ-"copal dignity; if I may freely philoſophiſe at home, while "I preach tales abroad; and neither teach nor unteach, "but ſuffer people to remain in the prejudices they were "educated, I may indeed be conſecrated: but if they ſhall "ſay, that a biſhop ought to go farther, and not only ſpeak, "but think like the people, I muſt declare off, &c."

The

The works of Syneſius were publiſhed, together with thoſe of Cyril of Jeruſalem, by Petavius at Paris, 1612; and afterwards, with an addition of notes, in 1633, folio. They are far from being voluminous, conſiſting only of about one hundred and fifty epiſtles, and ſome ſmall pieces.

SYRUS (PUBLIUS) an ancient Latin author, who gained great fame by his comic pieces called Mimes, is ſuppoſed from his name to have been a Syrian by birth. Having been made a ſlave and brought to Rome when young, he there obtained his liberty by his merit; and proved ſo excellent a compoſer of Mimes, that the Romans preferred him to the beſt of their own or the Greek dramatic writers. Julius Cæſar firſt eſtabliſhed his reputation, and gave him the prize of poetry againſt Laberius, who was an eminent writer in that way, and contended with Syrus for it. He continued to flouriſh many years under Auguſtus. Caſſius Severus was a profeſſed admirer of him, and the two Senecas ſpeak of him with the higheſt encomiums. Many moderns, and particularly the Scaligers, have lanched out very much in his praiſe. They ſay, he ſtripped Greece of all her wit, fine turns, and agreeable raillery, and that his Sententiæ include the ſubſtance of the doctrine of the wiſeſt philoſophers. Theſe Sentences were extracted from his mimic pieces ſome time under the Antonines, as the beſt editors ſay. They are generally printed with the fables of Phædrus, and are ſubjoined to them by dr. Bentley, at the end of his edition of Terence, in 1726, 4to.

Epiſt. viii. Controverſ. xviii.

T.

TACITUS (CAIUS CORNELIUS) a Roman hiſtorian, of whoſe anceſtors nothing is known, ſo that it is probable, the dignity of his family began in his own perſon; at leaſt, that it was not very conſiderable before him. He tells us himſelf, that "his advancement "was begun by Veſpaſian, forwarded by Titus, and carried "to a far greater height by Domitian:" which ſhews alſo, among many other teſtimonies, the time in which he flouriſhed. His firſt employ is ſaid to have been that of procurator to Veſpaſian in Gallia Belgica. Upon his return to Rome, Titus advanced him to a more honourable poſt; it is not mentioned what, but Lipſius conjectures, and with great probability, the quæſtorſhip, or perhaps, the ædileſhip, ſince we know that it was Domitian who advanced him to the prætorſhip. "Domitian alſo ſolemnized the ſecular "games, at which I gave a conſtant attendance, on account "of my office, being one of the college of prieſts, and at "the ſame time prætor." Theſe games were celebrated under the 14th conſulſhip of this emperor; whence appears the error of ſome, who have placed the prætorſhip of Tacitus under the 9th. Laſtly, he was made conſul under Nerva: he was ſubſtituted in the place of the excellent Virginius Rufus, who died in his third conſulſhip; and he honoured Rufus with a funeral oration: Rufus, ſays Pliny, "had "this laſt good fortune crowning a long ſucceſſion of happy "events, that his praiſes were ſet forth by the conſul Cor-"nelius Tacitus, a moſt eloquent orator." We know but few circumſtances of the life of Tacitus, beſides what have been related, only that he married the daughter of Julius Agricola, famous for his exploits in Britain, whoſe life he has wrote. Some have pretended, that Domitian baniſhed him;

Tacit. Hiſt. lib. i. c. 1.

Taciti Vita à Lipſio, prefixed to the edition of Tacitus's works, Amſt. 1685, 8vo.—See alſo Voſſius de hiſt. Lat. & Bayle's Dict. in voce TACITUS. Tacit. Annal. lib. xi. c. 11.

Plin. Epiſt. i. lib. xi.

him; but there is no foundation for this fact in hiſtory, and mr. Bayle explodes it as an idle fancy. Lipſius has conjectured, and mr. Bayle approves the conjecture, that Tacitus was born either in the laſt year of the reign of Claudius, or in the firſt of that of Nero; and ſuppoſes him to have died in the reign of Hadrian. The time of his death is not known; but all agree, that he lived to be old. The younger Pliny, who was nearly of the ſame age, was an intimate friend and admirer of Tacitus; and it is from his epiſtles chiefly, that we learn the prodigious reſpect and veneration that was paid to Tacitus by his contemporaries, and above all by Pliny himſelf. "What a pleaſure," ſays he, "is it to re-
Plin. Epiſt. xx. lib. vii.
"flect, how it will be recorded, if poſterity ſhall have any "regard concerning us, with what good agreement, ſince-"rity, and affection, we lived together! It will, methinks, "be a rare and memorable inſtance, that two men, almoſt "equal in age, in dignity, and of ſome reputation for let-"ters, had cordially promoted the ſtudies of each other. I "for my part a youth, when you already flouriſhed in the "fulneſs of glory, was ambitious to follow your ſteps, yet "at the greateſt diſtance; and though there were many "moſt excellent perſons, yet I ſingled you out as moſt to
Epiſt. xxxii. lib. vii.
"be imitated." In another letter he begs of Tacitus, to make mention of him in his hiſtories, as a man would chuſe to have his pourtrait taken by a firſt-rate painter; for, ſays he, "I divine, nor does the ſpirit of divination deceive me, "that they will be immortal: auguror, nec me fallit au-"gurium, hiſtorias tuas immortales futuras."

Hiſt. Aug. ſcriptores. The emperor Tacitus, as Vopiſcus relates, commanded, that Cornelius Tacitus, the hiſtorian of the Cæſars, becauſe he owned him for his anceſtor, ſhould be placed in all the libraries; and that, to prevent his works from being loſt by the negligence of readers, they ſhould be tranſcribed ten times in every year, and put up in the libraries.

The remains of Tacitus ſhew, that the ancients did not think of him more highly than he deſerved. He was the greateſt orator and ſtateſman of his time; he had long frequented the bar with infinite applauſe; he had paſſed through all the high offices of ſtate; he was ædile, prætor, conſul; but all theſe gave him little glory, compared with that which

he acquired by the performances of his pen. "His Annals, "and his Hiſtory," ſays mr. Bayle, "are ſomething ad- "mirable, and one of the greateſt efforts of the human "mind; whether you attend to the ſingularity of the ſtyle, "the beauty of the thoughts, or to that happy pencil, with "which he knew how to paint the diſguiſes and cheats of "politicians, and the weakneſs of the paſſions." He wrote the Hiſtory before the Annals; for he refers us to the Hiſtory in the xith chapter of the xith book of the Annals. It extended from the reign of Galba incluſively, to the reign of Nerva excluſively; for he deſigned the reigns of Nerva and Trajan in a particular work, which, though he was probably never able to execute, was to have been the buſi- neſs of his old age: "If life permit," ſays he, "I have "reſerved the reigns of the deified Nerva and Trajan, as "a more copious and ſecure ſubject for my old age; our "times affording that rare felicity, when a man may think "what he pleaſes, and ſpeak what he thinks." Theſe words ſhew, that he began his Hiſtory after the death of the emperor Nerva, and during the life of Trajan: and, therefore, he gives the title of deified to the firſt, which he does not give to the ſecond. We have only five books of the Hiſtory left, which is but a very ſmall portion of it; for they do not contain above a year and a half, when the whole work ought to contain about twenty-nine years. They who conſider theſe five books as a continuation of the Annals, divided into ſixteen books, do wrong; for the Annals were certainly intended by Tacitus as a ſeparate work. He compoſed them after he had finiſhed his Hiſtory; they began at the death of Auguſtus, and were continued to that of Nero. We have but part of them left; namely, the four firſt books, ſome pages of the fifth, all the ſixth, the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and part of the ſixteenth. The two laſt years of Nero, and part of the foregoing, are wanting: theſe were the laſt books of the work. Beſides the Hiſtory and the Annals, there remain of Tacitus a Treatiſe of the ſituation, cuſtoms, and people of Germany, and a Life of Julius Agricola; for as to the dialogue De oratoribus, ſive de cauſis corruptæ eloquentiæ, though commonly printed with Tacitus's works, and by

Hiſt. lib. I. c. i.

ſome aſcribed to him, it is generally, and with reaſon, ſuppoſed to have been written by ſome other perſon. The piece De moribus Germanorum, is a curious and exact little work; and the life of Agricola, if it had no other merit, muſt needs be intereſting to an inhabitant of this iſle, who will find there many particulars concerning the ſituation, climate, and people of ancient Britain.

Art. QUINTILIAN.

It is remarkable, that princes and politicians have always held the works of Tacitus in the higheſt eſteem; which looks, as if they either found their account in reading them, or were pleaſed to find courts, and the people who live in them, ſo exactly deſcribed after the life, as they are in his writings. Part of what is extant was found in Germany by a receiver of pope Leo X. and publiſhed by Beroaldus at Rome in 1515. Leo was ſo infinitely charmed with Tacitus, that he gave the receiver a reward of 500 crowns; and promiſed not only indulgences, but money alſo and honour, to any one who ſhould find the other part, which it is ſaid was afterwards brought to him. Pope Paul III. as Muretus relates, wore out his Tacitus by much reading it; and Coſmo de Medicis, who was the firſt great duke of Tuſcany, and formed for governing, accounted the reading of him his greateſt pleaſure. Muretus adds, that ſeveral princes, and privy-counſellors to princes, read him with great application, and regarded him as a ſort of oracle in politics. A certain author relates, that queen Chriſtina of Sweden, though extremely fond of the Greek tongue, which ſhe made "the diverſion of her leiſure hours, was not "reſtrained by that from her ſerious ſtudies; ſo ſhe called "among others Tacitus's Hiſtory, ſome pages of which "ſhe read conſtantly every day." Laſtly, our late lord Bolingbroke, an authority equal to any of the former, calls him "a favourite author," and gives him manifeſtly the preference to all the Greek and Roman hiſtorians.

Voſſius, de hiſt. Lat.

Orat. xvi.

Baillet, vie de Des Cartes, tom. ii. p. 305.

Of the ſtudy of hiſtory, letter v.

In the mean time, as Tacitus has been extravagantly admired and eſteemed by ſome, ſo he has by others been as extravagantly undervalued and even deteſted. It is ſaid, that the tranſlations of him, and comments upon him, would alone compoſe a tolerable library: it is certain alſo, that books have been written on purpoſe to criticiſe and abuſe him.

him. A modern author has paſſed the following judgment of him: "Tertullian charges him with telling many falſ- "hoods. He was not only an enemy to the true religion, "but it appears from ſeveral paſſages, that he had none at "all. His ſtyle is certainly very obſcure; nay, it is ſome- "times harſh, and has not all the purity of good authors in "the Latin tongue. Nevertheleſs, his art of compriſing a "great deal of ſenſe in a few words; his vivacity in paint- "ing out events; the ſagacity with which he penetrates "through the darkneſs of the corrupt heart of men; the "force and ſuperiority of genius which appear throughout "the whole, make him looked upon at this day almoſt uni- "verſally as the chief of hiſtorians." What is here objected to Tacitus concerning religion, is true in a qualified ſenſe: he was not a Chriſtian, and certainly not a Pagan any farther, than by outward conformity to the eſtabliſhed religion of his country; and ſo far he may be ſaid to have had no religion at all. But if Tillemont means, that he had no ſenſe of a Supreme Intelligence, or Being, diſtinct from the world of matter, and conducting it by his almighty power, he means more than he knew; ſince nothing in the works of Tacitus hinders us from thinking, that he might be a good theiſt. The misfortune was, that the courſe and period of his hiſtory led him to ſpeak of both Jews and Chriſtians; and being neither of theſe himſelf, he has not repreſented them in ſo gracious a light as might be wiſhed. This has expoſed him to the cenſure and ſeverity of all the over-righteous, I think we may call them ſo on this occaſion, and no doubt inflamed among others the zeal of Tertullian, who certainly exaggerates a little, when he charges him with telling a great many falſhoods, for Tacitus bears all the marks of a faithful hiſtorian. As to his ſtyle, it is certainly ſomewhat obſcure and difficult; and even his admirers, ſuch of them as have not been blinded with admiration, have conſented to abate ſomething from his merit on this account. Mr. Bayle thinks, that "he may be cen- "ſured for the affectation of his language;" he adds, "and "for his inquiring into the ſecret motives of actions, and "conſtruing them to be criminal." He has indeed been ſuſpected of too much ſubtilty and refinement, in penetrating

Tillemont, Hiſtoire de l'empereurs, tom. ii.

into the cauſes of events; and ſome, who would not have quarrelled with him for his manner of repreſenting Jews and Chriſtians, have vehemently reproached him with no where aſcribing any one action to a virtuous, but every one to a vicious principle. How far he is blameable in theſe reſpects, is not poſſible to determine: it is worthy of obſervation, however, that they who have been beſt acquainted with government, politics, courts, and the principles and manners always prevalent there, have been Tacitus's greateſt admirers; and that his cenſurers in the above particulars, are to be found among thoſe who have known the leaſt of theſe matters, and who have been uſed to derive their knowledge of men from general abſtract notions of human nature, and not from life and manners. It may be added, that Tacitus wrote the hiſtories of moſt corrupt times, under moſt corrupt governments. "When Tacitus wrote," ſays lord Bolingbroke, "even the appearances of virtue had been long pro-"ſcribed, and taſte was grown corrupt as well as manners. "Yet hiſtory preſerved her integrity and her luſtre. She "preſerved them in the writings of ſome whom Tacitus "mentions, in none perhaps more than his own, every "line of which outweighs whole pages of ſuch a rhetor as "Famianus Strada. I ſingle him out among the moderns, "becauſe he had the fooliſh preſumption to cenſure Ta-"citus, and to write hiſtory himſelf: and your lordſhip "will forgive this ſhort excurſion in honour of a favourite "author."

Letter v.

There are many good editions of this hiſtorian: the Elzevir one 1640, in 12mo; that in Uſum Delphini, Paris 1682, in 4 volumes 4to; that of Amſterdam 1685, in 2 volumes 8vo, cum integris notis Lipſii, Mureti, &c. The whole works of this hiſtorian have been publiſhed in Engliſh, with large political diſcourſes annexed, by mr. Gordon.

TANNER (THOMAS) an Engliſh prelate and celebrated antiquarian, was born in the year 1674, and admitted of Queen's-college in Oxford at ſixteen years of age. Here a ſimilitude of ſtudies, for they were both extremely addicted to antiquities, connected him in a cloſe friendſhip with Edmund Gibſon, afterwards biſhop of London; and this friendſhip

Præfat. ad Tanneri Bibliotheca Britannico-Hibernica, Lond. 1748.

ſhip laſted as long as their lives. In the year 1697, he was choſen fellow of his college; and, having already publiſhed ſome ſpecimens of his ſkill in the antiquarian way, ſoon after became known to Moore, then biſhop of Norwich. Moore was very fond of Tanner; and, in order to bring him nearer to him, made him chancellor of Norwich in the year 1701. Afterwards, upon his tranſlation to Ely, he gave him in 1713, a prebend in that church; which dignity he changed in 1723, for a canonry of Chriſt-church Oxford. In 1722, he was made archdeacon of Norwich, and in 1731, biſhop of St. Aſaph. He died at Oxford in the year 1735; and after his death was publiſhed a very elaborate work, which we are told in the title-page had employed him for forty years, with this title: Bibliotheca Britannico-Hibernica; ſive, de Scriptoribus, qui in Anglia, Scotia, & Hibernia ad ſæculi xvii initium floruerunt, literarum ordine juxta familiarum nomina diſpoſitis commentarius, 1748, in folio.

TASSO (TORQUATO) an illuſtrious poet of Italy, was deſcended from the ancient and noble houſe of the Torreggiani, and born at Sorrento, a town in the kingdom of Naples, the 11th of March 1544. His father, Bernard Taſſo, was a man, who had diſtinguiſhed himſelf by ſome publications in the way of polite literature, as well in verſe as in proſe. He was ſecretary to Ferrand de Sanſeverino, prince of Salerno, and commonly lived at Naples: but going to pay a viſit to a married ſiſter, who lived at Sorrento, when his wife was big with child of our famous poet, ſhe was brought to bed there. Though Taſſo was an extraordinary perſon, as well for the early ripeneſs, as for the uncommon ſtrength of his genius, yet the writers of his life have certainly indulged themſelves too much in the marvellous, when they relate, that at the age of ſix months he pronounced his words clearly and diſtinctly; and not only ſo, but that he reaſoned, and communicated his thoughts, and anſwered very exactly all queſtions that were aſked him. Theſe things are incredible: and why ſhould writers debaſe the dignity of hiſtory, by inventing ſuch fables? Would they add to Taſſo's character, ſuppoſing them true? Is fruit the better for being ripe ſo very early? A nonpareil, which

Niceron, Memoires, &c. tom. xxv.

from its name ſhould be the beſt of fruits, is one of the laſt that is gathered.

At four years of age he was ſent to the college of the Jeſuits at Naples, and applied with ſuch amazing ardour to books, that he is ſaid at ſeven to have had a very perfect knowledge of the Latin tongue, and a competent ſkill in the Greek. He compoſed even at that time orations, which he recited in public, and poems, infinitely beyond the tenderneſs of his years. He muſt indeed have been ſtrangely mature; for we are confidently aſſured, that he was involved in a ſentence of death with his father, when he was not nine years old; the cauſe of which unexampled ſeverity is thus related. Sanſeverino, the prince of Salerno, undertook to aſſert the rights of the Neapolitan nation to the emperor Charles V. againſt the viceroy don Pedro of Toledo, who was about to eſtabliſh the inquiſition in that kingdom: by which, though he gained extremely the love of the people, yet he made himſelf very obnoxious to the viceroy, who repreſented him in ſuch a light to the emperor, that Sanſeverino was determined to juſtify himſelf before him. He went from Naples to Rome, to be out of the way of the viceroy, and there ſent to the emperor for a ſafe-conduct to Spain, where his imperial highneſs then was. But the emperor refuſed it, which ſo exaſperated the prince of Salerno, that he renounced all obligations of fidelity to the emperor, and formed a reſolution of withdrawing into France. Upon this he was declared a rebel; and Bernard Taſſo, his ſecretary, who had followed his fortune, and his ſon Torquato, whom his father had taken along with him, were neceſſarily compriſed in the ſentence which was paſſed by the viceroy upon Sanſeverino and his adherents.

Nevertheleſs, Bernard ventured to leave Torquato at Rome, while he attended his maſter to France; with whom he continued there three or four years, and then at his death returned to Italy to the duke of Mantua, who had earneſtly invited him to his court, and choſe him for his firſt ſecretary. Hither he ſent for Torquato, then about twelve years old, who was ſcarcely arrived at Mantua, when he was made to accompany Scipio de Gonzaga the young prince of Mantua, who was about his own age, to

the

the univerſity of Padua. Here he was for five years; at the end of which he maintained publicly theſes in philoſophy, divinity, civil and canon law. Theſe ſtudies, however, had not ſo far engroſſed him, but that he found time to gratify that inclination, which he had naturally for poetry: and the year after, when he was only eighteen, he ſurpriſed the public in a moſt agreeable manner with his Il Rinaldo, printed at Venice in 1562, 4to. He had occaſion for all the influence and authority of the cardinal Louis d'Eſte, to whom it was dedicated, to obtain permiſſion of his father to publiſh it, for his father did by no means approve of his turn for poetry: he eſteemed it a vain and idle amuſement, as having found it ſo by experience; and was afraid it ſhould take his ſon from the ſtudy of the law, to which he had trained him, and which he conſidered as a profeſſion of far greater conſequence to him in the preſent ſhattered ſtate of their fortunes, than that of a poet. All this however made no impreſſion upon the ſon, who was ſo ſenſibly affected with the vaſt reputation which this poem had gained him all over Italy, that he abandoned the law utterly, and now gave himſelf up intirely to poetry: and ſoon after, when he was admitted a member of the academy of the Eterei at Padua, he took the name of Pentito, or the Penitent, to denote his repentance for having waſted ſo much time in the purſuit of the law, which he ought to have devoted to the muſes.

At Padua he began his celebrated poem intitled Geruſalemme liberata; and happy had it been for him, if he had continued in this convenient ſituation till he had finiſhed it; but in 1565, he removed to Ferrara, at the ſolicitation of duke Alphonſus, and the cardinal Lewis his brother, who greatly eſteemed and loved him. The duke gave him lodgings in his palace, and by his generoſity put him into a condition of living happily and at eaſe: and, to make his reſidence at Ferrara the more ſecure, preſſed him by his ſecretary to an advantageous match. But Taſſo would not liſten to this; he made the ſame reply, as Epictetus did formerly to one of his friends upon the ſame occaſion: "I will "marry," ſaid he, "if you will give me one of your daugh-"ters." In 1572, pope Gregory XIII. ſending cardinal

Lewis to France, in the quality of legate, Taſſo accompanied him, and there received great marks of eſteem from Charles IX. Upon his return to Ferrara he compoſed his Aminta, a paſtoral comedy, which was acted with vaſt applauſe: it was printed at Venice in 1581, with ſome other ſmall pieces of poetry. His joy upon the ſucceſs of this piece, was ſoon damped by the loſs of his father, who died in 1585, at Oſtiglia upon the Po, of which place the duke of Mantua had given him the government. This death was to Taſſo the beginning of troubles; for his ſpirit was ſcarcely becalmed after this, when others ſucceeded, which purſued him to the end of his life.

During his reſidence at Ferrara he was upon the moſt intimate terms with a gentleman of the town; to whom, though he was unreſerved upon all other ſubjects, yet he never communicated any thing relating to his amours. This raiſed ſuſpicions in Taſſo's friend, who, thereupon ſearching into the myſtery, at laſt made diſcoveries to others, which might be injurious to Taſſo. Taſſo expoſtulated the affair with him; and, upon his complaints being diſreſpectfully received, proceeded ſo far as to give him a box. A challenge enſued, and Taſſo met the gentleman, when, as they were engaged, three brothers of the gentleman came up, and very baſely fell upon Taſſo. Taſſo made his part good againſt the four, and had wounded his antagoniſt and one of his brothers, when people come up and parted them. He gained upon this occaſion as great fame by his ſword, as he had gained upon others by his pen; but neither the one nor the other, was ſufficient to preſerve him from numerous evils that followed. The four brothers were obliged to fly, for the little regard they had ſhewn to a perſon under the duke's protection, and in his palace; and for Taſſo, he was put under guard, not as a puniſhment we are told, but to ſecure him againſt the enterpriſes of his enemies. The truth is, Taſſo was ſuppoſed to have aſpired to an amour with the princeſs Eleanor, ſiſter of duke Alphonſus; and, perhaps, there might be a difficulty in knowing how to proceed with him. He was confined in priſon, where he fell into the deepeſt melancholy: however, at the end of a year, he recovered his ſpirits a little, and made his eſcape.

He

He withdrew to Turin, where he concealed himſelf for ſome time under a fictitious name; but at laſt was diſcovered, and made known to the duke of Savoy. The duke had him to court, aſſigned him apartments there, and ſhewed him all the marks of eſteem and affection; but all was not ſufficient to cure him of his melancholy. He had formed to himſelf terrible notions of the duke of Ferrara's indignation againſt him; and he could not be perſuaded, but that ſooner or later the duke of Savoy would give him up to that prince.

Full of theſe ſuſpicions and terrors, he ſet out one morning, without ſaying a word to any one, and without any ſort of preparation, towards Rome; where, when he arrived, he went ſtraight to the palace of cardinal Albano, and was received with great kindneſs and affection. After ſome ſtay in this city, where every body viſited him, he felt a deſire of reviſiting his native country, and his ſiſter Cornelia, who was married and ſettled there; but the fear of what might happen to him in a kingdom, where he had formerly been condemned as a rebel, plunged him again into his former melancholy. He reſolved therefore to leave Rome, as he had left Turin, without taking the leaſt notice, and under the pretext of going to divert himſelf at Freſcati. He did, in reality, go thither, but it was in his own way; for, ſtealing off from his company, he went alone and on foot to the mountains of Velletri. There meeting with ſome ſhepherds, he changed cloaths with one of them, and in this diſguiſe proceeded on to Gaieta, where, embarking on board a veſſel, he arrived at Sorrento the day after. His ſiſter was extremely glad to ſee him, and he ſpent the ſummer with her; but he now wanted exceedingly to return to Ferrara, and uſed all the means he could think of to bring that about. He wrote to duke Alphonſus in the moſt ſubmiſſive manner; he implored the aſſiſtance of the ducheſs of Ferrara, and of the princeſs Eleanor; but was given to underſtand by the latter, that his flight had irritated the duke ſo much, as put it out of their power to do him any ſervice. Upon this he reſolved to fling himſelf at the duke of Ferrara's feet, and did ſo; when he was received with ſuch tokens of affection, as cured him intirely of all his fears:

fears: yet when he humbly desired to have the manuscripts he had left behind him at Ferrara, they were refused him. It seems he had a powerful enemy at court, a minister of state, whom he had satirised in his Aminta, under the name of Mopso: and this minister, whose hatred of Tasso had not been the least abated by his absence and misfortunes, made his master believe, that Tasso himself had burnt them before he went. He persuaded him also, that Tasso had been long in no condition to write any thing, and that any attempt of this nature must needs increase his malady.

This was terrible for Tasso; for duke Alphonsus, who only judged of him and his works by the representations of his minister, could not conceive any notion of any thing he now wrote; but exhorted him, instead of making verses, to enjoy himself in tranquillity and repose. Tasso did all he could to undeceive the duke, but in vain; so that he departed a second time from Ferrara, and went to Mantua, where, however, he was far from finding what he wanted. Then, after visiting Padua and Venice, he had recourse to the duke of Urbino, who received him graciously, but yet advised him to return to Ferrara. "Envy must own that I "have lived among the great," says Horace; but what was the boast and glory of Horace, was the misfortune and ruin of Tasso. He was too much acquainted, had too many connections with the great; and his patrons were so numerous, that, what in passing from one to another, he was for ever seeking rest, and finding none. He returned to the duke of Ferrara, who firmly believing, according to the suggestions of his minister, that the melancholic temperament of Tasso, and his constant application to poetry, had really disordered his understanding, ordered him to be put into an hospital, and a guard to be set over him. This new prison revived all his suspicions and fears: he applied to the duke for his liberty by letters, by poems, by friends, who visited him in his confinement, but all to no purpose; for the duke, deceived by a malicious minister, who was all the while sacrificing this famous poet to his resentment, could not be induced to think of him otherwise than as a madman. The imaginary madness, however, that was imputed to him, brought on real melancholy; and he was some times so bad,

as to be deprived of his underſtanding, although he is ſaid to have borne his misfortunes with uncommon firmneſs.

He applied to many princes to intercede for his liberty, among whom were the emperor, the pope, the great duke, and the duke of Savoy; but their interceſſions availed nothing. At length Vincent de Gonzaga, ſon of the duke of Mantua, going to Ferrara, and viſiting him in his hoſpital, conceived the higheſt eſteem for him; and aſked him of duke Alphonſus in ſo preſſing a manner, that the duke could not hold out any longer: and ſo the prince de Gonzaga reſcued him from his priſon, and carried him to Mantua. This was in the beginning of the year 1586. The prince of Mantua had promiſed the duke of Ferrara, that he would have a very watchful eye over him; and, to make good his promiſe, he aſſigned Taſſo the town of Mantua for his priſon. But the poet could not reliſh this ſort of captivity, ſo that it was ſoon enlarged, yet with ſome reſtrictions. While Taſſo was enjoying his repoſe at Mantua, better than he had done any where for ſome time, duke William died in Auguſt 1587, and prince Vincent ſucceeded to the government. Vincent had now ſomething elſe to do, than to devote himſelf to the muſes, and to trifle with Taſſo; ſo that the poet, growing into neglect as it were, began to think of new quarters, where he might ſpend the ſmall remainder of his miſerable life in eaſe and freedom. He caſt his eyes upon Naples, and thither he went at the end of the year 1587. In the beginning of 1589, he made a journey to Rome; and there the duke of Tuſcany, Ferdinand, intreated him to go to Florence, and for this purpoſe employed the authority of the pope. Taſſo, unable to withſtand the ſolicitations of ſuch perſonages, went to Florence in the ſpring of the year 1590, but with a deſign to return from thence as ſoon as he ſhould be able; and he did return by Rome to Naples, in the autumn of 1591.

He had apartments in the palace of the prince of Conca, who was now his patron; and it was here that he wrote Gieruſalemme conquiſtata, which was only a new edition of his Gieruſalemme liberata. The prince of Conca, who was infinitely charmed with this work, took it into his head to be afraid leſt ſome body ſhould carry off Taſſo and his poem;

poem; and, in order to prevent it, wiſely ſet a guard over the one and the other. Taſſo complained of this to his friend Manſo, who, ſurpriſed with the uncommonneſs of the proceeding, took Taſſo from the palace, and gave him lodgings at his own houſe. Here he was enjoying good health, good air, and quietneſs, and a liberty to purſue whatever he would, or nothing, when cardinal Cinthio, nephew of pope Clement VIII. invited him to Rome, whither he was forced to go, much againſt his will, in the ſpring of 1592. He ſoon found himſelf in that unſettled and hurrying ſtate, which had long made him ſick of his connections with princes; and he wanted wretchedly to be at Naples again, whither, after having contrived ſome excuſe or other, he arrived in the beginning of the ſummer 1594. Cardinal Cinthio, who had ſeen him leave Rome with regret, ſoon found the means of bringing him back again: for he applied to the pope and Roman ſenate, to have him crowned with laurel in the capitol; which honour being obtained for him, he was obliged to repair to Rome again immediately. Taſſo was at Rome, and all things were prepared for the ceremony of his coronation, when cardinal Cinthio fell ſick; and the cardinal was no ſooner upon the recovery, than Taſſo fell ſick. He was only in his fifty-firſt year; but ſtudy, which all his changes and chances had never interrupted, travels, confinement, and uneaſineſs, had made him old before his time. His illneſs began with a vomiting and purging, which held him ſome time, and then ended in a bloody flux: when perceiving himſelf exhauſted, and convinced that he ſhould not live many days, he ordered himſelf to be carried to the convent of St. Onuphrius. Here he ſpent ſome days in preparing for futurity, and died the 25th of April 1595. He was tall, well made, and of a conſtitution naturally vigorous. He had a great ſoul, and a good heart: and his works ſhew him to have been a philoſopher, an orator, a logician, a critic, and a poet excellent in every kind of compoſition.

As to his works, we have mentioned his principal; his Rinaldo, Aminta, and Gieruſalemme liberata, an epic poem in twenty-four books. This poem had been publiſhed in an imperfect ſtate, through the importunity and authority of

of ſome of his noble patrons; but the firſt complete edition of it, appeared at Ferrara in 1581, 4to. The critics falling upon this work, and pulling it all to pieces, he propoſed to give a new corrected edition of it, or more properly ſpeaking, to write it over again, which he did, and publiſhed at Rome, under the title of Gieruſalemme conquiſtata, in 1693, 4to. But the poem, thus accommodated to the taſte and humour of his critics, was not received with the ſame applauſe as the firſt edition had been, where his genius had not been reſtrained and cramped by criticiſm and art, but had been abandoned to all the greatneſs and nobleneſs of an enthuſiaſtic imagination. And it was indeed here, and here only, that Taſſo was formed to excel. It is true, many writers, eſpecially among the Italians, have made no ſcruple of comparing Taſſo to Virgil; even Balzac has ſaid, that the Jeruſalem delivered is the richeſt and moſt finiſhed work, ſince the age of Auguſtus; and applied upon this occaſion, what St. Jerome applied to Demoſthenes and Cicero, viz. that "though Virgil had hindered Taſſo from being the "firſt, yet Taſſo had hindered Virgil from being the only "poet in this way." Taſſo had a vaſt genius, a powerful imagination, and was ſo far formed for the nobler kinds of poetry; but he wanted intirely the judgment, the dignity, and the majeſty of Virgil. This partiality of ſome for Taſſo, has, perhaps, made Boileau criticiſe him more ſeverely than he would otherwiſe have done: he calls Taſſo's verſes tinſel, when compared with the gold of Virgil; and cenſures the ſimple judgment of thoſe, who prefer "le clinquant du "Taſſe à tout l'or de Virgile." In the mean time ſome virtuoſi of Italy have made it a queſtion for a long while, whether Arioſto does not deſerve the precedency of Taſſo: whereas every where elſe, among men of underſtanding, Taſſo's greateſt fault is, that of having too much of Arioſto in him. Taſſo ſeems to have been conſcious of this fault. He could not be inſenſible, that ſuch wild fairy tales, at that time the taſte of Italy and all Europe, were altogether inconſiſtent with the gravity of epic poetry; and in order to cover this defect, he printed a preface, in which he pretends, that all his poem is but a ſhadow and a type. "The army "of Chriſtian princes," ſays he, "repreſents the ſoul and "the

Satire ix.

" the body; Jeruſalem the figure of true happineſs, which " cannot be obtained but by labour and difficulties; Gof- " fredo is the mind; Tancredo, Raimondo, and the reſt, " the faculties of the mind; the common ſoldiers make up " the limbs of the body; the devils are at once figured, " and figures; Armida and Iſmeno are the temptations " which beſiege our ſouls; and the ſpells and illuſions of " the enchanted foreſt ſhadow out the falſe reaſonings, into " which our paſſions are apt to miſlead us." Such is the key that Taſſo thinks fit to give us of his works; in which he deals with himſelf, as the commentators have dealt with Homer and Virgil, who, like ſpeculative and over-wiſe politicians, conſtrue the moſt inſignificant actions of great men into deſigns of depth and importance.

The works of Taſſo have been often printed ſeparately, at various times and places; but the whole, together with his life, and alſo ſeveral pieces for and againſt his Gieruſalemme liberata, were publiſhed at Florence 1724, in ſix volumes folio. The life was written by his friend Battiſte Manſo, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgment. His Aminta and Gieruſalemme liberata have been tranſlated into ſeveral languages, and among others into Engliſh; the former being publiſhed at London in 1628, the latter in 1713. We will conclude our account of this great poet, with the following extract from mr. Voltaire:

Eſſai ſur la poeſie epique.

" No man in the world," ſays this writer, " was ever born " with a greater genius, and more qualified for epic poetry. " His talents, which gained him ſo great a reputation, " were the cauſe of his misfortunes. His life proved a " chain of miſeries and woes. Baniſhed from his own " country, he was reduced to the grievous neceſſity of hav- " ing a patron. He ſuffered want, exile, and priſon; and " which is more intolerable, he was oppreſſed by calumny. " Even his poetical glory, that chimerical comfort in real " calamities, was conteſted. The number of his enemies " eclipſed for a long while his reputation. And at laſt, " when his merit began to overcome envy, when he was " ready to receive the honour of triumph in Rome, which " Petrarch had formerly enjoyed (though with leſs merit)

" and

" and which was at that time as glorious as it is now ridi-
" culous, he died the very day before the deſigned ſolem-
" nity. Nothing diſcovers more plainly the high ſenſe
" which Rome entertained of his merit, than the inſcrip-
" tion on his tomb. The pope, who ordered him a mag-
" nificent funeral, as if it were to atone for the misfortunes
" of his life, propoſed a reward for the beſt epitaph which
" ſhould be written in his honour. Many were brought to
" him, all full of the juſt praiſes of Taſſo. The judges,
" appointed to chuſe the epitaph, were divided in their opi-
" nions, when a young man came to them with this in-
" ſcription—Torquati Taſſi oſſa. The judges immediately
" agreed in giving the preference to it, being perſuaded,
" that the name of Taſſo was his greateſt encomium."

TATE (NAHUM) an Engliſh poet, was born about the middle of the reign of king Charles II. in the kingdom of Ireland, and there received his education. He was made poet laureat to king William, upon the death of Shadwell, and held that place till the acceſſion of king George I. on whom he lived to write the firſt birth-day ode, which is executed with unuſual ſpirit. He was a man of good nature, great probity, and competent learning; but ſo extremely modeſt, that he was never able to make his fortune, or to raiſe himſelf above neceſſity. The earl of Dorſet was his patron; but the chief uſe he made of him was, to ſcreen himſelf from the perſecution of his creditors. He died in the Mint 1716, and was ſucceeded in the laurel by mr. Euſden. He was the author of nine dramatic performances, a great number of poems, and of a verſion of the Pſalms, in conjunction with dr. Nicholas Brady. He was a man of wit and parts, yet not thought to poſſeſs any very great genius, as being deficient in what is its firſt characteric, namely, invention.

TATIAN, a writer of the primitive church, was born in Aſſyria, and trained in the learning and religion of the heathens. He was a ſophiſt by profeſſion, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Coming over to chriſtianity, he became

Fabric. Bibl. Græc. lib. v. c. i.—Cave, Hiſt. literar. vol. i.

came the ſcholar of Juſtin Martyr, whom he attended to Rome, and partook with him of the hatred of the philoſoper Creſcens: for he tells us himſelf, that Creſcens laid wait for his life, as well as for Juſtin's. While Juſtin lived he continued ſteady and orthodox, and a good member of the church: but after his death, being puffed up with pride, with which he is ſaid to have abounded, and a conceit of his eloquence, which was indeed uncommon, he made a ſchiſm, and became the author of a new ſect. He took it into his head to condemn marriage, as no better than proſtitution: he enjoined abſtinence from wine and animal food, and ſuffered only water to be uſed in the holy myſteries; from whence his followers were called Encratitæ, and Hydroparaſtatæ. He maintained ſome of the errors of the Valentinians, affirming, that Adam and our forefathers were damned, and that there were æones, or certain inviſible beings. He aſſerts, in his book Adverſus Gentes, that the ſouls of men are naturally mortal, but made immortal by the ſpecial act of God. When he had propagated theſe doctrines for ſome time at Rome, he returned into the eaſt, and opened a ſchool firſt in Meſopotamia about the year 172. Afterwards he preached at Antioch, in Cilicia alſo, and in Piſidia. Nothing is certainly known concerning his death.

Orat. contra Gentes.

Euſebius informs us, that he compoſed a prodigious number of works; of which nothing is now extant but his piece againſt the Gentiles, or (as it is uſually intitled) Oration to the Greeks. He opens this diſcourſe with proving, that the Greeks are not the inventors of any of the ſciences, as they boaſt themſelves to be, but that they were all invented by thoſe whom they call Barbarians: and then adds, that the Greeks corrupted the ſciences they received from the Barbarians, and more eſpecially philoſophy. Afterwards, he proceeds to explain and defend the Chriſtian religion; and intermixes what he ſays with ſatirical reflections on the ridiculous theology of the Pagans, and on the corrupt manners of their gods and philoſophers. This work is full of profane learning, and the ſtyle is copious and elegant, but the matters contained in it are not digeſted into any order.

Eccleſ. Hiſt. lib. iv. c. 29.

This treatiſe of Tatian was firſt printed at Zurich in 1546, together with the Latin verſion of Conradus Geſner. It

was afterwards ſubjoined to Juſtin Martyr's works, printed at Paris in 1615 and 1636, folio: but the beſt edition of it is that of Oxford 1700, in 8vo.

TATIUS (ACHILLES) an ancient Greek writer of Alexandria; but the age he lived in is uncertain. According to Suidas, who calls him Statius, he was at firſt an Heathen, then a Chriſtian, and afterwards a biſhop. He wrote a book Περὶ σφαίρας, or, Upon the ſphere, which ſeems to have been nothing more than a commentary upon Aratus. Part of it is extant, and hath been tranſlated into Latin by father Petavius, under the title of Iſagoges in phænomena Arati. He wrote alſo Of the loves of Clitophon and Leucippe, in eight books, which were firſt publiſhed in Latin only, at Baſil 1554. This Latin verſion, made by Annibal Cruceius of Milan, was republiſhed by Commelinus, with the Greek, at Heidelberg 1608, 8vo, with Longus and Parthenius, writers of the ſame claſs: after which a more correct edition of the Greek was given by Salmaſius at Leyden 1640, in 12mo. Cruceius's verſion ſtill attended it; for though full of faults, yet Salmaſius tells us, that as he had not time to make a new one, he thought it better to let it continue as it was. Tatius is not the only Chriſtian biſhop of antiquity, who wrote of amours: Heliodorus did the ſame. Photius ſpeaks well of Tatius. Fabric. Bibl. Græc. vol. vi. Cod. 87, 94, 166.

TAUBMAN (FREDERIC) in Latin TAUBMANNUS, an eminent German critic, was born at Wonſciſch in Franconia, about the year 1565. Some very remarkable circumſtances attended his education. His father was a burgomaſter of his town, but yet a tradeſman of a lower order, and in no very conſiderable circumſtances. He died while Taubman was a child, and the mother married a taylor; which, inſtead of obſtructing the education of Taubman, as was moſt natural to expect, contributed greatly to it: for the father-in-law, touched with the fine parts of the boy, reſolved to bring him up to letters; and for that purpoſe ſent him to Culmbach, a town of Franconia, to ſchool. Taubman, then twelve years of age, continued four more in this place; and made an uncommon progreſs in litera- Melchior Adam in vitis philoſophorum Germanorum.—Niceron, &c. tom. xvi.

ture, in ſpite of the great difficulties he had to ſtruggle with. For the circumſtances of his parents were ſo very indifferent, that they were unable to furniſh him with common neceſſaries; and he was frequently conſtrained to beg his bread from door to door, "da panem propter Deum." He often related this particular of his life after he was grown up, and in a flouriſhing condition. While he was at this ſchool his mother died, and his father-in-law married another wife, who proved as kindly and affectionately diſpoſed to him, and ſtrove as much to relieve his neceſſities, as his own mother could have done. Though he was not fortunate in loſing his own parents, yet was he not amazingly ſo in thoſe who ſupplied their place?

In the year 1582, George-Frederic, marquis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, got together the choice youth out of all his ſtates, and Taubman among the reſt, who was then ſixteen years of age. His great capacity recommended him to public notice; and beſides his ſkill in the Latin and Greek authors, he had alſo a very extraordinary talent for poetry. After ſtaying ten years at Heilbrun, he went in 1592, to Wittenburg, where he ſoon diſtinguiſhed himſelf; and Frederic-William, the prince of Saxony, conceived ſo high an eſteem and fondneſs for him, that he often made a companion of him. The profeſſorſhip of poetry and the belles lettres becoming vacant in 1595, the univerſity aſked it of the court for Taubman, who accordingly took poſſeſſion of it in October that year, and held it with great honour to himſelf, and advantage to the public, as long as he lived. He died of a fever the 26th of February 1613, leaving five children and a wife, whom he had married in 1596. He was one of thoſe few happy men, who had qualities to make himſelf beloved as well as admired. His very great learning procured him the admiration of mankind; and his ſprightlineſs of nature, pleaſantry in converſation, grounded upon a general humanity, which diſpoſed him to do all the good he could to all, procured him their eſteem and affection.

His works are, Commentarius in Plautum, Francof. 1605, and in 1612, not only enlarged, but more correct. A third edition, with editions, by Janus Gruterus, was publiſhed

liſhed after his death in 1621; but many prefer the ſecond, as more correct: they are all in quarto. Joſeph Scaliger complimented Taubman upon his Commentary on Plautus, and tells him, that it has all the marks of penetration, judgment, and induſtry. The learned have ever ſince conſidered it in this light; and Taubman's is, perhaps, notwithſtanding the labours of any later critic, the beſt edition we ſtill have of Plautus. After his death was publiſhed by his ſon, his Commentarius in Virgilium; which Tanaquil Faber ſcruples not, in one of his letters, to call the beſt commentary we have upon Virgil; while ſome, with leſs reaſon, have pretended to abuſe it. De linguâ Latinâ diſſertatio, publiſhed by himſelf at Wittenburg in 1602. He alſo publiſhed other ſmall pieces, and ſome Latin poetry. Taubmanniana came out at Leipſic in 1703: Taubman had a great turn for raillery, and was a dealer in bons mots; but whether any of them are here, may probably be found uncertain.

Scal. Epiſt. 465.

TAVERNIER (JOHN BAPTIST) a Frenchman famous for his travels, was born at Paris in the year 1605. His father, who was a native of Antwerp, ſettled at Paris, and traded very largely in geographical maps, ſo that the natural inclination which Tavernier had for travelling, was greatly increaſed by the things which he daily heard talked in his father's houſe, concerning foreign countries. He began to gratify this paſſion ſo early, that at the age of two and twenty years, he had ſeen the fineſt countries of Europe, France, England, the Low Countries, Germany, Swiſſerland, Poland, Hungary, and Italy. During the ſpace of forty years he travelled ſix times into Turkey, Perſia, and the Eaſt Indies, and by all the different routs he could take. He had gained a great eſtate by trading in jewels; and, being ennobled by Lewis XIV. he purchaſed the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of obſervations, but he had not learned either to ſpeak or write well in French; for which reaſon, he was forced to employ others in drawing up his relations. Mr. Chappuſeau, with whom he lodged at Geneva, lent him his pen for the two firſt volumes of his travels, and mr. Chapelle for the third. They have frequently been printed, and

Bayle's Dict.

165896

contain ſeveral curious particulars; yet not without ſome fables, which were told him purely to impoſe upon his ſimplicity. He is charged alſo with ſtealing from others to fill up his own accounts: thus our dr. Hyde, having cited a very long paſſage from Tavernier, tells us, that "he had "taken it like a downright plagiary from a book printed at "Lyons 1671, in 8vo, and written by father Gabriel de "Chinon, who had lived in Perſia thirty years."

De religione veterum Perſarum, p. 535, firſt edit.

Tavernier's affairs getting into bad condition at the latter end of his life, by reaſon of the miſmanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchaſed in France for 222,000 livres, which ſhould have made above a million, he undertook a ſeventh journey into the eaſt, to rectify this diſorder; for which purpoſe, as is ſuppoſed, he ſold his barony of Aubonne in 1687. He ſet out, and was got as far as Moſcow, where he died in July 1689, aged eighty-four years. He was of the proteſtant religion. Several parties, among which were the Dutch and the Jeſuits, were offended at certain things inſerted in his travels, and he has been abuſed in print on that account. He has one chapter, where he conſiders the conduct of the Hollanders in Aſia; and there he falls very ſeverely upon the directors of the Eaſt India company, by whom he repreſents himſelf to have ſuffered; but he declares at the beginning, that he does not blame the conduct of the Dutch in general.

Wood's Athen. Oxon. vol. ii. p. 400. —General dictionary.

TAYLOR (dr. JEREMY) an Engliſh divine of great wit, judgment, learning, and piety, was the ſon of a barber in Cambridge, where he was born at the beginning of the ſeventeenth century, but it is not known in what year. At thirteen years of age he was admitted of Caius-college in that univerſity, where he continued till he had taken a maſter of arts degree. He afterwards entered into orders, and ſupplied for a time the divinity lecturer's place in St. Paul's cathedral, London; where, diſtinguiſhing himſelf to great advantage, he was introduced to archbiſhop Laud. The archbiſhop, ſtruck with his excellent parts, thought they ſhould be afforded better opportunities of ſtudy and improvement, than a conſtant courſe of preaching could allow of; and therefore cauſed him to be elected fellow of All-Soul's-college

college in Oxford, in 1636. He did this by dint of intereſt and authority; for mr. Wood gives ſome reaſons, why ſuch an election was againſt the ſtatutes. About this time, as the ſame Wood relates, he was in a ready way to be confirmed a member of the church of Rome, as many of that perſuaſion ſaid; but, upon a ſermon preached at Oxford on the 5th of November 1638, wherein ſeveral things againſt the papiſts were wiſely inſerted by the then vice-chancellor, he was afterwards rejected with ſcorn by them, particularly by Fr. à S. Clara, his intimate acquaintance; to whom afterwards he expreſſed ſome ſorrow for what he had ſaid, as the ſaid S. Clara told mr. Wood. About that time he became one of the archbiſhop's chaplains, who beſtowed on him the rectory of Uppingham in Rutland. In the year 1642, he was by mandamus created doctor of divinity, being then chaplain in ordinary to the king, and a frequent preacher before him and the court at Oxford. He afterwards attended as chaplain in the king's army, where, though he had not the command of his time and books, he laid the foundation of many works, which he afterwards finiſhed and publiſhed.

Upon the decline of the king's cauſe he retired into Wales, where, under the protection of the earl of Carbury, of the Golden Grove in Carmarthenſhire, he was ſuffered to officiate as a miniſter, and to teach a ſchool for the maintenance of himſelf, his wife and children. In this retirement he wrote and publiſhed a great number of works, and particularly his much famed book intitled, A diſcourſe of the liberty of propheſying, ſhewing the unreaſonableneſs of preſcribing to other men's faith, and the iniquity of perſecuting different opinions, 1647, in 4to. In this piece he was ſuppoſed to lay down ſuch principles as ſtruck at the foundation of all hierarchy; and on that account gave offence to many members of the church of England, while many of its adverſaries thought themſelves countenanced by them, and even juſtified in their hoſtilities againſt it. Mr. Anthony Wood has deſcanted upon this work; and what he ſays is ſo curious, that it richly deſerves to be tranſcribed. "In the writing of this book, dr. Taylor made uſe of a "like ſtratagem (as Hales did in writing his book of Schiſm)

" to break the preſbyterian power, and ſo countenance di-
" viſions between the factions, which were too much united
" againſt the loyal clergy. For in the ſaid book he inſiſts
" on the ſame topics of ſchiſm and hereſy, of the incompe-
" tency of councils and fathers to determine our eccleſiaſti-
" cal controverſies, and of ſcrupulous conſciences; and
" urgeth far more cogent arguments than mr. Hales did,
" but ſtill had prepared his Σοφον φαρμακον, or Antidote to
" prevent any dangerous effect of his diſcourſe: for the ju-
" dicious reader may perceive ſuch a reſerve, though it lie
" in ambuſcado, and is compacted in a narrow compaſs, as
" may eaſily rout thoſe troops, which began too ſoon to cry
" victoria, and thought of nothing elſe but dividing the ſpoil.
" And if the learned author (Hales) did this and was blame-
" leſs, the goodneſs of the end in ſuch caſes denominating
" the action, I ſee no cauſe why our author, whoſe ends
" were for the reſtoring of peace, ſeeing he repreſented the
" cauſes of the war ſo frivolous and inconſiderable, ought
" to be repreſented as a criminal or adverſary." What we would note particularly in theſe animadverſions of mr. Wood is, that though dr. Taylor did put forth falſe principles, while he kept his own, which were the true ones, out of ſight, and thus did certainly deceive his readers, to ſay no worſe of it; yet he did it for a good purpoſe, and therefore the fraud or deluſion was in itſelf a good action. This is the opinion of mr. Wood, who ſays, that " the goodneſs
" of the end denominates the action;" and it is, as there is reaſon to ſuppoſe, the opinion of too many good perſons, who, like mr. Wood, would make no ſcruple to do wrong, that right might come of it, though nothing can be more expreſsly forbid. In the mean time, dr. Taylor's book has ever been admired; and thoſe, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with ſenſe, wit, and the profoundeſt learning.

In this retirement in Wales he ſpent ſeveral years, when at length his family was ſo viſited by ſickneſs, that he loſt three ſons within the ſpace of as many months. This affliction, though he was a man of the moſt exemplary piety and reſignation, touched him ſo ſenſibly, that it made him

deſirous

desirous to leave the country; and going to London, he there for some time officiated in a private congregation of loyalists to his great hazard. At length meeting with lord Conway, he was carried by that nobleman over to Ireland, and settled at Portmore, where he wrote his Ductor dubitantium; "a "book," says mr. Wood, "that is alone able to give its "author immortality." Upon the restoration of Charles II. he returned to England; and soon after, being nominated to the bishopric of Down and Connor in Ireland, was consecrated to that see at Dublin the 27th of January 1661-2: and upon the 21st of June following, he had the administration of the see of Dromore granted to him. Upon his being made bishop he was appointed a privy-counsellor; and the university of Dublin gave him their testimony, by recommending him for their vice-chancellor. He died of a fever at Lisnegarvy, the 13th of August 1667, and was interred in a chapel of his own erecting on the ruins of the old cathedral of Dromore. His funeral sermon was preached by dr. George Rust, his intimate friend, who succeeded him in the see of Dromore; where, though his character is drawn to great advantage, and the discourse may seem to savour of panegyric, yet the orator, perhaps, had never a fairer field to expatiate, and allow himself the fullest scope in.

Bishop Taylor was indisputably, as dr. Rust represents him, a man of the acutest penetration and sagacity, the richest and most lively imagination, the solidest judgment, and the profoundest learning. He was perfectly versed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His skill was great both in the civil and canon law, in casuistical divinity, in fathers, and ecclesiastical writers, ancient and modern. He was a man of the greatest humility and piety: it is believed, says dr. Rust, that he spent the greatest part of his time in heaven, and that his solemn hours of prayer took up a considerable portion of his life. He was indeed a great devotee, for he had in him much of natural enthusiasm, which made him push the affair of devotion somewhat farther, perhaps, than sober unaffected piety will permit. Dr. Rust concludes his character with observing, that "he had the good humour of a gentleman,

" the eloquence of an orator, the fancy of a poet, the acute-
" neſs of a ſchoolman, the profoundneſs of a philoſopher,
" the wiſdom of a chancellor, the ſagacity of a prophet, the
" reaſon of an angel, and the piety of a ſaint. He had de-
" votion enough for a cloiſter, learning enough for an uni-
" verſity, and wit enough for a college of virtuoſi; and had
" his parts and endowments been parcelled out among his
" clergy that he left behind him, it would, perhaps, have
" made one of the beſt dioceſes in the world."

His writings are very numerous, and, I think, all upon the ſubject of religion; they are either controverſial, devotional, treatiſes, or ſermons. They have been often printed, and much read; but their day ſeems now to be over, as will, ſooner or later, be the fate of the moſt admired productions, whatever authors may vainly fancy.

Wood's Athen. Oxon. vol. ii. p. 393. edit. 1721. —Winſtanley's Lives of the Engliſh poets, 1687, 8vo.

TAYLOR (JOHN) uſually called the water-poet, was born in Glouceſterſhire, about the year 1584. Mr. Wood ſays, he was born in the city of Glouceſter, and went to ſchool there; but he does not appear to have learned any thing more than his Accidence, as we collect from theſe lines of his own:

" I muſt confeſs I do want eloquence,
" And never ſcarce did learn my Accidence:
" For having got from Poſſum to Poſſet,
" I there was gravell'd, could no further get."

Taylor relates a ridiculous ſtory concerning his ſchoolmaſter Green, which, for want of better materials, the reader is [illegible] to be content with. Green, it ſeems, was a proficient in perfection, went himſelf to the market to buy a cow. But the poor man's eyes being dim, he cheapened a bull, and agreeing with the owner about the price, drove it home. The maid being called to milk it, a terrible diſpute aroſe between her and her maſter, which the creature itſelf put an end to, by diſcovering at length his ſex. Upon this adventure his ſcholar Taylor wrote theſe verſes:

" Our maſter Green was overſeen
" In buying of a bull,
" For when the maid did mean to milk,
" He piſt the pail half full."

He

He was taken from ſchool at Glouceſter, and bound apprentice to a waterman in London; which, though a laborious employment, did not ſo much depreſs his mind but that he ſometimes indulged himſelf in poetry. Upon the breaking out of the civil wars in the year 1642, he left London, and retired to Oxford, where he was taken much notice of, and eſteemed, for his facetious company. He kept a common victualling-houſe there, and wrote paſquils againſt the round-heads; by which he thought, and mr. Wood too ſeems to think, that he did great ſervice to the royal cauſe. After the garriſon at Oxford had ſurrendered, he retired to Weſtminſter, kept a public-houſe in Phœnix-alley, near Long-acre, and continued conſtant in his loyalty to the king; after whoſe death, he ſet up a ſign over his door of a mourning crown; but that proving offenſive, he pulled it down, and hung up his own picture, with theſe verſes under it:

"There's many a head ſtands for a ſign,
"Then, gentle reader, why not mine?"

And theſe on the other ſide,

"Tho' I deſerve not, I deſire,
"The laurel wreath, the poet's hire."

He died in the year 1654, aged ſeventy-four years, as mr. Wood was informed by his nephew, a painter of Oxford, who gave his picture to the ſchool-gallery there, where it now hangs, and ſhews him to have been of a quick and ſmart countenance. Our water-poet [illegible] fourſcore books, ſome of which occaſioned diverſion [illegible] in their time, and were thought worthy to be collected in a folio volume. "Had he had learning," ſays mr. Wood, "beſtowed on him according to his natural parts, which "were excellent, he might have equalled, if not excelled, "many who claim a great ſhare in the temple of the "muſes."

TEMPLE (ſir WILLIAM) an eminent Engliſh ſtateſman, and very polite writer, was the ſon of ſir William Temple, of Sheen in Surry, maſter of the rolls and privy-counſellor

Temple's Life before his works, in folio.—

Niceron, Memoires, &c. tom. xiii.—General Dictionary.

counſellor in Ireland, in the reign of Charles II. by a ſiſter of the learned dr. Henry Hammond. His grandfather, ſir William Temple, was a younger ſon of the Temples, of Temple-hall, in Leiceſterſhire, and, as it ſeems, the raiſer of his family. He was, at firſt, fellow of King's-college in Cambridge, afterwards maſter of the free ſchool at Lincoln, then ſecretary ſucceſſively to ſir Philip Sidney, William Daviſon, eſq; one of queen Elizabeth's ſecretaries, and to the famous earl of Eſſex; which laſt he ſerved while he was lord deputy of Ireland. In 1609, upon the importunate ſolicitation of dr. James Uſher, he accepted the provoſtſhip of Trinity-college in Dublin; after which he was knighted, and made one of the maſters of the chancery in Ireland. He died about 1626, aged ſeventy-two years, after having given proof of his abilities and learning, by ſeveral publications in Latin.

Our ſir William Temple was born at London, about the year 1629; and, from his childhood, diſcovered a ſolid penetrating genius, and a wonderful deſire of knowledge, which his father took care to cultivate by all the advantages of a liberal education. He made his firſt application to letters at Penſhurſt in Kent, under the inſpection of his uncle, dr. Hammond, who was then miniſter of that pariſh; and from thence was removed to a ſchool at Biſhop's Stortford, to be farther inſtructed in the Greek and Latin tongues. At ſeventeen years of age he was ſent to Emanuel-college in Cambridge, where he had the great and learned dr. Cudworth for his tutor; and, about a year after, left the univerſity, in order to travel into foreign countries. He went into France in 1648; and, after ſpending two years there, proceeded to Holland, Flanders, and Germany. In theſe travels, he made himſelf a very compleat maſter of the French and Spaniſh tongues. He returned to England in 1654, and ſoon after married a daughter of ſir Thomas Oſborne: he had met with her in the Iſle of Wight, in 1648, when king Charles was a priſoner in Cariſbrook-caſtle; and accompanying her to Guernſey, where her father was then governor, conceived a paſſion for her, which ended in marriage. While England was governed by the uſurpers, he lived privately with his father in Ireland, and devoted his whole time to the ſtudy of hiſtory and philoſophy. Upon the reſtoration of

of Charles II. he began to put himſelf forward, and became a member of parliament in Ireland; but, upon being ſent over hither as a commiſſioner, in 1662, to the king, freſh views opened themſelves to him: and he only returned to Ireland, in order to tranſport his family to England. Though his parts and accompliſhments were ſufficiently known, and no recommendations of them were farther neceſſary, yet his political principles would not ſuffer him to mix in public affairs, till the reſtoration in 1660; nor would theſe ſame principles, we are told, allow him to continue in buſineſs any longer than the year 1680; when the French party having gained the aſcendant, he ſent his ſon to acquaint the king, that he had "reſolved to paſs the remainder of his "life like as good a private ſubject as any he had; but never "to meddle with any public employment." He had then ſpent twenty years in the buſineſs of the ſtate, with particular honour and ſucceſs, namely, from the thirty-ſecond to the fifty-ſecond year of his age; and this, it ſeems, he took to be the part of a man's life moſt fit to be dedicated to the ſervice of his prince and country, "the reſt being," as he obſerved, "too much taken up with his pleaſures or his "eaſe."

To give a particular account of his negotiations at home and abroad, would be to open a great part of the hiſtory of Charles the Second's reign, and therefore cannot be expected from us; but two great events, in which he had a principal hand, may juſt be mentioned. One was, the triple league between England, Holland, and Sweden, in the year 1668, ſo much to the peace of Europe, and dimunition of the threatening power of France. The other was, the marriage of the prince of Orange with the lady Mary, daughter of the duke of York. Biſhop Burnet ſays, that "the triple "league was certainly the maſter-piece of king Charles's "life; and, if he had ſtuck to it, would have been both the "ſtrength and the glory of his reign." There was ſomething very great in ſir William Temple's management of this important affair; and the higheſt eloges were beſtowed on him for it. He tranſacted it with the utmoſt ſecrecy, induſtry, and ſucceſs; and M. De Wit wrote to the earl of Arlington, that, "as it was impoſſible to ſend a miniſter

History, vol. i. p. 254, folio.

"of

" of greater capacity, or more proper for the temper and " genius of the United Provinces, than ſir William Tem- " ple, ſo he believed no other perſon either would, or could, " more equitably judge of the diſpoſition wherein he found " the ſtates to anſwer the good intention of the king of " Great-Britain: and that ſir William Temple ought not " to be leſs ſatisfied with the readineſs with which the ſtates " had paſſed over to the concluding and ſigning of thoſe " treaties for which he came thither, than their high migh- " tineſſes were with his conduct and agreeable manner of " dealing in the whole courſe of his negotiation." The ſtates-general likewiſe wrote the following letter to the king of Great-Britain, dated February 18, 1668:

" SIR,

" It is merely in compliance to cuſtom that we do our- " ſelves the honour to write to your majeſty, in anſwer to " the letter you were pleaſed to ſend us, relating to ſir Wil- " liam Temple: for we can add nothing to what your ma- " jeſty has ſeen yourſelf of his conduct, by the ſucceſs of the " negotiation committed to his charge. As it is a thing " without example, that, in ſo few days, three ſuch im- " portant treaties have been concluded: ſo we can ſay, that " the addreſs, vigilance, and ſincerity of this miniſter are " alſo without example. We are extremely obliged to your " majeſty, that you are pleaſed to make uſe of an inſtru- " ment ſo proper for confirming that ſtrict amity and good " intelligence which the treaty at Breda had ſo happily " begun; and we are bold to ſay, that, if your majeſty " continues to make uſe of ſuch miniſters, the knot will " ſoon grow too faſt to be untied, and your majeſty will " ever find a moſt particular ſatisfaction by it, as well as " we; who, after our moſt hearty thanks to your majeſty " for this favour, ſhall pray God, &c."

Sir William Temple was not only a very able ſtateſman and negotiator, but alſo a very polite and elegant writer. As many of his works in this way have been publiſhed, at different times, as amount to two volumes in folio; which have alſo been printed more than once in 8vo, and very much read. His Obſervations upon the United Provinces of the Nether-

Netherlands were publiſhed in one volume 8vo, 1672. His Miſcellanea, conſiſting of ten tracts upon different ſubjects, are in two volumes 8vo. One of theſe tracts is upon Ancient and modern learning; and what he advanced there, as it in ſome meaſure gave occaſion to, ſo it involved him in the controverſy, which was ſoon after agitated here in England, concerning the ſuperiority of the ancients and the moderns. Theſe are his Memoirs of what had paſſed in his public employments, eſpecially thoſe abroad, &c. They were written in three parts; the firſt of which began with his journey to Munſter, contained chiefly his negotiation of the triple alliance, and ended with his firſt retirement from public buſineſs, in the year 1671, a little before the ſecond Dutch war. He began the ſecond part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland, in February 1678-9, after the concluſion of the peace of Nimeguen. The third part contains what paſſed from this peace, to ſir William's retirement. The ſecond part of theſe memoirs was publiſhed in his life-time, and, it is believed, with his conſent, though it is pretended that they were written only for the uſe of his ſon, and ſent into the world without his knowledge. The third part was publiſhed by dr. Swift, in 1709, many years after his death. The firſt part was never publiſhed at all; and dr. Swift, in the preface to the third, tells us, that "ſir William often aſſured him he had "burnt thoſe memoirs; and for that reaſon was content his "letters during his embaſſies at the Hague and Aix-la-"Chapelle (he might have added Munſter) ſhould be printed "after his death, to ſupply that loſs. What it was," continues Swift, "that moved ſir William Temple to burn "thoſe firſt memoirs, may, perhaps, be conjectured from "ſome paſſages in the ſecond part formerly printed. In one "place the author has theſe words: My lord Arlington, "who made ſo great a figure in the former part of theſe "memoirs, was now grown out of all credit, &c. In "other parts he tells us, That that lord was of the miniſtry "which broke the triple alliance, adviſed the Dutch war "and French alliance, and, in ſhort, was at the bottom "of all thoſe ruinous meaſures which the court of England "was

See article PHALARIS.

" was then taking: ſo that, as I have been told from a good " hand, and as it ſeems very probable, he could not think " that lord a perſon fit to be celebrated for his part in for- " warding that famous league, while he was ſecretary of " ſtate, who had made ſuch counterpaces to deſtroy it."

In 1693, ſir William publiſhed an anſwer to a ſcurrilous pamphlet, intitled, A letter from mr. du Cros to the lord ———. This du Cros bore very impatiently the character which ſir William had given him in the ſecond part of his Memoirs, and wrote the above letter to abuſe him for it. In 1695, he publiſhed An introduction to the hiſtory of England: ſome few miſtakes were noted in this work. Not long after his death, dr. Swift, then domeſtic chaplain to the earl of Berkley, who had lived many years as an amanuenſis in ſir William Temple's family, publiſhed two volumes of his Letters, containing an account of the moſt important tranſactions that paſſed in Chriſtendom, from 1665 to 1672; and, in 1703, a third volume, containing Letters to king Charles II. the prince of Orange, the chief miniſters of ſtate, and other perſons, in 8vo. The editor informs us, that theſe papers are the laſt of this or any kind, about which he had received his particular commands; and that they were corrected by himſelf, and tranſcribed in his life-time.

After ſir William had renounced public affairs, in 1680, he went into retirement, and divided his time between his books and his gardens; although, in the mean while, he was frequently conſulted by thoſe who were at the helm, eſpecially after the revolution, and was even viſited for that purpoſe, ſometimes, by king William. He died towards the end of 1700, in his ſeventy-ſecond year, at Moor-park, near Farnham, in Surry; where, according to expreſs directions in his will, his heart was buried in a ſilver box, under the ſun-dial in his garden. This ſun-dial, we are told, was oppoſite to the window whence he uſed to contemplate and admire the works of nature with his ſiſter, the ingenious lady Giffard; who, as ſhe ſhared and eaſed the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age. As to his perſon, his ſtature was above the middle ſize, well-ſet and well-ſhaped; his hair cheſnut brown,

brown, his face oval, his forehead large, a quick piercing eye, and a ſedate and philoſophical look. Thoſe who have endeavoured to ſet ſir William's character in the beſt light, have allowed him to have had ſome tincture of vanity and ſpleen; but biſhop Burnet has painted him horribly, and muſt, therefore, be underſtood in the following paſſage with proper limitations and reſtrictions. "Sir William Temple," ſays he, "had been ſent over the ſummer before to Holland, "as embaſſador, and his chief inſtructions were, to diſpoſe "all people's minds, chiefly the prince's, to a peace: but "the prince had avoided the ſeeing him till the end of the "campaign. Lord Arlington had thrown him off, when "he went into the French intereſt; and Temple was too "proud to bear contempt, or forget ſuch an injury ſoon. "He was a vain man, much blown up in his own conceit, "which he ſhewed too indecently on all occaſions. He "had a true judgment in all affairs, and very good princi- "ples with relation to government, but in nothing elſe. "He ſeemed to think that things were as they are from all "eternity; at leaſt, he thought religion was fit only for the "mob. He was a great admirer of the ſect of Confucius "in China, who were atheiſts themſelves, but left religion "to the rabble. He was a corrupter of all that came near "him: and he delivered himſelf up wholly to ſtudy, eaſe, "and pleaſure. He entered into a cloſe friendſhip with lord "Danby, who depended much on him, and was directed "in all his notions as to foreign affairs by him: for no "man ever came into the miniſtry, who underſtood the af- "fairs of Europe ſo little as he did." Biſhop Burnet's diſ- affection to ſir William Temple aroſe, as appears, from ſir William's holding and propagating irreligious principles; he allows him, however, to have been a truly great ſtateſ- man, and, in the very next words to thoſe juſt cited, refers his reader for "an account of our affairs beyond ſea, to his "letters; in which," ſays Burnet, "they are very truly "and fully ſet forth." *Hiſtory of king Charles II. anno 1674.*

Sir William Temple had one ſon, John Temple, eſq; a man of great abilities and accompliſhments, and who, ſoon after the revolution, was appointed ſecretary at war by king William; but he had ſcarce been a week in that office, when he

he drowned himſelf at London-bridge. This extraordinary affair happened the 14th of April 1689, when mr. Temple, having ſpent the whole morning at his office, took a boat, about noon, as if he deſigned to go to Greenwich; when he had got a little way, he ordered the waterman to ſet him aſhore, and then making ſome diſpatches which he had forgot, proceeded. Before he caſt himſelf away, he dropped in the boat a ſhilling for the waterman, and a note to this effect:

"My folly in undertaking what I was not able to perform, has done the king and kingdom a great deal of prejudice. I wiſh him all happineſs, and abler ſervants than

JOHN TEMPLE."

It was thought, at firſt, that he thereby meant his incapacity for the ſecretaryſhip at war, and the rather, becauſe he had aſked the king leave to reſign it the day before; but then it was obſerved, that he had been melancholy for ſome months paſt, as alſo, that the great prejudice to the king's affairs, mentioned in his note, could not be occaſioned by any miſtakes committed in a place, in which he had yet done little or nothing. Another cauſe of his melancholy is aſſigned, which carries more probability, and, for want of a better, is like to paſs. General Richard Hamilton being upon ſuſpicion confined in the Tower, mr. Temple viſited him ſometimes, upon the ſcore of a former acquaintance; when diſcourſing upon the preſent juncture of affairs, and how to prevent the effuſion of blood in Ireland, the general ſaid, That the beſt way was to ſend thither a perſon in whom Tyrconnel could truſt; and he did not doubt, if ſuch a perſon gave him a true account of things in England, he would readily ſubmit. Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the propereſt perſon for ſuch a ſervice, aſked mr. Temple whether he could be truſted? who readily engaging his word for him, Hamilton was ſent to Ireland; but, inſtead of diſcharging the commiſſion he was ſent on, and perſuading Tyrconnel to ſubmit, encouraged him as much as poſſible to ſtand out, and offered him his aſſiſtance, which

Boyer's Memoirs of the life and negotiations of ſir William Temple, p. 416, &c. 1715, 8vo.

which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's deſertion; and though the king encouraged him, being convinced of his innocence, could not reſtrain it from bringing him to the above untimely end. Sir William, in the mean time, bore this terrible misfortune amazingly well; but derived his firmneſs, if he be rightly repreſented, from a very ſingular principle, namely, that "a wiſe man might diſpoſe of himſelf, "and make his life as ſhort as he pleaſed." Boyer's Memoirs, &c. p. 416.

Mr. Temple had married mademoiſelle Du Pleſſis Rombouillet, a French lady, who had by him two daughters, to whom ſir William bequeathed the bulk of his eſtate; but with this expreſs condition, that they ſhould not marry Frenchmen: "a nation," ſays Boyer, "to whom ſir Wil- Ibid. p. 18. "liam ever bore a general hatred, upon account of their "imperiouſneſs and arrogance to foreigners."

TENIERS (DAVID) a Flemiſh painter, was born at Antwerp, in the year 1582, and received the firſt rudiments of his art from the famous Rubens, who conſidered him, at length, as his moſt deſerving ſcholar. On leaving Rubens, he began to be much employed, and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himſelf with Adam Elſheimer, who was then in great vogue; of whoſe manner he became a thorough maſter, without neglecting, at the ſame time, the ſtudy of other great maſters, and endeavouring to penetrate into the deepeſt myſteries of their practice. An abode of ten years in Italy, enabled him to become one of the firſt in his ſtyle of painting; and a happy union of the ſchools of Rubens and Elſheimer, formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he intirely employed himſelf in painting ſmall pictures, filled with figures of perſons drinking, chymiſts, fairs, and merry-makings, with a number of countrymen and women. He ſpread ſo much taſte and truth through his pictures, that nature hardly produced a juſter effect. The demand for them was univerſal; and even his maſter Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his

pictures, and in the ſubjects he uſually expreſſed, every thing tends to joy and pleaſure. He was always employed in copying after nature, whatſoever preſented itſelf; and he accuſtomed his two ſons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. Theſe are the only diſciples we know of David Teniers the elder, who died at Antwerp in the year 1649, at the age of ſixty-ſeven.

David Teniers, his ſon, was born at Antwerp in the year 1610, and was nick-named The Ape of Painting; for there was no manner of painting but what he imitated ſo exactly, as to deceive even the niceſt judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bed-chamber, and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy ſeveral pictures of the great Italian maſters for count Fuenſaldegna, who, on his return, heaped favours on him. Don John of Auſtria, and the king of Spain, ſet ſo great a value on his pictures, that they built a gallery on purpoſe for them. Prince William of Orange honoured him with his friendſhip; Rubens eſteemed his works, and aſſiſted him with his advice. His principal talent was land-ſkip, adorned with ſmall figures. He painted men drinking and ſmoaking, chymiſts, elaboratories, country fairs, and the like: his ſmall figures are ſuperior to his large ones. The diſtinction between the works of the father and the ſon is, that in the ſon's you diſcover a finer touch and a freſher pencil, greater choice of attitudes, and a better diſpoſition of figures. The father retained ſomething of the tone of Italy in his colouring, which was ſtronger than the ſon's, but his pictures have leſs harmony and union: beſides, the ſon uſed to put at the bottom of his pictures, David Teniers, junior. He died at Antwerp, in the year 1694, at the age of 84.

His brother Abraham was a good painter; equal, if not ſuperior, to his father and brother in the expreſſion of his characters, and his underſtanding of the chiaro-oſcuro, though inferior in the ſprightlineſs of his touch, and the lightneſs of his pencil.

TENI-

TENISON (dr. THOMAS) archbiſhop of Canterbury, was born at Cottenham in Cambridgeſhire, the 29th of September, 1636, and educated at the free-ſchool in Norwich. Thence he was ſent to Corpus Chriſti-college in Cambridge, where he took the degrees both in arts and divinity, at the regular ſeaſon. He was fellow of his college, and in the beginning of his life, while the fanatical government laſted, ſtudied phyſic, but afterwards went into orders. He was ſome time miniſter of St. Andrew's church in Cambridge, where he attended the ſick inhabitants in the plague of 1665, for which he had a piece of plate preſented to him by his pariſhioners. His firſt preferment of any conſequence was the rectory of Holywell in Huntingdonſhire, to which he was preſented by the earl of Mancheſter. He had acquired a reputation for abilities and learning, and in 1670 gave a public ſpecimen of them, by publiſhing in 8vo, The creed of mr. Hobbes examined, in a feigned conference between him and a ſtudent in divinity. He ſhewed himſelf very active againſt the growth of popery, both in king Charles's and king James's reign. Under the former, in 1678, he publiſhed A diſcourſe upon idolatry; under the latter, when the controverſy with the papiſts was profeſſedly agitated, he publiſhed eight or nine pamphlets. In 1679 he put out, in 8vo, Baconiana: or, Certain genuine remains of ſir Francis Bacon, &c. In 1680 he was preſented to the vicarage of St. Martin's in the Fields, London; and, the year after, publiſhed a ſermon upon The diſcretion of giving alms, which was attacked by Poulton, a Jeſuit. In 1683, during the ſevere froſt, his private diſburſements to the poor amounted to above 300l. In 1685, he attended the duke of Monmouth on the morning of his execution. In 1688, dr. Sharp, rector of St. Giles's in the Fields, at that time under ſuſpenſion, was reſtored to the exerciſe of his miniſterial office, chiefly by his intereſt. In 1689 he was one of the eccleſiaſtical commiſſioners, appointed to prepare matters to be laid before the convocation; and publiſhed A diſcourſe concerning the eccleſiaſtical commiſſion opened in the Jeruſalem-chamber, October the 10th, 1689. The 26th of this month he was preſented, by king William and queen Mary, to the archdeaconry of London. While he was vicar of St. General Dictionary.

Martin's, he made ſeveral donations to the ſaid pariſh; and, among others, endowed a free-ſchool for it, and built a handſome library, which he furniſhed with uſeful books. In 1691 he was nominated to the ſee of Lincoln; and in 1694, upon the death of Tillotſon, to that of Canterbury. Dr. Kennet obſerves, that, upon the death of archbiſhop Tillotſon, "it was the ſolicitous care of the court to fill "up the ſee of Canterbury. The firſt perſon that ſeemed "to be offered to the eye of the world, was dr. Stilling-"fleet, biſhop of Worceſter; but his great abilities had "raiſed ſome envy and ſome jealouſy of him: and, indeed, "his body would not have borne the fatigues of ſuch a ſta-"tion. Even the biſhop of Briſtol, dr. John Hall, maſter "of Pembroke-college Oxford, was recommended by a "great party of men, who had an opinion of his great piety "and moderation. But the perſon moſt eſteemed by their "majeſties, and moſt univerſally approved by the miniſtry, "and the clergy, and the people, was dr. Teniſon, biſhop "of Lincoln, who had been exemplary in every ſtation of "his life, had reſtored a neglected large dioceſe to ſome diſ-"cipline and good order, and had before, in the office of "a parochial miniſter, done as much good as, perhaps, "was poſſible for any one man to do. It was with great "importunity, and after rejecting better offers, that he was "prevailed with to take the biſhopric of Lincoln; and it "was with greater reluctancy, that he now received their "majeſties deſire and command for his tranſlation to "Canterbury."

Complete hiſtory of England, vol. iii p. 676.

He performed all the offices of a good archbiſhop for twenty years, and died at Lambeth, the 14th of December, 1715, in his ſeventy-ninth year. He had married the daughter of dr. Love, maſter of Bennet-college in Cambridge, who died about a year before him. His funeral ſermon on queen Mary occaſioned a letter to him, dated March the 29th, 1695, and ſaid to be written by dr. Kenn, the deprived biſhop of Bath and Wells. In 1705 he received a letter from the princeſs Sophia, electreſs dowager of Brunſwic and Lunenburg, which we will ſubjoin, becauſe it is curious and intereſting.

"My

" My Lord,

" I received your grace's letter. You have no reaſon to " make any excuſe that you have not writ to me more " often: for I do not judge of people's friendſhip for me " by the good words they give, but I depend upon your in- " tegrity, and what you tell me in general of the honeſt " men in England. I deſire no farther aſſurance of their " good will and affection to me, unleſs they think it neceſ- " ſary for the good of the proteſtant religion, the public li- " berties of Europe, and the people of England. I thank " God I am in good health, and live in quiet and content " here: therefore, I have no reaſon to deſire to change my " way of living, on the account of any perſonal ſatisfaction " I can propoſe to myſelf. However, I am ready and wil- " ling to comply with whatever can be deſired of me by " my friends, in caſe that the parliament think that it is " for the good of the kingdom to invite me into England. " But I ſuppoſe they will do this in ſuch a manner, as will " make my coming agreeable to the queen, whom I ſhall " ever honour, and endeavour to deſerve her favour; of " which ſhe hath given me many public demonſtrations, " by what ſhe hath done for me in England and Scotland, " which you can judge of more particularly: and I muſt " remember, that ſhe ordered me to be prayed for in the " churches. I doubt not but her majeſty is as much in- " clined, at preſent, to eſtabliſh the ſafety of the three king- " doms upon ſuch a foot, that they may be expoſed to the " leaſt hazard that is poſſible, and that ſhe will begin with " England. Mr. How has acquainted me with her majeſ- " ty's good inclinations for my family, which makes me " think that, perhaps, her majeſty ſees this is a proper time " for her to expreſs herſelf in our favour: but whether I am " right in this point or no, my friends in England can beſt " judge. It is but reaſonable that I ſhould ſubmit myſelf " to their opinions and advice; and I depend moſt upon " what your grace ſhall adviſe, which will ever have the " greateſt weight with me. Therefore I write the more " plainly to you, and tell you my thoughts, that you may " communicate them to all you think fit: for they will then " ſee that I have a great zeal for the good of England, and

" a moſt ſincere reſpect for the queen. This is the beſt
" proof I can give, at preſent, of my eſteem for your grace;
" but I ſhall be glad of further opportunities to aſſure you
" that I am, and ſhall ever be, moſt ſincerely, my Lord,

" Votre tres affectionnée à vous ſervir,

" SOPHIE Electrice."

The Life of Terence aſcribed to Suetonius, with the notes of madam Dacier, prefixed to her tranſlation of his comedies.—Crenius's Remarks on the Roman poets, vol. ii.

TERENTIUS (PUBLIUS) or TERENCE, an ancient dramatic writer among the Romans, was a native of Carthage, and born in the year of Rome 560. He was brought early to Rome, among other ſlaves, and fell into the hands of a generous maſter, Terentius Lucanus, a Roman ſenator, who was ſo taken with his uncommon parts, that he gave him firſt a good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the cuſtom was; and thus by a ſingular fatality, ſays madam Dacier, while he has immortaliſed the name of his maſter, has not been able to preſerve his own. His merit ſoon recommended him to the acquaintance and familiarity of the chief nobility; and ſuch was his friendſhip with Scipio and Lælius, that his rivals and enemies took occaſion from thence to ſay, that his plays were compoſed by thoſe noblemen. Suetonius relates a ſtory from Cornelius Nepos, which may ſeem to confirm ſuch a ſurmiſe: it is, that on the 1ſt of March, which was the feaſt of the Roman ladies, Lælius being deſired by his wife to ſup a little ſooner than ordinary, he prayed her not to diſturb him; and that coming very late to ſupper that night, he ſaid he had never compoſed any thing with more pleaſure and ſucceſs; when being aſked by the company what it was, he repeated ſome verſes out of the third ſcene of the fourth act in the Heautontimorumenos. Terence takes notice of this report, in his prologue to the Adelphi, and does not offer to refute it; but Suetonius ſays, that he forbore, in complaiſance to his patrons, who might poſſibly not be diſpleaſed with it: and, indeed, in the prologue to the Heautontimorumenos, Terence deſired the audience not to credit the ſlanderous reports of his brother writers. It is very poſſible, that Scipio and Lælius might ſometimes amuſe themſelves by compoſing a

ſcene

ſcene or two for a poet, with whom they converſed ſo familiarly, but the plays were certainly Terence's.

We have ſix of them remaining, and probably one or two are loſt, for the Andria does not ſeem to have been his firſt. The very prologue to this play intimates the contrary; and the circumſtances related by Suetonius, about Terence's reading his firſt piece to Cæcilius, prove the Andria not to have been it, and that Suetonius has miſtaken the name of the play; for Cæcilius died two years before the Andria was brought on the ſtage. Cæcilius was the beſt poet of the age, and near fourſcore when Terence offered his firſt play; much regard was paid to his judgment, and therefore the ædile ordered Terence to wait upon Cæcilius with his play, before he would venture to receive it. The old gentleman, being at table, bid our young author take a ſtool, and begin to read it to him; it is obſerved by Suetonius, that Terence's dreſs was mean, ſo that his outſide did not much recommend him; but he had not gone through the firſt ſcene, when Cæcilius invited him to ſit at table with him, deferring to have the reſt of the play read till after ſupper. Thus, with the advantage of Cæcilius's recommendation, did Terence's firſt play appear, when Terence could not be twenty-five: for the Andria was acted, when he was but twenty-ſeven. The Hecyra was acted the year following; the Self-tormentor, Heautontimorumenos, two years after that; the Eunuch, two years after the Self-tormentor; the Phormio, the latter end of the ſame year; and, the year afterwards, the Adelphi, or Brothers, was acted: that is, before Chriſt 160, when Terence was thirty-three years of age.

After this Terence went into Greece, where he ſtaid about a year, in order, as it is thought, to collect ſome of Menander's plays. He fell ſick on his return from thence, and died at ſea according to ſome; at Stymphalis, a town in Arcadia, according to others, when he was not quite five and thirty years of age. From the above account, we cannot have loſt above one or two of Terence's plays: for it is ridiculous to credit what Suetonius reports from one Conſentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays, which he

had tranſlated, but that he loſt them by ſhipwreck, and died of grief for the loſs. Terence was of a middle ſize, very ſlender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left, alſo, a houſe and gardens on the Appian-way, near the Villa Martis, ſo that the notion of his dying poor ſeems a little ſtrange. If he could be ſuppoſed to have reaped no advantages from the friendſhip of Scipio and Lælius, yet his plays muſt have brought him in conſiderable ſums. He received eight thouſand ſeſterces for his Eunuch, which was acted twice in one day; a piece of good fortune which, perhaps, never happened to any other play, for plays with the Romans were never deſigned to ſerve above two or three times. There is no doubt that he was well paid for the reſt; for it appears from the prologue to the Hecyra, that the poets uſed to be paid every time their play was acted. At this rate, Terence muſt have made a handſome fortune before he died, for moſt of his plays were acted more than once in his life-time.

It would be endleſs to mention the teſtimonies of the ancients in his favour, or the many fine things ſaid of him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a ſervile imitation of Menander, but always conſulted his own genius, and made ſuch alterations as ſeemed to him expedient. His enemies blamed his conduct in this, and in the prologue to the Andria he pleads guilty to the charge, juſtifying what he had done by very ſufficient reaſons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, had ſometimes better luck upon the ſtage. Terence's chief excellency conſiſts in theſe three points, beauty of characters, politeneſs of dialogue, and regularity of ſcene. His characters are natural, exact, and finiſhed to the laſt degree; and no writer, perhaps, ever came up to him for propriety and decorum in this reſpect. If he had laid the ſcene at Rome, and made his characters Roman, inſtead of Grecian; or if there had been a greater variety, and leſs ſameneſs in his characters, the want of both which things have been objected to him, his plays

plays might have been more agreeable, might have more affected thoſe for whoſe entertainment they were written: nevertheleſs, he is perfect in what he pretends to, and as far as he goes. The politeneſs of his dialogue, or conſummate elegance and purity of his diction, is acknowledged by all; by Cæſar, Tully, Paterculus, and Quintilian among the ancients, and by all the moderns. If Terence could not attain all the wit and humour of Menander, yet he fairly equalled him in chaſteneſs and correctneſs of ſtyle. This is Cæſar's judgment of him in thoſe well-known lines:

" Tu quoque, tu in ſummis, O dimidiate Menander,
" Poneris, & merito, puri ſermonis amator:
" Lenibus atque utinam ſcriptis adjuncta foret vis
" Comica, ut æquato virtus polleret honore
" Cum Græcis."——

The moderns have been in no leſs raptures about the ſtyle of Terence. Eraſmus ſays, that " the purity of the Ro- " man language cannot be learned from any ancient author " ſo well as from Terence;" and another has given it as his opinion, that the Latin tongue cannot be loſt while the comedies of Terence remain. This Roman urbanity and purity of diction ſhews Terence to have been made a ſlave very young, and his education to have been wholly Roman, ſince otherwiſe his ſtyle could never have been ſo free from the African tincture. Regularity of ſcene, or proper diſpoſition and conduct of the drama, is a third excellency of Terence. His ſcene, as the ingenious Congreve, who calls him the correcteſt writer in the world, has well obſerved, always proceeds in a regular connection, the perſons going off and on for viſible reaſons, and to carry on the action of the play. Upon the whole, the faults and imperfections are ſo few, that they ought not to be mentioned. Scaliger ſaid, there were not three in the whole ſix plays. He ſeems, indeed, to want nothing to make him abſolutely complete, except that Attic urbanity, that comica vis, which Cæſar wiſhes he had had, and which Plautus poſſeſſed, though with much indelicacy and coarſeneſs, in an eminent degree. Madam Dacier has obſerved, that " it would be difficult to " determine which of his ſix plays deſerves the preference, " ſince

Epiſt. xx. lib. xxviii.

Dedication to Way of the world.

"since they have each of them their peculiar excellencies. "The Andria and Adelphi," says she, "appear to excel in "characters and manners; the Eunuch and Phormio in vi- "gorous action and lively intrigue; the Heautontimoru- "menos and Hecyra, in sentiment, passion, and simplicity "of style."

The best editions of Terence are, the Elzevir one 1635, 12mo; that cum integris notis Donati, & selectis variorum, 1686, 8vo; Westerhovius's, in two volumes 4to, 1726; and that of Bentley the same year, 4to. Madam Dacier has given a most beautiful French version of this finest of authors.

See art. BENTLEY.

TERRASSON (the abbé) a French writer, was born of a good family at Lyons in the year 1669, and was admitted into the congregation of the oratory, which he quitted very soon. He entered into it again, and then left it for ever. His father, we are told, was so angry at this unsteadiness, that he reduced him by his will to a very moderate income; which however the abbé, who behaved always like a philosopher, bore without complaining. He went to Paris, and got acquainted with the abbé Bignon, who became his protector and patron, and procured him a place in the academy of sciences, in the year 1707. In 1721, he was elected a professor in the college royal. When disputes about Homer, between La Motte and madam Dacier ran high, he thought proper to enter the lists, and wrote Dissertation contre l'Iliade, in two volumes 12mo. Rousseau says, in one of his letters, "I have no curiosity about this work of "Terrasson: it is sufficient once to have seen the author, "to know that he hath never sacrificed to the Graces, and "that he never can be qualified to judge of those of poetry. "He is of a hard and pedantic nature, and ought never to "depart from his angles and his parallels; and for the beau- "ties of a poet, such a one as Homer, they are altogether a "terra incognita to him." Terrasson had better success in his political and moral romance called Sethos, which, though it was not, perhaps, universally read on account of the learning and philosophy scattered throughout it, yet is full of good things, and hath great merit. Another capital work of

of Terraſſon is, A French tranſlation of Diodorus Siculus, with a preface and notes, which has been well ſpoken of.

This abbé died in the year 1750, with the reputation of having been one of the beſt practical philoſophers of his age. Mr. Voltaire's critique upon him is, that "he was a philo- "ſopher both in his life and his death; that there are ſome "very fine things in his Sethos; that his tranſlation of "Diodorus is uſeful; but that his examination of Homer "is void of all taſte." Siecle de Louis XIV. tom. ii.

TERTULLIAN (QUINTUS SEPTIMIUS FLORENS) a celebrated father of the primitive church, was an African, and born at Carthage about the middle of the ſecond century. His father was a centurion in the troops, which ſerved under the proconſul of Africa. Tertullian was at firſt an heathen, and a man, as he himſelf owns, of moſt debauched and profligate manners; but afterwards embraced the Chriſtian religion, though it is not known when, or upon what occaſion. He flouriſhed chiefly under the reigns of the emperors Severus and Caracalla, from about the year 194, to the year 216; and it is probable, that he lived ſeveral years after, ſince Jerome mentions a report of his having attained to a decrepit old age. There is no paſſage in his writings, from whence it can be concluded, that he was a prieſt; but St. Jerome affirms it ſo poſitively, that it cannot be doubted. He had vaſt parts and learning of all kinds, which he employed vigorouſly in the cauſe of Chriſtianity, and againſt heathens and heretics, but towards the latter part of his life became a very great heretic himſelf; for he quitted the church to follow Montanus and his propheteſſes, which is the reaſon why his name has not been tranſmitted to us with the title of St. before it. The cauſe of his ſeparation is not certainly known, but only conjectured. Baronius has ſuppoſed, that it was jealouſy, becauſe Victor was preferred before him to the ſee of Rome; Pamelius ſays, that he was angry, becauſe he could not get the biſhopric of Carthage; and others have aſſigned different reaſons, which are yet leſs probable. A more likely one is that which Jerome relates, namely, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him, exaſperated

Du Pin, Tillemont, Cave, &c.

De ſpectac. c. 19.—De reſurrect. c. 59.—De pœnitent. c. 4.

In catalog. eccleſ. ſcript.

exaſperated him againſt the church, and provoked him to quit it. Add to this, what is perhaps the moſt likely reaſon of all, that the extraordinary ſanctity and auſterity, which the ſect of Montanus affected, ſuited admirably with the ſevere and enthuſiaſtic nature of Tertullian; ſo that he might aſſociate himſelf to it probably more to gratify his own humour, than from any motive of reſentment to others. The books he wrote to his wife ſufficiently ſhew, that he was a married man; and the ſame books ſhew too, more plainly than the papiſts care to allow, that he lived all his days as a married man with his wife, without ſeparating from her upon his commencing prieſt, if indeed he did not marry her after. More plainly, I ſay, than the papiſts care to allow; for upon this ſuppoſition they muſt either give the lye to St. Jerome, who affirms Tertullian to have been a prieſt, or admit that it was lawful for prieſts to marry: and what can be worſe than either? The time of his death is no where mentioned.

All the ancients, and all the moderns, have ſpoken highly of the abilities and learning of this father, and we cannot do better than quote ſome of the principal teſtimonies from both, as they will ſerve for a very good critique upon his works and character. Euſebius ſays, that he was one of the ableſt Latin writers, and particularly inſiſts upon his being thoroughly converſant in the Roman laws; which may incline one to think, that, like his ſcholar Cyprian, he was bred to the bar. Cyprian uſed every day to read ſomething of his works, and when he called for the book ſaid, "Give me my maſter," as Jerome relates upon the authority of a prieſt, who had it from Cyprian's ſecretary. Lactantius allows him to have been ſkilled in all kinds of learning, yet cenſures him for an harſh, inelegant, and obſcure writer: "In omni genere litterarum peritus, ſed in loquendo parum facilis, & minus comptus, & multum obſcurus." Jerome, in his Catalogue of eccleſiaſtical writers, calls him a man of a quick and ſharp wit; and ſays, in his epiſtle to Magnus, that no author had more learning and ſubtilty; but in other places he reprehends his errors and defects; and, in his Apology againſt Ruffius, "commends his wit, but condemns his hereſies." Vincentius Lirinenſis gives this character of him: "Tertullian was," ſays he, "among the Latins, what Origen was among

Hiſt. Eccleſ. lib. ii. c. 2.

Lactant. lib. v. c. 1.

Commonitorium, p. 345. Paris, 1679.

" among the Greeks; that is to ſay, the firſt and the moſt " conſiderable man they had. For what is more learned " than he? what more verſed both in eccleſiaſtical and " profane knowledge? Has he not compriſed in his vaſt ca- " pacious mind all the philoſophy of the ſages, the maxims " of the different ſects, with their hiſtories, and whatever " pertained to them? Did he ever attack any thing which " he has not almoſt always either pierced by the vivacity of " his wit, or overthrown by the force and weight of his " reaſonings? And who can ſufficiently extol the beauties " of his diſcourſe, which is ſo well guarded and linked to- " gether by a continual chain of arguments, that he even " forces the conſent of thoſe whom he cannot perſuade? " His words are ſo many ſentences; his anſwers almoſt ſo " many victories."

The moderns have ſpoke of Tertullian in much the ſame ſtrain, only with ſomewhat more preciſion. We will quote the teſtimonies of two remarkable authors, who have given judgment of him, and in a different way; the one with regard to his nature and genius, the other concerning his ſtyle and manner of writing. The authors here meant are father Malebranche and Balzac. What Malebranche has ſaid of him is curious, and deſerves to be tranſcribed at large. This fine writer is treating of the force of the imagination, and upon this topic he obſerves, that " one of the greateſt and " moſt remarkable proofs of the influence, which ſome ima- " ginations have over others, is the power in certain authors " of perſuading without reaſons. For inſtance, the turn " that Tertullian, Seneca, Montaigne, and ſome others " give their words, has charms and a luſtre which dazzle " the underſtandings of moſt men, though it be only a faint " draught of fancy, and the ſhadow as it were of the ima- " gination of thoſe authors. Their words, as dead as they " are, have more life and vigour than the reaſons of others. " They enter, they penetrate, they domineer over the ſoul " in ſo imperious a manner, as to challenge obedience with- " out being underſtood, and to have their orders ſubmitted " to, before they are known. A man has a mind to be- " lieve, but he knows not what. When he would know " preciſely what he believes, or would believe; and ap- " proaches,

La recherche de la verité, liv. ii. p. 3. ch. 3.

" proaches, as I may ſay, to view theſe phantoms, they va-
" niſh into ſmoke with all their gaudy drapery and luſtre."
Yet though he mentions theſe writers as inſtances to his preſent purpoſe, he owns they have their beauties as well as defects, and he proceeds to ſettle the real merits of each. " Tertullian," ſays he, " was indeed a man of profound
" learning; but he had more memory than judgment,
" greater penetration and extent of imagination, than of
" underſtanding. There is no doubt that he was a viſio-
" nary, and had all the qualities I have attributed to viſio-
" naries. The reſpect he had for the viſions of Montanus,
" and for his propheteſſes, is an inconteſtible proof of the
" weakneſs of his judgment. His fire, his tranſports, his
" enthuſiaſms upon the moſt trifling ſubjects, plainly indi-
" cate a diſtempered imagination. What irregular motions
" are there in his hyperboles and figures? How many pom-
" pous and magnificent arguments, that owe all their force
" to their ſenſible luſtre, and perſuade merely by giddying
" and dazzling the mind?" He then gives examples out of his book De pallio; and concludes with ſaying, that " if
" juſtneſs of thought, with clearneſs and elegance of expreſ-
" ſion, ſhould always appear in whatever a man writes, ſince
" the end of writing is to manifeſt the truth, it is impoſſible
" to excuſe this author; who, by the teſtimony of even Sal-
" maſius, the greateſt critic of our times, has laid out all
" his endeavours to become obſcure; and has ſucceeded ſo
" well in what he aimed at, that this commentator was
" almoſt ready to ſwear, no man ever underſtood him per-
" fectly."

So much for Tertullian's genius, and the nature of his faculties, which Malebranche has deſcribed very properly. What Balzac has ſaid regards his ſtyle and manner of writing; and is expreſſed thus, in a letter written to Rigaltius: " I ex-
" pect," ſays he, " the Tertullian you are publiſhing, that
" he may learn me that patience, for which he gives ſuch
" admirable inſtructions. He is an author, to whom your
" preface would have reconciled me, if I had had an averſion
" for him; and if the harſhneſs of his expreſſions, and the
" vices of his age, had diſſuaded me from reading him; but
" I have had an eſteem for him a long time; and as hard

Liv. v. lett. li.

" and

" and crabbed as he is, yet he is not at all unpleaſant to me. " I have found in his writings that black light, which is " mentioned in one of the ancient poets; and I look upon " his obſcurity with the ſame pleaſure as that of ebony, " which is very bright and neatly wrought. This has al- " ways been my opinion: for as the beauties of Africa are " are not leſs amiable, though they are not like ours, and " as Sophoniſba has eclipſed ſeveral Italian ladies; ſo the " wits of that country are not leſs pleaſing with this foreign " ſort of eloquence, and I ſhall prefer him to a great many " affected imitators of Cicero. And though we ſhould grant " to nice critics, that his ſtyle is of iron, yet they muſt " likewiſe own to us, that out of this iron he has forged " moſt excellent weapons; that he has defended the honour " and innocence of Chriſtianity; that he has quite routed " the Valentinians, and ſtruck Marcion to the very heart." Our learned dr. Cave has likewiſe ſhewn himſelf ſtill more than Balzac, an advocate for Tertullian's ſtyle; and, with ſubmiſſion to Lactantius, who (as we have ſeen above) cenſured it as harſh, inelegant, and obſcure, affirms, that " it " has a certain majeſty peculiar to itſelf, a ſublime and noble " eloquence ſeaſoned abundantly with wit and ſatire, which " at the ſame time that it exerciſes the ſagacity of a reader, " highly entertains and pleaſes him: Habet Tertulliani ſti- " lus majeſtatem quandam ſibi propriam, & grandem elo- " quentiam ſale & acumine plurimum conditam, quæ ſimul " legentis ingenium exercet, & animum ſuaviter delectat." Hiſt. literar. vol. i. p. 92. Oxon. 1740.

The principal editors of this father, by which is meant thoſe who have given editions of his works in one collected body, are Rhenanus, Pamelius, and Rigaltius. Rhenaus firſt publiſhed them at Baſil in 1521, from two manuſcripts which he had got out of two abbeys in Germany. As this editor was well verſed in all parts of learning, and eſpecially in eccleſiaſtical antiquity, ſo none have laboured more ſucceſsfully than he in the explication of Tertullian; and Rigaltius has obſerved with reaſon, that he wanted nothing to have made his work complete, but more manuſcripts: and though, ſays honeſt Du Pin, his notes have been cenſured by the Spaniſh inquiſition, and been put at Rome into the Index expurgatorius, yet this ſhould not diminiſh the eſteem we ought Eccleſiaſt. aut. cent. iii.

to have for him. Rhenanus's edition had been printed a great number of times, when Pamelius publiſhed Tertullian with new commentaries at Antwerp in 1579; and although this editor has been blamed for digreſſing too much to things foreign to his point, yet his notes are uſeful and learned. His edition, as well as Rhenanus's, has been printed often, and in various places. After theſe the learned Rigaltius put out his edition in 1634, which is far preferable to either of the former; for having ſome manuſcripts and other advantages which the former editors wanted, he has given a more correct text. He has alſo accompanied it with notes, in which he has explained difficult paſſages, cleared ſome ancient cuſtoms, and diſcuſſed many curious points of learning. The greateſt objection to this editor has been made by the Roman catholics, who ſay, that he has occaſionally made obſervations not favourable to the preſent practice of the church: but, ſays Du Pin, who by the way was but a poor catholic, as well as Rigaltius, "whatever exceptions may "be made to his divinity, his remarks relating to grammar, "criticiſm, and the explication of difficult paſſages, are ex-"cellent." In the mean time it is a general opinion, that notwithſtanding the labours of theſe learned men, there is ſtill room for a more complete edition of Tertullian, than any that has appeared; which however cannot well be expected, till reading the fathers ſhall become a more faſhionable ſtudy than it is at preſent.

See art. RIGALTIUS, and alſo PAMELIUS.

Beſides the works in general, detached pieces of Tertullian have been put out by very learned critics. Salmaſius beſtowed a very voluminous comment upon his ſmall piece De pallio, the beſt edition of which is that of Leyden 1656, in 8vo: but what conſtitutes its principal value now is a fine print of Salmaſius, placed at the beginning of it. His Apologeticus, as it has been moſt read, ſo it has been the ofteneſt publiſhed of all this father's works. This Apology for Chriſtianity and its profeſſors was wrote about the year 200, in the beginning of the perſecution under the emperor Severus. It is commonly believed, that he wrote it at Rome, and addreſſed it to the ſenate: but it is more probable, that it was compoſed in Africa, as indeed he does not addreſs himſelf to the ſenate, but to the proconſul of Africa, and the

the governors of the provinces. The beſt edition of it is that by Havercamp at Leyden 1718, in 8vo.

THEMISTIUS, an ancient Greek orator and philoſopher, whoſe eloquence procured him the name of Euphrades, was of Paphlagonia, and flouriſhed in the fourth century. His father Eugenius was a man of noble birth, and an excellent philoſopher; and, like a good parent, was at the pains of training up his ſon under his own particular care and management. Themiſtius taught philoſophy twenty years at Conſtantinople, and acquired a prodigious reputation. Then he went to Rome, where the emperor offered any conditions, if he would fix himſelf in that city; but he returned ſhortly and ſettled at Conſtantinople, where he married a wife, and begat children. Themiſtius was a Peripatetic, and tells us in one of his Orations, that he had choſen Ariſtotle for the arbiter of his opinions, and the guide of his life; yet he was not ſo bigotted to this maſter, but that he was well verſed in Plato, and was particularly ſtudious of the diction and manner of this philoſopher, as appears from his works. He had a great opinion of the neceſſity of ſacrificing to the Graces; and he ſays, in another Oration, "Cum divino Platone verſor, cum Ariſtotele habito, ab "Homero vix divellor: I often converſe with the divine "Plato, I live with Ariſtotle, and I am very unwillingly "ſeparated from Homer." Fabric. Bibl. Græc. vol. viii.

He had vaſt intereſt and favour with ſeveral ſucceeding emperors. Conſtantius elected him into the ſenate in the year 355, ordered a brazen ſtatue to be erected to him in 361, and pronounced his philoſophy "the ornament of "his reign." Julian made him prefect of Conſtantinople in 362, and wrote letters to him, ſome of which are ſtill extant. Jovian, Valens, Valentinian, and Gratian, ſhewed him many marks of eſteem and affection, and heard him with pleaſure haranguing upon the moſt important ſubjects. Valens in particular, who was inclined to favour the Arians, ſuffered himſelf to be diverted by Themiſtius from perſecuting the orthodox; who repreſented to him the little reaſon there was to be ſurpriſed at a diverſity of opinions among the Chriſtians, when that was nothing in compariſon of the

differences among the heathens; and that ſuch differences ought never to terminate in ſanguinary meaſures. The orator's end was to perſuade to an univerſal toleration, and he obtained it. He was indeed of a very tolerating ſpirit; for, though an inveterate heathen, he maintained correſpondences and friendſhips with Chriſtians, and particularly with the well-known Gregory of Nazianzen, who, in a letter to him ſtill extant, calls him "the king of language and compoſition." Laſtly, the emperor Theodoſius made him again prefect of Conſtantinople in the year 384; and, when he was going into the weſt, committed his ſon Arcadius to his inſpection and tutorage. He lived to be exceedingly old, but the preciſe time of his death is not recorded. He has ſometimes been confounded with another Themiſtius, who was much younger than he, a deacon of Alexandria, and the founder of a ſect among Chriſtians.

More than thirty Orations of Themiſtius are ſtill extant, ſome of which had been publiſhed by Petavius; but the beſt edition is that, with a Latin verſion and notes by father Hardouin, at Paris 1684, in folio. He wrote alſo Commentaries upon ſeveral parts of Ariſtotle's works, which were publiſhed in Greek at Venice in 1534, folio; Latin verſions were afterwards made by Hermolaus Barbanus, and others.

Fabric. Bibl. Græc. vol. ii.—Kennet's Lives of the Greek poets.

THEOCRITUS, an ancient Greek poet, of whoſe family nothing is known, ſave that his father's name was Praxagoras, and his mother's Philina. This we learn from an epigram, commonly ſet in the front of his works; which informs us alſo, that he was of Syracuſe in Sicily. Two of his Idylliums aſcertain his age, one addreſſed to Hiero king of Syracuſe, another to Ptolemy Philadelphus of Egypt. Hiero was the ſame famous prince, whoſe actions are recorded in the firſt book of Polybius's Hiſtory, and began his reign in the ſecond year of the 126th olympiad, or about the 275th before Chriſt, as Caſaubon has proved in his notes on that hiſtorian: and as for Ptolemy Philadelphus, the commencement of his reign is conſtantly fixed in the 123d olympiad. Hiero, though a prince famous for the fortune of his arms and his good government, yet ſeems to have expreſſed no great affection for letters. This is ſuppoſed to have been

Pag. 127.

the

the occaſion of Theocritus's 16th Idyllium, inſcribed with Hiero's name; where the poet aſſerts the dignity of his profeſſion, complains of the poor encouragement it met with, and artfully inſinuates to the prince, what a brave figure he would have made in verſe, had he been as good a patron, as he was an argument, to the Muſes. It was probably Hiero's coldneſs and neglect, which put Theocritus upon leaving Sicily for the Egyptian court, where king Ptolemy then ſat, ſupreme preſident of arts and wit. And we may gueſs that the poet met with kinder entertainment at Alexandria, than he had experienced at Syracuſe, from his famous panegyric on Ptolemy, which makes his 17th Idyllium; in which, among other things, he extols his generous protection of learning and ingenuity, as ſomething beyond the degree of common virtues and excellencies. There are no farther memorials of this poet's life to be gathered from his works, except his friendſhip with Aratus, the famous author of the Phænomena; to whom he addreſſes his 6th Idyllium, whoſe loves he deſcribes in the 7th, and from whom he borrows the pious beginning of the 17th. Theocritus has lain under a ſuſpicion of having ſuffered an ignominious death, grounded on theſe lines of Ovid in the Ibis, if the Ibis be Ovid's:

> "Utque Syracoſio præſtrictâ fauce poetæ,
> "Sic animæ laqueo ſit via clauſa tuæ." ver. 549.

But it does not appear, that by the Syracuſian poet Ovid means Theocritus. Some commentators upon the paſſage ſuppoſe Empedocles, who was a poet and philoſopher of Sicily, to have been the perſon pointed at; and others think, that Ovid by a ſmall miſtake might confound Theocritus the rhetorician of Chios, who was alſo a poet, with Theocritus of Syracuſe; for the former, as Plutarch and Macrobius teſtify, really was executed by king Antigonus, for being unſeaſonably and imprudently witty. He had been guilty of ſome very high crime againſt this king, who it ſeems had but one eye: but, being aſſured by his friends that he ſhould certainly obtain a pardon, as ſoon as he ſhould appear to his majeſty's eyes; "Nay then," cried he, "I am indiſputably "a dead man, if thoſe be the conditions."

Plut. Sympoſ. lib. ii. —Macrob. Saturn. lib. vii. c. 3.

The compoſitions of this poet are diſtinguiſhed among the ancients by the name of Idylliums, in order to expreſs the ſmallneſs and variety of their natures; they would now be called miſcellanies, or poems on ſeveral occaſions. The nine firſt and the eleventh are confeſſed to be true paſtorals, and hence Theocritus has uſually paſſed for nothing more than a paſtoral poet: yet he is manifeſtly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his Idylliums cannot be called the ſongs of ſhepherds, yet they have certainly their reſpective merits. His paſtorals doubtleſs ought to be conſidered as the foundation of his credit; upon this claim he will be admitted for the finiſher, as well as the inventor of his art, and will be acknowledged to have excelled all his imitators, as much as originals uſually do their copies. He has the ſame advantage in the paſtoral, as Homer had in the epic poeſy, and that was to make the critics turn his practice into eternal rules, and to meaſure nature herſelf by his accompliſhed model. And, therefore, as to enumerate the glories of heroic poetry is the ſame thing as to caſt up the ſum of Homer's praiſes; ſo to ſet down the beauties of paſtoral verſe, is only an indirect way of panegyrizing Theocritus. Indeed, Theocritus has in this reſpect been ſomewhat happier than Homer, as Virgil's Eclogues are confeſſed by all a more unequal imitation of his Idylliums, than his Æneis of the Iliad. Theocritus writes in the Doric dialect, which was very proper for his ſhepherds: "His ruſtic and paſtoral "muſe," ſays Quintilian, "dreads not only the forum, "but even the city." The critic however did not in theſe words mean any reproach to Theocritus, as ſome have fooliſhly conſtrued, for he was too good a judge of propriety; he knew, that this did not hinder the poet from being "admirable in his way, admirabilis in genere ſuo," as he expreſsly calls him in the ſame ſentence; nay, he knew, that he could not have been admirable without this, and would certainly have thought very meanly of moſt modern paſtorals, where ſhepherds and country louts are introduced holding inſipid converſation with all the affected delicacy and refinement of court language and ſentiment.

Inſt. orat. lib. x. c. 1.

This

This poet was firſt publiſhed in folio by Aldus at Venice in 1495, and by Henry Stephens at Paris in 1566, with other Greek poets, and without a Latin verſion: a neat edition alſo in Greek only was printed at Oxford in 1676, 8vo. He was afterwards publiſhed with Latin verſions, and more than once with the Greek ſcholia and the notes of Scaliger, Caſaubon, Heinſius, &c. but the beſt edition is that of Oxford 1699, in 8vo.

THEODORET, an illuſtrious writer of the church, was born at Antioch about the year 386, of parents diſtinguiſhed by their piety as well as by their wealth. His birth was accompanied with miracles before and after, which he himſelf relates in his Religious hiſtory; for, if we may believe him, as Du Pin, though a papiſt very wiſely puts in, it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a ſon, and bring him into the world. When the holy anchorite promiſed her this bleſſing, ſhe engaged herſelf on her part to devote him to God; and accordingly calling him Theodoretus, or rather Theodoritus, which ſignifies either given by God, or devoted to God, he was ſent at ſeven years of age to a monaſtery, where he learned the ſciences, theology, and devotion. He had for his maſters Theodorus of Mopſueſtia, and St. John Chryſoſtom, and made under them a very uncommon progreſs. His learning and goodneſs becoming known to the biſhops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but found out a way to reconcile the exerciſes of a religious life with the function of a clergyman. After the death of his parents, he diſtributed his whole inheritance to the poor, and reſerved nothing at all to himſelf. The biſhopric of Cyrus becoming vacant about 420, the biſhop of Antioch ordained Theodoret againſt his will, and ſent him to govern that church. Cyrus is a city of Syria, in the province of Euphrateſia, an unpleaſant and barren country, but very populous. The inhabitants commonly ſpake the Syriac tongue, few of them underſtanding Greek; they were almoſt all poor, rude, and barbarous; many of them were engaged in profane ſuperſtitions, or in ſuch groſs errors, as rendered

Fabric. Bibl. Græc. lib. v. c. 11. —Tillemont, Du Pin, Cave, &c.

them more like heathens than Chriſtians. The learning and worth of Theodoret, which were really very great, ſeemed to qualify him for a better ſee; yet he remained in this, and diſcharged all the offices of a good biſhop and a good man. He was afterwards engaged in the Neſtorian quarrels, very much againſt his will; but, as ſoon as he could free himſelf, retired to his ſee, ſpent his life in compoſing books and doing good acts, and died there in 457, aged ſeventy and upwards. He wrote Commentaries upon the Holy Scriptures; an Eccleſiaſtical hiſtory; a Religious hiſtory, containing the lives and praiſes of thirty monks, and ſeveral other things, which are ſtill extant.

Great encomiums have been beſtowed upon this writer. "Of all the fathers," ſays Du Pin, "who have compoſed "works of different kinds, Theodoret is one of thoſe who "hath ſucceeded the beſt in every kind. Some have been "excellent writers in matters of controverſy, but bad inter-"preters of Scripture; others have been good hiſtorians, "but bad divines; ſome have had good ſucceſs in morality, "who have had no ſkill in doctrinal points; thoſe who "have applied themſelves to confute paganiſm by their own "principles and authors, have uſually had little knowledge "in the myſteries of our religion; and laſtly, it is very rare "for thoſe, who have addicted themſelves to works of "piety, to be good critics. Theodoret had all theſe qua-"lities; and it may be ſaid, that he hath equally deſerved "the name of a good interpreter, divine, hiſtorian, writer "in controverſy, apologiſt for religion, and author of works "of piety. But he hath principally excelled in his com-"poſitions on Holy Scripture; he hath outdone almoſt all "other commentators in that kind, according to the judg-"ment of the learned Photius. His ſtyle, ſaith that able "critic, is very proper for a commentary; for he explains, "in juſt and ſignificant terms, whatſoever is obſcure and "difficult in the text, and renders the mind more fit to read "and underſtand it by the pleaſantneſs and elegance of his "diſcourſe. He never wearies his reader with long digreſ-"ſions, but on the contrary labours to inſtruct him clearly, "neatly, and methodically, in every thing that ſeems hard. "He never departs from the purity and elegance of the Attic "dialect,

" dialect, unleſs when he is obliged to ſpeak of abſtruſe " matters, to which the ears are not accuſtomed: for it is " certain that he paſſes over nothing that needs explication; " and it is almoſt impoſſible to find any interpreter who " unfolds all manner of difficulties better, and leaves fewer " things obſcure. We may find many others, who ſpeak " elegantly and explain clearly; but we ſhall find few, who " have forgotten nothing which needed illuſtration, without " being too diffuſe, and without running out into digreſ- " ſions, at leaſt ſuch as are not abſolutely neceſſary to clear " the matter in hand. Yet this is what Theodoret has " obſerved throughout his commentaries, in which he hath " opened the text admirably well by his accurate inquiries." As this extract from Du Pin may ſeem to ſavour of panegyric a little, we will qualify it with a paſſage from Beauſobre, a learned and judicious critic, who, in the Hiſtory of the Manichees, ſpeaks of this father in the following terms: " Theodoret is, in my opinion, one of the moſt valuable of " the fathers. He is learned; he reaſons well, eſpecially " in his dialogues againſt the Greek hereſies of his times: " he is a good literal interpreter of the Scriptures. I can- " not help admiring his prudence and moderation, when I " conſider, that he ended his Eccleſiaſtical hiſtory, at the " time when the Neſtorian quarrels, in which he was ſo " deeply intereſted, began. But, I fear, his zeal againſt " heretics impoſed upon him almoſt as much, as his admi- " ration for the heroes of the aſcetic life, with whom he " was charmed. Monaſteries have undoubtedly ſent forth " great men into the world; but theſe diſciples of the monks " contracted there in their youth a ſuperſtitious diſpoſition, " which is hardly ever thrown off; and the weak ſide of this " able man, ſeems to have been an exceſſive credulity."

See Jortin's Remarks on eccleſ. hiſt. vol. iii.

The works of Theodoret were publiſhed in Greek and Latin, by father Sirmond at Paris, 1642, in four volumes folio; to which the Jeſuit Garner added in 1684, a fifth, conſiſting of other pieces, which had never been printed before, of ſuppoſititious pieces, learned diſſertations, and an account of the life, principles, and writings of Theodoret. The Eccleſiaſtical hiſtory of Theodoret, which is divided into five books, is a kind of ſupplement to Socrates and Sozo-

men, as being written after theirs about the year 450. It begins where Euſebius leaves off, that is, at the riſe of the Arian hereſy in 322, and ends with the year 427, before the beginning of the Neſtorian hereſy. It has been tranſlated and publiſhed by Valeſius with Euſebius, and the other eccleſiaſtical hiſtorians, and republiſhed with additional notes, by Reading, at London 1720, in three volumes folio.

Fabric. Bibl. Græc. vol. i. Kennet's Lives of the Greek poets.

THEOGNIS, a very ancient Greek poet, was born in the 59th olympiad, or about the middle of the 6th century before Chriſt. He calls himſelf a Megarian, in one of his verſes; but then he cannot be underſtood of Megara in Sicily, as ſome have imagined; becauſe, when he reckons up his travels, he puts Sicily among the foreign countries he viſited. He means Megara in Achaia, as appears alſo from his own verſes, for he prays the gods to turn away a threatening war from the city of Alcathous; now Ovid calls the ſame Megara, Alcathoe. We have a moral work of his extant, of ſomewhat more than a thouſand lines, which is acknowledged to be an uſeful ſummary of precepts and reflections; which, however, has ſo little of the genius and fire of poetry in it, that as Plutarch ſaid, it may more properly be called carmen than poema. In ſhort, theſe Γνωμαι, Sententiæ, or Precepts, are collected in the ſimpleſt manner, without the leaſt ornament or diſguiſe; and, as we know they were chiefly employed in the inſtruction of children, ſo it is reaſonable to ſuppoſe they were put into verſe, merely for the ſake of aſſiſting the memory. Athenæus reckons this author among the moſt extravagant voluptuaries, and cites ſome of his verſes to juſtify the cenſure; and Suidas, in the account of his works, mentions a piece intitled Exhortations or Admonitions, which he ſays was ſtained with a mixture of impure love and diſhoneſt notions. The verſes we have at preſent are, however, intirely free from any thing of this kind, which has made ſome imagine, that they were not left in this good condition by the author, but that the lewd and groſs paſſages may have been taken out, and the void ſpaces filled up with wiſer and graver ſentences. They have been very often printed both with

De triſt. lib. i.

In libro de legend. poet.

and

and without Latin verſions, and are to be found in all the collections of the Greek minor poets.

THEOPHILUS, a writer and biſhop of the primitive church, was born and educated a heathen, and afterwards converted to Chriſtianity. Some have imagined, that he is the perſon, to whom St. Luke dedicates the Acts of the apoſtles, but they were groſsly miſtaken; for this Theophilus was ſo far from being contemporary with St. Luke and the apoſtles, that he was not ordained biſhop of Antioch till the year 170, and he governed this church twelve or thirteen years. He was a vigorous oppoſer of certain heretics of his time, and compoſed a great number of works, all of which are loſt, except three books to Autolycus, a learned heathen of his acquaintance, who had undertaken to vindicate his own religion againſt that of the Chriſtians. The firſt book is properly a diſcourſe between him and Autolycus, in anſwer to what this heathen had ſaid againſt Chriſtianity. The ſecond is to convince him of the falſhood of his own, and the truth of the Chriſtian religion. In the third, after having proved, that the writings of the heathens are full of abſurdities and contradictions, he vindicates the doctrine and the lives of the Chriſtians from thoſe falſe and ſcandalous imputations, which were then brought againſt them. And laſtly, at the end of his work, he adds an hiſtorical chronology from the beginning of the world to his own time, to prove, that the hiſtory of Moſes is the ancienteſt and the trueſt; and it appears from this little epitome, how well this author was acquainted with profane hiſtory. Theſe three books are filled with great variety of curious diſquiſitions concerning the opinions of the poets and philoſophers, and there are but few things in them relating immediately to the doctrines of the Chriſtian religion. Not that Theophilus was ignorant of theſe doctrines; but having compoſed his work for the conviction of a pagan, he inſiſted rather on the external evidence or proofs from without, as better adapted, in his opinion, to the purpoſe. His ſtyle is elegant, and the turn of his thought very agreeable; and this little ſpecimen is ſufficient to ſhew, that he was indeed a very eloquent man.

Fabric. Bibl. Græc. lib. v. c. 1.—Cave, Hiſt. literar. vol. i.

The

The piece is intitled in the Greek manuſcripts, The books of Theophilus to Autolycus, concerning the faith of the Chriſtians, againſt the malicious detractors of their religion. They were publiſhed, with a Latin verſion, by Conradus Geſner, at Zurich, in 1546. They were afterwards ſubjoined to Juſtin Martyr's works, printed at Paris in 1615 and 1636; then publiſhed at Oxford, 1684, in 12mo, under the inſpection of dr. Fell; and, laſtly, by Jo. Chriſt. Wolfius at Hamburgh, 1723, in 8vo.

It is remarkable, that this patriarch of Antioch was the firſt who applied the term Trinity to expreſs the three perſons in the Godhead.

Diogenes Laertius, de vit. philoſoph.—Fabric. Bibl. Græc. tom. ii.

THEOPHRASTUS, a great philoſopher of antiquity, was a fuller's ſon of Ereſus, a city in Leſbos. His firſt maſter was Leucippus; not the famous Leucippus, who was a ſcholar of Zeno, but of his own town and country; from whence he went to Plato's ſchool at Athens, and afterwards ſettled in Ariſtotle's, where he ſoon diſtinguiſhed himſelf from all the reſt of his diſciples. His new maſter, charmed with the readineſs of his wit, and ſweetneſs of his elocution, changed his name, which was Tyrtamus, to that of Euphraſtus, which ſignifies one who ſpeaks well; but this name not ſufficiently expreſſing the great eſtimation he had for the beauty of his genius and language, he called him Theophraſtus, which is one whoſe language is divine. This agrees with Cicero's ſentiments of this philoſopher, in his book De claris oratoribus. "Who is there," ſays he, "more fertile than Plato? Philoſophers ſay, that Jupiter, "were he to ſpeak Greek, would ſpeak in his manner. "Who more nervous than Ariſtotle? more ſweet than "Theophraſtus?" In ſome of his epiſtles to Atticus, he calls him his friend; and ſays, that his works were familiar to him, and that the reading of them had afforded him abundance of pleaſure. Ariſtotle relates concerning him and Caliſthenes, another of his ſcholars, what Plato had ſaid of Ariſtotle himſelf and Xenocrates, that "Caliſthenes had "a dull invention and ſluggiſh fancy, and that Theophraſ-"tus, on the contrary, was ſo ſprightly, acute, and pene-"trating, as to comprehend at once all that was to be "known

"known of a thing: ſo that the one wanted ſpurs to prick "him forward, the other reins to hold him in."

It is ſaid that Ariſtotle's ſcholars, obſerving their maſter to grow in years, and with no proſpect of living much longer, begged of him to name his ſucceſſor; and as he had only two perſons in his ſchool on whom the choice could fall, Menedemus the Rhodian, and Theophraſtus the Leſbian, he determined his choice in the following manner: he ordered wine to be brought him both of Rhodes and Leſbos, and taſting of both ſaid, that they were excellent in their kind; the firſt indeed ſtrong, but that of Leſbos more pleaſant, and to which, therefore, he gave the preference: by which his ſcholars underſtood that he ſpake not of the wine, but of his ſucceſſor. Others relate, that Ariſtotle made this choice when he privately withdrew from Athens to Chalcis, leſt the Athenians ſhould proceed againſt him as they had proceeded againſt Socrates, for having ſpoken irreverently of their gods.

Whatever was the cauſe, Theophraſtus ſucceeded Ariſtotle in the ſecond year of the 114th olympiad, or about 324 years before Chriſt; and his name became ſo famous through all Greece, that he had, ſoon after, near two thouſand ſcholars. In the fourth year of the 118th olympiad, Sophocles, not the tragic poet, but ſon of Amphiclides, who was at that time chief magiſtrate, procured a law to be made, prohibiting, upon pain of death, any philoſopher to teach in the public ſchools, unleſs he was licenſed by the ſenate and people. This law was made under a pretext of regulating the government, and hindering public aſſemblies, but in reality to annoy Theophraſtus. By this decree he baniſhed all the philoſophers out of the city, and Theophraſtus among the reſt; but the year following Philo, a diſciple of Ariſtotle, accuſed Sophocles of having acted contrary to law, laid a fine upon him of five hundred talents, and called home the philoſophers: by which means Theophraſtus returning, was reinſtated in his ſchool. He was in this more fortunate than Ariſtotle, who was forced to ſubmit to his proſecutor Eurymedon; and he was ſo much honoured by the Athenians, that Agnonides, accuſing him of impiety, very hardly eſcaped from being fined himſelf. And indeed the character given of him is, that he was a man of ſingular prudence, zealous for the public good, laborious,

Plutarch adverſ. Coloten.

borious, officious, affable, liberal. Plutarch ſays, when Ereſus was oppreſſed with tyrants, who had uſurped the government, that he joined with his countryman Phidias, not the famous ſtatuary, and out of his own eſtate contributed with him to arm thoſe who had been baniſhed; who re-entering the city, expelled the traitors, and reſtored the whole iſle of Leſbos to its liberty.

His many and excellent accompliſhments did not only acquire him the good-will of the people, but the eſteem and familiarity of kings. He was the friend of Caſſander, ſucceſſor of Arideus, brother to Alexander the Great, in the kingdom of Macedon; and Ptolemy, ſon of Lagus, and firſt king of Egypt, kept a conſtant correſpondence with this philoſopher. At laſt he died, worn out with extreme old age and fatigues: all Greece lamented him, and all the Athenians aſſiſted at his funeral. Cicero ſays, that Theophraſtus "complained of nature, as he lay upon his death-bed, for having given to deers and crows ſo long a life, which was uſeleſs to them, while ſhe had allotted men an extreme ſhort life, though it was of the greateſt conſequence to them to live long: ſince if the age of man was extended to a greater number of years, their life would be improved by an univerſal knowledge, and all arts and ſciences might be brought to perfection:" and St. Jerome aſſures us, that "at one hundred and ſeven years of age Theophraſtus lamented that he was to die, juſt when he began to know how to live." But, methinks, he had much more reaſon to complain of philoſophy, for ſuffering him to bemoan himſelf in ſo ridiculous a manner, and for not having taught him to think more juſtly and worthily of the natural order and conſtitution of things. Men ſpend long lives in ſuperfluous and vain purſuits, and then complain they have not time enough for neceſſary acquiſitions: whereas they have, as it is very reaſonable to ſuppoſe, more than enough to acquire all that belongs to the perfection and happineſs of their natures. Theophraſtus talked much better ſenſe to his ſcholars, when they came to him juſt before he died, and aſked him if he had any thing to ſay to them: "Nothing," anſwered he, "but that the life of man loſeth many pleaſures for the ſake of glory; that nothing is more unprofitable than the love of fame, which promiſeth

Tuſculan. quæſt. lib. iii.

" promiſeth great things at a diſtance, but deceiveth in the " poſſeſſion: therefore, my diſciples, be content. If you " can contemn the eſteem of men, which, conſidering how " it is uſually beſtowed, is not worth having, you will ſave " a great deal of trouble and weariſomneſs: and if it abate " not your endeavours, honour may ſtill happen to be your " reward. Remember only, that in life are many uſeleſs " things, and but few which tend to a ſolid good." Theſe were his laſt words, and wiſe ones too.

In imitation of his maſter Ariſtotle, he wrote an infinite number of works; and, indeed, we do not find that any of the ancients exceeded him in this reſpect. Diogenes Laertius reckons up more than two hundred different tracts, and the ſubjects of which they treated; but the greateſt part are loſt. Thoſe that remain are, nine books of the Hiſtory of plants; ſix of the Cauſes of plants; a book, Of ſtones; Of winds; Of fire; Of honey; Of the ſigns of fair weather; Of the ſigns of tempeſts; Of the ſigns of rain; Of ſmells; Of ſweat; Of the vertigo; Of wearineſs; Of the relaxation of the nerves; Of ſwooning; Of fiſh which live out of water; Of animals which change their colour; Of animals which are born ſuddenly; Of animals ſubject to envy; and, The characters of men. Theſe are what remain of his writings: among which the laſt, namely, The characters of men, has been by far the oftenеſt printed, and the moſt read; as indeed it is fitted to entertain all readers, while the reſt belong only to the men of ſcience.

THEVENOT (MELCHISEDEC) librarian to the king of France, and a celebrated writer of travels, was born at Paris in the year 1621, and had ſcarcely gone through his academical ſtudies, when he diſcovered a ſtrong paſſion for viſiting foreign countries. At firſt he ſaw only part of Europe; but then he took great care to procure very particular informations and memoirs from thoſe who had travelled over other parts of the globe, and out of theſe compoſed his Voyages and travels. He laid down, among other things, ſome rules, together with the invention of an inſtrument, for the better finding out of the longitude, and the declination of the loadſtone; and ſome have thought, that theſe are the beſt

Journal des ſçavans, tom. xx.

beſt things in his works, ſince travels related at ſecond hand can never be thought of any great authority or moment; not but that Thevenot travelled enough to relate ſome things upon his own knowledge. Another paſſion in him, equally ſtrong with that for travelling, was to collect ſcarce books in all ſciences, eſpecially in philoſophy, mathematics, and hiſtory, and in this he may be ſaid to have ſpent his whole life. When he had the care of the king's library, though it is one of the beſt furniſhed in Europe, he found two thouſand volumes wanting in it, which he had in his own. Beſides printed books, he bought a great many manuſcripts in French, Engliſh, Spaniſh, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkiſh, and Perſic. The marbles preſented to him by mr. Nointel, at his return from his embaſſy to Conſtantinople, upon which there are bas-reliefs and inſcriptions of almoſt two thouſand years old, may be reckoned among the curioſities of his library. He ſpent moſt of his time among his books, without aiming at any poſt of figure or profit; however, he had two honourable employments: for he aſſiſted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with what is called a ſlow fever, in 1692, and died October the ſame year, at the age of ſeventy-one. According to the account given, he managed himſelf very improperly in this illneſs: for he diminiſhed his ſtrength by abſtinence, while he ſhould have been increaſing it with hearty food and ſtrong wines, which was yet the more neceſſary on account of his great age. Thevenot's Travels into the Levant, &c. were publiſhed in Engliſh, in the year 1687, folio; they had been publiſhed in French, at Paris, 1663, folio.

The Life of mr. James Thomſon, by Patrick Murdoch, printed before his works in 1762.

THOMSON (JAMES) an excellent Britiſh poet, was the ſon of a miniſter in Scotland, and born at Ednam, in the ſhire of Roxburgh, the 11th of September, 1700. He gave early marks of genius, which was diſcoverable through the rudeneſs of his puerile eſſays; and, after the uſual courſe of ſchool education at Jedburgh, was ſent to the univerſity of Edinburgh. In the ſecond year of his admiſſion, his ſtudies were for ſome time interrupted by the death of his father; but

but his mother, ſoon after repaired with her family, which was very numerous, to Edinburgh, where ſhe lived in a decent frugal manner, till her favourite ſon had not only finiſhed his academical courſe, but was even diſtinguiſhed and patroniſed as a man of genius. Though the ſtudy of poetry was about this time become pretty general in Scotland, the beſt Engliſh authors being univerſally read, and imitations of them attempted, yet taſte had made little progreſs; the major part criticiſed according to rules and forms, and thus were very able to diſcern the inaccuracies of a poet, while all his fire and enthuſiaſm eſcaped their notice. Thomſon believed that he deſerved better judges than theſe, and therefore began to turn his views towards London, which an accident ſoon after intirely determined him to.

The divinity-chair at Edinburgh was then filled by mr. Hamilton, whoſe lectures our author attending about a year, there was preſcribed to him, for the ſubject of an exerciſe, a pſalm, in which the power and majeſty of God are celebrated. Of this pſalm he gave a paraphraſe and illuſtration, as the nature of the exerciſe required, but in a ſtyle ſo highly poetical, that it ſurpriſed the whole audience. Mr. Hamilton complimented him upon the performance, but at the ſame time told him, ſmiling, that if he thought of being uſeful in the miniſtry, he muſt keep a ſtricter rein upon his imagination, and expreſs himſelf in language more intelligible to an ordinary congregation. Thomſon concluded from this, that his expectations from the ſtudy of theology might be very precarious, even though the church had been more his free choice than it probably was: ſo that, having ſoon after received ſome encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himſelf for his journey. And although this encouragement ended in nothing beneficial, it ſerved then for a good pretext, to cover the imprudence of committing himſelf to the wide world, unfriended and unpatroniſed, and with the ſlender ſtock of money he was then poſſeſſed of.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord preſident of the ſeſſion, received him very kindly, and recommended him to ſome of his friends, particularly to mr. Aikman, whoſe premature death he has with great

great affection commemorated, in a copy of verſes written on that occaſion. The good reception he met with wherever he was introduced, emboldened him to riſk the publication of his Winter, in March 1726, which was no ſooner read than univerſally admired; and from that time his acquaintance was courted by all men of taſte. Dr. Rundle, afterwards biſhop of Derry, received him into his intimate confidence and friendſhip; promoted his character every where; introduced him to his great friend the lord chancellor Talbot; and ſome years after, when the eldeſt ſon of that nobleman was to make his tour of travelling, recommended mr. Thomſon as a proper companion for him. His affection and gratitude to dr. Rundle are finely expreſſed, in his poem to the memory of lord Talbot. Mean while, our poet's chief care had been, in return for the public favour, to finiſh the plan which their wiſhes laid out for him; and the expectations which his Winter had raiſed, were fully ſatisfied by the ſucceſſive publication of the other ſeaſons: of Summer, in the year 1727; of Spring, in the beginning of 1728; and of Autumn, in a quarto edition of his works, in 1730.

Beſides theſe, and his tragedy of Sophoniſba, written and acted with applauſe in the year 1729, mr. Thomſon had, in 1727, publiſhed his poem to the memory of ſir Iſaac Newton, then lately deceaſed. The ſame year, the reſentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, mr. Thomſon zealouſly took part in it, and wrote his poem Britannia, to rouſe the nation to revenge. His poetical purſuits were now to be interrupted by his attendance on the honourable mr. Charles Talbot in his travels, with whom he viſited moſt of the courts and capital cities of Europe. How particular and judicious his obſervations abroad were, appears from his poem on Liberty, in five parts, thus intitled, Ancient and modern Italy compared; Greece; Rome; Britain; The proſpect. While he was writing the firſt part of Liberty, he received a ſevere ſhock, by the death of his noble friend and fellow-traveller; and this was ſoon followed by another ſeverer ſtill, and of more general concern, the death of lord Talbot himſelf; which mr. Thomſon ſo pathetically laments, in the poem dedicated to his memory. At the ſame time he

found himſelf from an eaſy competency, reduced to a ſtate of precarious dependence, in which he paſſed the remainder of his life, excepting only the two laſt years of it, during which he enjoyed the place of ſurveyor-general of the Leeward iſlands, procured for him by the generous friendſhip of lord Lyttleton.

Immediately upon his return to England with mr. Talbot, the chancellor had made him his ſecretary of briefs, a place of little attendance, ſuiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depreſſed, or his temper hurt, by this reverſe of fortune. He reſumed, in time, his uſual chearfulneſs, and never abated one article in his way of living; which, though ſimple, was genial and elegant. The profits ariſing from his works were not inconſiderable; his tragedy of Agamemnon, acted in 1738, yielded a good ſum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highneſs Frederic prince of Wales, who, upon the recommendation of lord Lyttleton, then his chief favourite, ſettled on him an handſome allowance, and always received him very graciouſly. It happened, however, that the favour of his royal highneſs was, in one inſtance, of ſome prejudice to mr. Thomſon, in the refuſal of a licence for his tragedy of Edward and Eleanora, which he had prepared for the ſtage in the year 1739. This proceeded from the miſunderſtandings which then ſubſiſted between the court of the prince of Wales, and that of the king his father. His next dramatic performance was the maſque of Alfred, written jointly with mr. Mallet, who was his good friend on many occaſions, by command of the prince of Wales, for the entertainment of his royal highneſs's court at his ſummer reſidence. In the year 1745, his Tancred and Sigiſmunda, taken from the novel in Gil Blas, was performed with applauſe. He had, in the mean time, been finiſhing his Caſtle of indolence, an allegorical poem, in two cantos; the ſtanza which he uſes in this work is that of Spenſer, borrowed from the Italian poets. This was the laſt piece mr. Thomſon himſelf publiſhed, his tragedy of Coriolanus being only prepared for the theatre; when a fe-

vet ſeized him, and deprived the world of a very good man, as well as a very good poet. His death happened on the 27th of Auguſt, 1748. His executors were the lord Lyttleton and mr. Mitchel; and, by their intereſt, the orphan play Coriolanus was brought on the ſtage to the beſt advantage: from the profits of which, and from the ſale of his manuſcripts and other effects, all demands were duly ſatisfied, and a handſome ſum remitted to his ſiſters. His remains were depoſited in the church of Richmond, under a plain ſtone, without any inſcription.

Mr. Thomſon himſelf hints, ſomewhere in his works, that his exterior was not the moſt promiſing, his make being rather robuſt than graceful; and his worſt appearance was, when he was ſeen walking alone, in a thoughtful mood: but when a friend accoſted him, and entered into converſation, he would inſtantly brighten into a moſt amiable aſpect, his features no longer the ſame, and his eye darting a peculiar animated fire. He had improved his taſte upon the beſt originals, ancient and modern, but could not bear to write what was not ſtrictly his own. What he borrows from the ancients, he gives us in an avowed faithful paraphraſe, or tranſlation, as we ſee in a few paſſages taken from Virgil, and in that beautiful picture from the Elder Pliny, where the courſe and gradual increaſe of the Nile are figured by the ſtages of a man's life. The autumn was his favourite ſeaſon for poetical compoſition, and the deep ſilence of the night the time he commonly choſe for ſuch ſtudies: ſo that he would often be heard walking in his ſtudy till near morning, humming over, in his way, what he was to correct and write out the next day. The amuſements of his leiſure hours were civil and natural hiſtory, voyages, and the beſt relations of travellers; and, had his ſituation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exerciſe. Although he performed on no inſtrument, he was paſſionately fond of muſic, and would ſometimes liſten a full hour at his window to the nightingales in Richmond-gardens. Nor was his taſte leſs exquiſite in the arts of painting, ſculpture, and architecture. In his travels, he had ſeen all the moſt celebrated monuments of antiquity, and the beſt productions of modern art,

art, and had ſtudied them ſo minutely, and with ſo true a judgment, that, in ſome of his deſcriptions in the poem of Liberty, we have the maſter-pieces there mentioned, placed in a ſtronger light, perhaps, than if we ſaw them with our eyes. As for the more diſtinguiſhing qualities of his mind and heart, they are better repreſented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country and friends; his devotion to the ſupreme Being, founded on the moſt elevated and juſt conceptions of his operations and providence, ſhine out in every page. So unbounded was his tenderneſs of heart, that it took in even the brute creation: he was extremely tender towards his own ſpecies. He is not indeed known, through his whole life, to have given any perſon one moment's pain by his writings, or otherwiſe. He took no part in the poetical ſquabbles of his time, and ſo was reſpected and left undiſturbed by both ſides. Theſe amiable virtues, this divine temper of mind, did not fail of their due reward: the beſt and greateſt men of his time honoured him with their friendſhip and protection; the applauſe of the public attended all his productions; his friends loved him with an enthuſiaſtic ardour, and ſincerely lamented his untimely death.

Excellent as the works of mr. Thomſon are, it is remarkable that there has not been any conſiderable criticiſm on his merits and character; and therefore we will take the liberty of tranſcribing pretty largely from an ingenious and elegant writer, who is the only one we know of, that has ſpoken particularly to them. "It would be unpardonable," ſays he, "to conclude theſe remarks on deſcriptive poetry, "without taking notice of the Seaſons of Thomſon, who "had peculiar and powerful talents for this ſpecies of com-"poſition. Thomſon was bleſſed with a ſtrong and copious "fancy, he hath inriched poetry with a variety of new and "original images, which he painted from nature itſelf, and "from his own actual obſervations: his deſcriptions have, "therefore, a diſtinctneſs and truth which are utterly want-"ing to thoſe of poets who have only copied from each "other, and have never looked abroad on the objects them-"ſelves. Thomſon was accuſtomed to wander away into

Eſſay on the writings and genius of Pope, p. 41. 1756, 8vo.

" country for days and for weeks, attentive to Each ru-
" ral ſight, each rural ſound; while many a poet, who
" has dwelt for years in the Strand, has attempted to de-
" ſcribe fields and rivers, and generally ſucceeded accord-
" ingly. Hence that nauſeous repetition of the ſame cir-
" cumſtances; hence that diſguſting impropriety of intro-
" ducing what may be called a ſet of hereditary images,
" without proper regard to the age, or climate, or occaſion,
" in which they were formerly uſed. Though the diction
" of the Seaſons is ſometimes harſh and inharmonius, and
" ſometimes turgid and obſcure; and though, in many in-
" ſtances, the numbers are not ſufficiently diverſified by
" different pauſes, yet is this poem on the whole, from the
" numberleſs ſtrokes of nature in which it abounds, one of
" the moſt captivating and amuſing in our language; and
" which, as its beauties are not of a fugacious kind, as de-
" pending on particular cuſtoms and manners, will ever be
" peruſed with delight. The ſcenes of Thomſon are fre-
" quently as wild and romantic as thoſe of Salvator Roſa,
" pleaſingly varied with precipices and torrents, and caſtled
" cliffs, and deep vallies, with piny mountains, and the
" gloomieſt caverns. Innumerable are the little circum-
" ſtances in his deſcriptions, totally unobſerved by all his
" predeceſſors. What poet hath ever taken notice of the
" leaf, that towards the end of the autumn

" Inceſſant ruſtles from the mournful grove,
" Oft ſtartling ſuch as, ſtudious, walk below,
" And ſlowly circles thro' the waving air?

" Or who, in ſpeaking of a ſummer evening, hath ever
" mentioned,

" The quail that clamours for his running mate?

" Or the following natural image, at the ſame time of the
" year?

" Wide o'er the thiſtly lawn, as ſwells the breeze,
" A whitening ſhower of vegetable down
" Amuſive floats.

" Where

" Where do we find the ſilence and expectation that pre-
" cedes an April ſhower, inſiſted on as in ver. 165 of
" Spring? Or where

" The ſtealing ſhower is ſcarce to patter heard
" By ſuch as wander thro' the foreſt walks,
" Beneath th' umbrageous multitude of leaves.

" How full, particular, and pictureſque, is this aſſemblage
" of circumſtances that attend a very keen froſt in a night
" of winter!

" Loud rings the frozen earth, and hard reflects
" A double noiſe; while at his evening watch,
" The village dog deters the nightly thief;
" The heifer lows; the diſtant water-fall
" Swells in the breeze; and with the haſty tread
" Of traveller, the hollow ſounding plain
" Shakes from afar.

" In no one ſubject are common poets more confuſed
" and unmeaning, than in their deſcription of rivers, which
" are generally ſaid only to wind and to murmur, while
" their qualities and courſes are ſeldom accurately marked:
" examine the exactneſs of the enſuing deſcription, and con-
" ſider what a perfect idea it communicates to the mind:

" Around th' adjoining brook, that purls along
" The vocal grove, now fretting o'er a rock,
" Now ſcarcely moving thro' a reedy pool,
" Now ſtarting to a ſudden ſtream, and now
" Gently diffus'd into a limpid plain;
" A various groupe the herds and flocks compoſe,
" Rural confuſion!

" A groupe worthy the pencil of Giacomo da Baſſano, and
" ſo minutely delineated, that he might have worked from
" this ſketch;

" on the graſſy bank
" Some ruminating lie; while others ſtand
" Half in the flood, and often bending, ſip
" The circling ſurface.

" He adds, that the ox, in the middle of them,

" from his ſides
" The troublous inſects laſhes, to his ſides
" Returning ſtill.

" A natural circumſtance, that, to the beſt of my remem-
" brance, hath eſcaped even the natural Theocritus. Nor
" do I recollect, that any poet hath been ſtruck with the
" murmurs of the numberleſs inſects, that ſwarm abroad at
" the noon of a ſummer's day; as attendants of the evening,
" indeed, they have been mentioned:

" Reſounds the living ſurface of the ground:
" Nor undelightful is the ceaſeleſs hum,
" To him who muſes thro' the woods at noon;
" Or drowſy ſhepherd, as he lies reclin'd
" With half-ſhut eyes.

" But the novelty and nature we admire in the deſcrip-
" tions of Thomſon, is by no means his only excellence:
" he is equally to be praiſed for impreſſing on our minds the
" effects, which the ſcene delineated would have on the
" preſent ſpectator or hearer. Thus having ſpoken of the
" roaring of the ſavages in the wilderneſs of Africa, he in-
" troduces a captive, who, though juſt eſcaped from priſon
" and ſlavery, under the tyrant of Morocco, is ſo terrified
" and aſtoniſhed at the dreadful uproar, that

" The wretch half wiſhes for his bonds again.

" Thus, alſo, having deſcribed a caravan loſt and over-
" whelmed in one of thoſe whirlwinds that ſo frequently
" agitate and lift up the whole ſands of the deſert, he
" finiſhes his picture by adding, that

" in Cairo's crowded ſtreet
" Th' impatient merchant wondering waits in vain,
" And Mecca ſaddens at the long delay.

" And thus, laſtly, in deſcribing the peſtilence that deſtroyed
" the Britiſh troops at the ſiege of Carthagena, he has uſed
" a circumſtance inimitably lively, pictureſque, and ſtrik-
" ing to the imagination; for he ſays, that the admiral not

" only

" only heard the groans of the ſick that echoed from ſhip " to ſhip, but that he alſo penſively ſtood and liſtened, at " midnight, to the daſhing of the waters, occaſioned by " throwing the dead bodies into the ſea:

" Heard, nightly, plung'd into the ſullen waves
" The frequent corſe.

" Theſe obſervations on Thomſon might be ſtill aug- " mented, by an examination and developement of the beau- " ties in the loves of the birds, in Spring, ver. 580; a " view of the torrid zone, in Summer, ver. 626; the riſe " of fountains and rivers, in Autumn, ver. 781; a man " periſhing in the ſnows, in Winter, ver. 277; and the " wolves deſcending from the Alps, and a view of winter " within the polar circle, ver. 809: which are all of them " highly finiſhed originals, excepting a few of thoſe ble- " miſhes intimated above. Winter is, in my apprehen- " ſion, the moſt valuable of theſe four poems; the ſcenes " of it, like thoſe of Il penſeroſo of Milton, being of that " awful, and ſolemn, and penſive kind, on which a great " genius beſt delights to dwell."

The works of Thomſon, particularly the Seaſons, have been printed more than once. This very year 1762, are juſt publiſhed two editions of his works, with his laſt corrections and improvements: one in two volumes 4to, the other in four volumes ſmall 12mo. With the profits ariſing from the former, which is printed by ſubſcription, is to be erected a monument to his memory in Weſtminſter-abbey. To both is prefixed an account of his life and writings, by Patrick Murdoch, from which the above particulars are extracted.

THORNHILL (ſir JAMES) an eminent Engliſh painter, was born in the year 1676. He was the ſon of a gentleman of an ancient family and eſtate in Dorſetſhire, but the father's ill conduct having reduced him to ſell his eſtate, the ſon was under a neceſſity of ſeeking for a profeſſion that might ſupport him. He came to London, where the famous phyſician Sydenham, who was his uncle, ſupplied him with the neceſſary aſſiſtances for ſtudying under a middling painter. Such a maſter, however, doing but little for

Lives of painters who have lived ſince, or were omitted by, De Piles, by J. B. Lond. 17

him, he was driven to truſt to his own judgment and application, and having naturally genius and taſte, he made, by the ſtrength of theſe, a ſurpriſing progreſs in the art of painting. He travelled through Holland and Flanders, from whence he went into France, where he bought ſeveral good pictures; amongſt others, a Virgin of Annibal Carrache, and the hiſtory of Tancred by Pouſſin. If he had ſeen Italy, his works would have had more delicacy and correctneſs. His only view in travelling ſeemed to be, acquiring a knowledge of the taſtes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit ſoon ſpread his character, and raiſed his reputation to the higheſt pitch. Queen Anne appointed him to paint, in the dome of St. Paul's, the hiſtory of that ſaint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majeſty alſo nominated him her firſt hiſtory-painter. He afterwards executed ſeveral public works, particularly at Hampton-court, where he painted an apartment, wherein the queen and prince George of Denmark her huſband, are repreſented allegorically; as alſo another piece, painted intirely on the wall, where the ſame ſubject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, the Neapolitan.

Theſe great works having eſtabliſhed his reputation, procured him much employment among people of quality and fortune. His maſter-piece is the refectory and ſaloon of the ſailors hoſpital at Greenwich. The paſſage to this refectory is through a veſtibule, where ſir James has repreſented, in two colours, the winds in the cupola, and on the walls boys, who ſuſtain pannels to receive the inſcription of the names of the benefactors. From thence you aſcend into the refectory, which is a fine gallery, very lofty; in the middle of which king William and queen Mary are allegorically repreſented ſitting, and attended by the virtues and love, who ſupport the ſcepter: the monarch appears giving peace to Europe. The twelve ſigns of the zodiac ſurround the great oval in which he is painted; the four ſeaſons are ſeen above; laſtly, Apollo drawn by his four horſes, making his tour through the zodiac. The painter has repreſented in the angles

angles the four elements, and the coloſſal figures that ſupport the baluſtrade, where the pourtraits of thoſe able mathematicians that have perfected the art of navigation, are painted, ſuch as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand, but he employed a Polander to aſſiſt him in painting the walls, which he has adorned with thoſe virtues that are ſuitable to the intention of the fabric, ſuch as liberality, hoſpitality, and charity. The ſaloon above is not ſo beautiful as the cieling; you aſcend to it by ſeveral ſteps. The cieling repreſents queen Anne and prince George of Denmark, ſurrounded with heroic virtues; Neptune and his train bringing their marine preſents, and the four quarters of the world preſenting themſelves in divers attitudes, to admire them. King George I. is painted on the wall facing the entry, ſitting with all his family around him. On the left hand is the landing of king William, on the right that of king George the Firſt at Greenwich. Theſe great works would have been certainly more eſteemed, if they had all been done by ſir James Thornhill's own hand, they are intirely from his deſigns; but one cannot help, in looking at them, criticiſing their incorrectneſs: one would even wiſh there were fewer figures. Theſe works diſplay a true genius in their author, and a great judgment and knowledge in treating the allegory, talents which muſt neceſſarily produce great and rich compoſitions.

As ſir James had acquired a conſiderable fortune, he laid out part of it profitably, in buying back the eſtate his father had ſold, and in rebuilding a beautiful houſe, where he uſed to live in ſummer-time. He was knighted by king George the Second, but, by the iniquity of the times, he had the honour to be turned out from his public employment, in company with the great ſir Chriſtopher Wren, to make room for perſons of far inferior abilities: after which, to amuſe himſelf, he did not leave off painting eaſel pictures. The ill treatment he met with was thought to have impaired his health, and at laſt, after a year's ſickneſs, he died, in 1732, at the age of fifty-ſix, in the ſame place where he was born. By his marriage he left a ſon and a daughter.

This painter was well made, and of an agreeable humour. He was ſeveral years in parliament, and was alſo choſen fellow of

of the royal ſociety. He deſigned a great deal from practice, with a great facility of pencil. His genius, ſo well turned for hiſtory and allegory, was no leſs ſo for pourtrait, landſkip, and architecture; he even practiſed the laſt ſcience as a man of buſineſs, having built ſeveral houſes.

He had a fine collection of deſigns of great maſters, which he had got together with diligence, and which did honour to his taſte; theſe he ſhewed very readily to ſtrangers.

There are a ſet of prints engraved after the paintings on the cupola of St. Paul's.

Thuanus de vita ſua, at the end of his Hiſtory.—Niceron, Memoires, &c. tom. ix.

THUANUS (JACOBUS AUGUSTUS) or JAQUES-AUGUSTE DE THOU, an illuſtrious hiſtorian of France, was ſon of Chriſtophle de Thou, firſt preſident of the parliament of Paris, and born there the 9th of October 1553. He was ſo exceeding weakly and infirm in his infancy, that there was no hope of rearing him for the five firſt years of his life; and to this it is owing, that abundantly more care was taken to preſerve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amuſements of childhood, but aimed at ſomething higher, and would divert himſelf with drawing and painting, for which he had always a very good taſte. When he was ten years old, he was put to books, and placed in the college of Bourgogne; but in leſs than a year he was attacked with a violent fever, and taken home. The phyſicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his conſtitution was not able to undergo the leaſt fatigue. He was afterwards under the care of private tutors, and regard ſeems to have been had, in the choice of them, to the weakneſs of his nature, as well as to the improvement of his underſtanding, for they were phyſicians, and ſucceſſively four of them. Then he ſtudied under Dionyſius Lambinus, and Joannes Pellerinus, which laſt was profeſſor of the Greek language in the College-royal.

In 1570, he went to Orleans to purſue the law, and there the writings of Cujacius inſpired him with ſuch an eſteem for that celebrated profeſſor, that he quitted Orleans, and repaired to him into Dauphiny. He ſtopped upon the road

at

at Bourges ſix months, for the ſake of hearing the famous civilian Hotomannus, and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joſeph Scaliger, who was then upon a viſit to Cujacius, and made a friendſhip with him, which he cultivated ever after with the greateſt care. His father, unwilling to have him long at a diſtance from him, recalled him in about a year, and he returned to Paris ſome time before that terrible maſſacre of the proteſtants, which was perpetrated on St. Bartholomew's-day in 1572. As he was deſigned for the church, he went to live with his uncle Nicholas de Thou, who, being juſt made biſhop of Chartres, reſigned to him a canonry of Notre-Dame. He began now to collect that library, which afterwards became ſo famous. In 1573, he accompanied Paul de Foix into Italy, and viſited the principal towns, cultivating acquaintance with the learned as he paſſed. On his return to Paris, he applied himſelf to reading for four years; yet this, he uſed to ſay, was not of that uſe to him, as converſing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the ſtate, mr. de Thou was employed in certain negotiations, and theſe he executed ſo well, as to eſtabliſh the reputation of a man fit for buſineſs. He afterwards went into the Low-Countries, and in 1578 was made counſellor-clerk to the parliament, an honourable poſt, but accepted by him with reluctance, on account of his great love for retirement and ſtudy. In 1579, he accompanied his elder brother to the baths of Plombieres in Lorrain; and this gentleman dying, he ſoon after quitted the eccleſiaſtical ſtate.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of ſeeing Normandy and Bretagne; and on his return to Paris, after the plague had ſtopped, was ſent with other counſellors in parliament to adminiſter juſtice in Guyenne. He came again to Paris in 1582, and had the misfortune to arrive not till the day after his father was buried; to make amends however for not being able to pay his laſt devoirs to him, he erected a moſt noble monument to his memory, and adorned it with eloges written by the firſt wits of the age. In 1584, he was made maſter of the requeſts, and at that time, late as it may ſeem, entered

entered upon a new courſe of ſtudy. He took into his houſe Breſſieu, the profeſſor royal of mathematics, and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus. The affection which the cardinal de Vendome had conceived for him, induced him to ſpend ſome time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himſelf intirely to the compoſing his Hiſtory, which he had begun two years before. In 1587, he took a wife, having firſt by the official of Paris been thoroughly abſolved from all eccleſiaſtical engagements; for he had taken the four leſſer orders. He loſt his mother in 1588, and other troubles of a more public kind exerciſed him this year. The ſpirit of the league had ſeized Paris, and obliged Henry III. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to ſound the governors and magiſtrates; to acquaint them with what had happened at Paris; to confirm them in their duty, and to make known his intentions of aſſembling the ſtates; and, upon his return, was made a counſellor of ſtate.

During the holding the ſtates at Blois, he returned to Paris, where he was in danger of loſing his life; for the news of the duke of Guiſe's death arriving, all who were of known attachment to the king were obliged to hide themſelves. Thuanus was among them, but happily eſcaped under the diſguiſe of a ſoldier. He repaired to the king, who, being removed to Tours, reſolved to eſtabliſh a parliament there, to oppoſe that of the league; and would have been made the firſt preſident of it, if he had not been fixed againſt accepting that office. He afterwards accompanied mr. de Schomberg into Germany, to aſſiſt in raiſing forces for the king, and in drawing ſuccours from the German princes: he paſſed by Italy, and was at Venice when the news of Henry IIId's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that had been done, and continued very faithfully in his ſervice, while the king placed the greateſt confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1590, he obtained leave to viſit his wife at Senlis, whom

whom he had not ſeen above a year; and at Senlis he arrived, after having been detained ſome time upon the road by a fever. His purpoſe was to ſettle at Tours, and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while himſelf eſcaped by the ſwiftneſs of his horſe, and found means ſoon after to recover his lady. In 1592, he had the plague, and deſpaired of life, but was happily cured by the infuſion of bezoar-ſtone into ſtrong waters. The year after the king made him his firſt librarian, which place became vacant by the death of the learned James Amyot, famous for his tranſlation of Plutarch and other ancient Greek authors. In 1594, the duke of Guiſe having made his peace with the king, Thuanus was one of the perſons appointed to regulate the conditions of the treaty: he became the ſame year preſident à mortier by the death of his uncle Auguſtin de Thou, which honour had long been promiſed him. He was afterwards concerned in many negotiations with the proteſtant party, and was greatly inſtrumental in bringing on the edict of Nantes, which was ſigned in April 1598, and afterwards revoked, as is well known, by Lewis XIV. in 1685. In 1601, he loſt his wife, whom he immortalized by elegies; but ſoon after recovered ſo far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or leſs in the ſervice of the ſtate. He died the 17th of May 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a General hiſtory of the world, from the year 1545, to the year 1608, written in very clear and excellent Latin. "Among many things," ſays Grotius to him, "which poſterity will admire, this above all aſtoniſhes "me, how you, always as it ſhould ſeem engaged in buſi- "neſs, ſhould find leiſure and indefatigable force of mind, "to know ſo many and ſo great things as you have known, "and to write them in ſuch a manner as you have written "them." And in another place, "You have compriſed a "hiſtory of the whole world in ſuch a manner, as could "not have been expected from a man of the moſt leiſure: "ſuch

In Epiſt. xvi. non. jun. anno 1615, Roter.

Epiſt. xi. Apr. 1610.

Epiſt. cclv.

"ſuch is the plenty of your matter, ſuch the elegance of "your language." Iſaac Caſaubon ſays, that Thuanus "ſeems to him to have been providentially given for an "example to the age in which he lived of piety, ſincerity, "probity, and in ſhort, of all virtue and goodneſs." Thuanus has acquired immortal glory by his Hiſtory, which is written with an exactneſs and fidelity beyond example.

Perrault's Hommes illuſtres, tom. i.

This is the judgment of mr. Perrault, who adds, that he "never diſguiſed nor concealed the truth; but had a noble "and generous boldneſs, for which he has been praiſed by "all the great men of his time.—This work," continues Perrault, "is worthy of the ancients, and perhaps would "have exceeded a great part of what the ancient Romans "have left us in the way of hiſtory, if he had not affected "to imitate them too cloſely; for this has put him upon "Latinizing the proper names of men, towns, countries, "and other things, in ſo ſtrange a manner, as make a "gloſſary neceſſary, in order to know frequently what he "means."

Part of this Hiſtory was firſt printed at Paris in 1604, with a dedication to Henry IV. which is looked upon to be as maſterly a compoſition in its kind, as the dedication of Caſaubon's Polybius to the ſame monarch, and that of the Inſtitutiones Chriſtianæ of Calvin to Francis I. The publication of it by piece-meal was afterwards continued by the author, who however does not ſeem to have publiſhed it all in his life-time, or any part of it, except the volume juſt mentioned, in a manner conformable to his original copy; which therefore he depoſited in the hands of a friend, that it might be printed after his death, juſt as he wrote it. Long was it however before this could be effected. Thuanus was an honeſt hiſtorian, and with reſpect to things or perſons boldly delivered the truth. There would of courſe be many exceptionable paſſages in his work, many that would highly offend particulars in church and ſtate; and this was the reaſon why, though printed frequently and in different countries, it never came out free from caſtrations, and agreeably to the author's original copy, till 1733. Then it was handſomely printed and publiſhed under the direction, and chiefly at the expence, of the excellent dr. Mead, in ſeven volumes folio;

folio; to which are prefixed four Latin letters, inſcribed to this celebrated patron of letters, and giving an account of the various changes and chances this Hiſtory hath undergone; of the different editions; what each of them contain, and how they vary; and by what materials and aſſiſtances, the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as hiſtory, and publiſhed ſeveral productions in this way, as Metaphraſis poetica librorum ſacrorum aliquot, 1588, in 8vo. Theſe paraphraſes are upon the books of Job, Eccleſiaſtes, the Lamentations of Jeremiah, and the ſix leſſer prophets. De re accipitraria, Paris 1584, 4to. Voſſius and others have commended this work much, and have not ſcrupled, on the merit of it, to rank Thuanus with the beſt poets of his age. Crambe, Viola, Lilium, Phlogis, Terpſinoe, Paris 1611, in 4to; a miſcellaneous collection. There are alſo Thuanæ; but it may be ſaid of them, as of the Anas in general, that they contain nothing worthy of the name of their ſuppoſed author.

Thuanus had no children by his firſt wife, but three ſons by the ſecond; the eldeſt of whom, Francis Auguſtus Thuanus, a very excellent perſon, was beheaded at Lyons in September 1642, for not revealing a conſpiracy, with which the marquis d'Effiat had entruſted him, againſt cardinal Richelieu. The cardinal was ſuppoſed not to be ſorry for the opportunity that offered of revenging upon the ſon, what the father had ſaid of his great uncle Anthony Dupleſſis de Richelieu, in the following paſſage of his Hiſtory: "Anto-"nius Pleſſianus Richelius, vulgo dictus Monachus, quod "eam vitam profeſſus fuiſſet; dein, voto ejurato, omni ſe "licentiæ ac libidinis genere contaminaſſet." This unfortunate gentleman was thirty-five years of age.

THUCYDIDES, an ancient Greek hiſtorian, was a citizen of Athens, and born in the 2d year of the 77th olympiad, or before Chriſt 469. He was of noble, nay royal extraction; for all writers relate, that his father Olorus was deſcended from Olorus, king of Thrace. He was educated in a manner ſuitable to his quality, that is, in the ſtudy of philoſophy and eloquence. His maſter in the former was Anaxagoras, Fabric. Bibl. Græc. vol. i.

Hobbes, Of the life and hiſtory of Thucydides, prefixed to his tranſlation of this hiſtorian.

Anaxagoras, "whoſe opinions, being of a ſtrain above the "apprehenſion of the vulgar, procured him the eſtimation "of an atheiſt; which name," ſays mr. Hobbes, no doubt very feelingly "they beſtowed upon all men that thought "not as they did of their ridiculous religion:—it is not "therefore to be much regarded," adds he, "if Thucy-"dides were by ſome reputed an atheiſt too." In eloquence he was the diſciple of Antiphon, one by his deſcription in the eighth book of his Hiſtory, for power of ſpeech almoſt a miracle, and feared by the people on that account. Suidas and Photius relate a circumſtance, which ſhews, that he entertained from his youth the ſtrongeſt paſſion for letters: they write, that when Herodotus recited his Hiſtory in public, a faſhion in uſe then and many ages after, Thucydides felt ſo great a ſting of emulation, that it drew tears from him, inſomuch that Herodotus himſelf took notice of it, and congratulated his father on having a ſon, who ſhewed ſo wonderful an affection to the Muſes. Herodotus was then twenty-nine years of age, Thucydides about ſixteen.

When the Peloponneſian war began to break out, Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no ſooner commenced than he began his Hiſtory, purſuing the ſame, not in that perfect manner, in which we ſee it now, but by way of commentary, and in writing down plain actions or paſſages thereof, as from time to time they fell out, and came to his knowledge. We know nothing with certainty of Thucydides, but what he himſelf has delivered in his Hiſtory. He was a lover of contemplation and retirement, yet did not decline the ſervice of the ſtate, and accepted accordingly of a command in the army. This however proved unfortunate to him; for while he reſided in the iſle Thaſus, it happened that Braſidas the Lacedemonian, beſieged Amphipolis, a city belonging to the Athenians, about half a day's ſail from Thaſus. Thucydides being one of the ſtrategi, or of thoſe who had authority to raiſe forces in thoſe parts for the ſervice of the commonwealth, the Athenian captain ſent to him to levy a power, and haſten to his relief. Thucydides did ſo; but not arriving till too late, and when the city was already yielded up, he was afterwards puniſhed, as if he had done

done this, either through negligence or fear of the enemy; which however there was no juſt reaſon to ſuſpect, for he put himſelf into the city Eion, and preſerved it to the Athenians, with the repulſe of Braſidas, who came down the next morning from Amphipolis, and beſieged it.

After his baniſhment, which happened in his forty-eighth year, he lived in Scapte-Hylè, a city of Thrace, from whence he had married a very wealthy wife; and he had large poſſeſſions and rich mines of gold, as he himſelf profeſſes in his fourth book. He was not however ſo affected with his diſgrace, as to ſhut himſelf up from the world, and drag on, as many have done, a life imbittered with ſpleen and diſappointment; on the contrary, he went abroad, and was preſent at the actions of the reſt of the war. This appears from his own words, in the fifth book of his Hiſtory; where he ſays, that he was preſent at the actions of both parties, and by reaſon of his exile no leſs at thoſe of the Peloponneſians, than thoſe of the Athenians. During this time he perfected his Hiſtory, ſo far as is now to be ſeen. He was very nice and curious concerning a perfect inſight into affairs; in order to obtain which he employed great ſums of money, in procuring authentic memorials, not only from the Athenians, but the Lacedemonians alſo; that out of his collections from both, the great tranſactions of that time might be better and more impartially ſet forth, as a monument to inſtruct the ages to come; for he intitles his Hiſtory, Κτημα ες αει, which ſignifies, A poſſeſſion for everlaſting. It comprehends the Peloponneſian war, which laſted one and twenty years; for though ſome writers make it continue ſix years longer, yet others more rightly judge what followed to be rather the conſequences of the war, than truly a part of it. Some critics have imagined, from the difference of ſtyle and manner, that the eighth book, according to the ordinary diviſion, was not written by Thucydides, but added afterwards by ſome body elſe; but this notion has not prevailed; and, as mr. Hobbes ſays, it is very probable, that it is left the ſame it was when he firſt writ it, that is, in the way of commentary, neither beautified with orations, nor ſo well cemented at the tranſitions,

as the former ſeven books are. Xenophon's Hellenica are a ſupplement to Thucydides's Hiſtory.

It does not appear, that after his exile he ever again enjoyed his country; nor is it clear from any author, where, or when, or in what year of his age, he died. Moſt agree, that he died in baniſhment; yet ſome have related, that after the defeat in Sicily, the Athenians decreed a general revocation of all baniſhed perſons, and that he then returned, and was afterwards put to death at Athens. This is not likely, and many other things are related as unlikely as this. Mr. Hobbes thinks, that in this variety of conjectures there is nothing more probably than that which is written by Pauſanias, where he deſcribes the monuments of the Athenian city, and ſaith thus: "The worthy act of Oenobius, "in the behalf of Thucydides, is not without honour; for "Oenobius obtained to have a decree paſſed for his return, "who returning was ſlain by treachery, and his ſepulchre "is near the gate called Melirides." He is reckoned to have been not leſs than ſixty-eight years of age, when he died. He left a ſon, whoſe name is hardly known, but ſuppoſed to have been Timotheus.

He excelled in the two great points, which form a juſt hiſtorian, truth and eloquence. The faith of his Hiſtory has never yet been called into queſtion. He wanted no opportunities of knowing the truth, and he does not appear to have miſrepreſented it; and though ſome have fancied him a little malevolent towards his country, becauſe the uſage he had received would have made moſt people ſo, yet he has not written any thing that diſcovers ſuch a paſſion. His manner of writing is coherent, perſpicuous, and perſuaſive, yet cloſe, ſtrong, and pithy. The ancients have ſpoken of him in the higheſt terms; and if Herodotus, as his ſenior, obtained the title of the father of hiſtory, yet the greater part have allowed that Thucydides is the better hiſtorian. Plutarch ſays, that Thucydides "aimeth always "at this, to make his auditor a ſpectator, and to caſt his "reader into the ſame paſſions with thoſe who were be-"holders." Then enumerating ſome examples, "theſe "things," he ſays, "are ſo deſcribed, and ſo evidently ſet "before our eyes, that the mind of the reader is no leſs "affected

De Gloria Atheniensium.

" affected therewith, than if he had been preſent in the " actions." And it was probably for his ſkill in painting, certainly not for his eloquence (for, as Tully ſays, " what " great rhetorician ever borrowed any thing of Thucy- " dides?") that the famous orator Demoſthenes wrote over his Hiſtory, according to Lucian, eight times with his own hand. The ſame Lucian, in his book intitled, How a hiſtory ought to be written, continually exemplifies the virtues required in an hiſtoriographer by Thucydides; and it ſeems, as if the image of Thucydides's Hiſtory, preconceived in Lucian's mind, ſuggeſted to him all the precepts he there delivers. As to his ſtyle, Tully ſpeaks of it thus: " Thucydides in the art of ſpeaking, in my opinion, hath " far exceeded them all. For he is ſo full of matter, that " the number of his ſentences doth almoſt equal the number " of his words; and in his words he is ſo apt, and ſo cloſe, " that it is hard to ſay, whether his words do more illuſtrate " his ſentences, or his ſentences his words." The Latins thought highly of Thucydides's work; and Salluſt, as Quintilian ſays, and as indeed is manifeſt to all, took him for his model.

De orat. lib. ii.

De orator. lib. ii.

Inſtitut. orat. lib. x.

It is remarkable, that Dionyſius Halicarnaſſenſis entertained unreaſonable prejudices againſt this hiſtorian, in favour, doubtleſs, of his countryman Herodotus, whom he was deſirous to have conſidered as ſuperior to him, and hath raiſed accordingly many objections to his work. One of them ſhall ſerve as a ſpecimen: " The principal and moſt " neceſſary office of any man that intendeth to write an " hiſtory," ſays he, " is to chuſe a noble argument, and " grateful to ſuch as ſhall read it; and this Herodotus hath " done, in my opinion, better than Thucydides. For " Herodotus hath written the joint hiſtory both of the " Greeks and Barbarians, but Thucydides writeth only one " war." Mr. Hobbes has replied very ſolidly to this, as well as to Dionyſius's other objections: " Let any man " conſider, whether it be not more reaſonable to ſay, that " the principal and moſt neceſſary office of him that will " write an hiſtory, is to take ſuch an argument, as is both " within his power well to handle, and profitable to poſte- " rity that ſhall read it; which Thucydides, in the opinion

" of all men, hath done better than Herodotus. For He-
" rodotus undertook to write of thoſe things, of which it was
" impoſſible for him to know the truth, and which delight
" more the ear with fabulous narrations, than ſatisfy the
" mind with truth; but Thucydides writeth one war, which,
" how it was carried on from the beginning to the end, he
" was able certainly to inform himſelf." And this ſingle circumſtance, urged here in favour of Thucydides, gives chancellor Hyde's Hiſtory of our civil wars, perhaps, the preference to any hiſtory that is extant in any language. The moderns have not failed to pay him all due honour, and to conſider him in the light he deſerves to be placed in. The following words of Lipſius ſpeak the ſenſe of them all:

Lipſ. not. ad politic. lib. i.

" Thucydides," ſays he, " who hath written not many,
" nor very great matters, hath perhaps yet won the gar-
" land from all, that have written of matters, both many
" and great. Every where for elocution grave; ſhort and
" thick with ſenſe; ſound in his judgment; every where
" ſecretly inſtructing and directing a man's life and actions.
" In his orations and excurſions almoſt divine, whom the
" oftener you read, the more you ſhall carry away, yet
" never be diſmiſſed without appetite. Next to him is
" Polybius, &c." The emperor Charles V. is ſaid to have been ſo fond of this hiſtorian, that he always carried him with him into the camp, and uſed to talk of him with wonderful pleaſure to thoſe about him.

Camerarii horæ ſubſecivæ, cent. iii. c. 67.

The beſt editions of Thucydides are, 1. That printed by Henry Stephens, with a Latin verſion of Laurentius Valla, at Paris 1588. 2. That of Oxford, Gr. & Lat. cum notis variorum & Joh. Hudſoni, 1696. 3. Græce & Latine, cum notis variorum & Joſ. Waſſe. Accedunt emendationes Car. And. Dukeri, Amſt. 1732; all in folio.

We have a good Engliſh tranſlation of this author by the celebrated mr. Hobbes, whoſe account of Thucydides has been of great uſe to us in the courſe of this memoir.

Tibulli vita operibus prefixa.—Crucius's Lives of Roman poets, vol. i.

TIBULLUS (ALBIUS) a Latin poet, was born at Rome, under the conſulſhip of Hirtius and Panſa, much about the ſame time with Ovid. His father was of the equeſtrian order; and he himſelf ſet out into the world with all the

advantages

advantages of fortune, and the greateſt accompliſhments of mind and perſon. Among the great men of the age, he fingled out Meſſala Corvinus for his patron; who was a very brave and polite Roman, admired by Cicero, mentioned with great reſpect by Horace, and ranked by Quintilian among the maſters of oratory. He was to Tibullus, what Mecænas was to Horace. Our poet had a country-ſeat at Pedum, a town in Latium not far from Rome. He was a great ſufferer in the civil wars, yet does not ſeem to have been concerned in any party. He was, like Ovid, a man devoted to eaſe and pleaſure; and his time was divided between the Muſes and his miſtreſſes. He ſeems indeed to have abandoned himſelf intirely to the paſſion of love, even to the neglect of his affairs; for there is no doubt, but he might have retrieved the loſſes he had ſuſtained, if he had been a man of the leaſt application to buſineſs. His love to Meſſala, however, made him forget his love of eaſe and pleaſure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he ſaw, as he tells us, a man at Arupinum above 100 years of age, and even then a vigorous active ſoldier. He was attending Meſſala, on a ſecond expedition to Syria, when he fell ſick by the way, and was forced to ſtay in the iſland of Phæacia or Corcyra. On this occaſion he compoſed the third elegy of the fourth book, and deſired that if he ſhould die of his illneſs, he might have this epitaph engraven on his monument:

"Hic jacet immiti conſumptus morte Tibullus,
"Meſſalam terra dum ſequiturque mari."

Though he recovered from this attack, death did not ſpare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Auguſtan age, gives him that of a fine writer and good critic:

"Albi, noſtrorum ſermonum candide judex,
"Quid nunc te dicam facere in regione Pedana?
"Scribere quod Caſsî Parmenſis opuſcula vincat."
Epiſt. iv. lib. iii.

Nor is Ovid ſparing of his praiſes of Tibullus; the ninth elegy of the third book is written to bewail his death, and there Ovid finely deſcribes the ſweetneſs and elegance of our poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elyſian fields, in company with Calvus, Catullus, and Gallus. The beſt critics have preferred Tibullus even to Ovid himſelf, for the eaſineſs and correctneſs of ſtyle; and Quintilian ſets him at the head of all the writers in elegy. "In elegy," ſays he, "we challenge alſo the Greeks, in which way of writing "Tibullus, according to my judgment, is by far the moſt "neat and elegant. Some indeed give Propertius the pre-"ference; Ovid is more laſcivious than either of them, as "Gallus is more harſh and unpoliſhed." He has left us four books of Elegies. His panegyric upon Meſſala is cenſured by Scaliger, and ſuſpected not to be his; and the ſmall pieces at the end of the fourth book, which Scaliger calls hard, languid, and rough, either do not belong to Tibullus, or never received his laſt hand.

Inſtitut. orator. lib. x. c. 1.

This author has uſually been printed in the ſame volume with Catullus and Propertius; and the beſt edition of him, in conjunction with them, is that by Grævius, cum notis variorum, at Leyden 1689, in two volumes 8vo. But he was afterwards, in 1708, publiſhed ſeparately at Amſterdam in one volume 4to, by Janus Brouckhuſius, a very polite and elegant critic, who corrected many places from the beſt manuſcripts, and added his own to the notis variorum. This edition is very neat, and adorned with copper plates.

TICKELL (THOMAS) an Engliſh poet of an elegant genius, was the ſon of a clergyman, who enjoyed a conſiderable preferment in the north of England; but where, and in what year, he was born, we do not find mentioned. He was educated at Queen's-college in Oxford, of which he was fellow; and while he was at the univerſity, addreſſed a complimentary copy of verſes to mr. Addiſon, on his Opera of Roſamond, which ſo effectually made that gentleman his friend, that he held him in eſteem ever afterwards. When mr. Addiſon became ſecretary of ſtate, he made mr. Tickell his under-ſecretary; and when on account of ill health he

was

was obliged to reſign that poſt, he recommended him ſo effectually to his ſucceſſor mr. Craggs, that he was continued in his place till that gentleman's death. In June 1724, mr. Tickell was appointed ſecretary to the lords juſtices in Ireland, and held his place till his death, which happened in the year 1740. His works are printed in the ſecond volume of the Minor poets, and he is by far the moſt conſiderable writer among them. Some of his pieces, when they were ſeparately publiſhed, met with a very favourable reception from the public. His Proſpect of peace, in 1713, went through ſix editions; his Epiſtle from a lady in England to a gentleman at Avignon, through five. The tranſlation of the firſt book of Homer's Iliad, though publiſhed with his name, is not his. Sir Richard Steele, in the dedication of the Drummer to mr. Congreve, gave it as his opinion, that mr. Addiſon was the author of it, and the public are pretty well agreed, that it was written by that gentleman, to prejudice mr. Pope's tranſlation of the Iliad, which began to be publiſhed about the ſame time. Mr. Tickell had the care of the edition of mr. Addiſon's works, in four volumes 4to; to which he prefixed an account of mr. Addiſon's life, and a poem on his death, addreſſed to the earl of Warwick his ſon-in-law.

TILLOTSON (dr. JOHN) archbiſhop of Canterbury, was deſcended of a family anciently of the name of Tilſton, of Tilſton in Cheſhire, and born at Sowerby in the pariſh of Halifax in Yorkſhire, about the beginning of October 1630. His father, mr. Robert Tillotſon, was a conſiderable clothier there, a man of good underſtanding, and uncommon knowledge of the Scriptures; but ſo zealouſly attached to the ſyſtem of Calvin, that his prejudices for it were ſcarce to be moderated by the reaſonings of his ſon, whom he lived to ſee dean of Canterbury. He gave his ſon however a liberal education, who, after paſſing through a ſchool, was ſent in 1647 to Cambridge, being then ſeventeen years of age. He was admitted a penſioner of Clare-hall, under mr. David Clarkſon, eminent for his writings, particularly one in anſwer to dr. Stillingfleet, intitled, No evidence of dioceſan epiſcopacy in primitive times, printed in 1681. Tillotſon

Extracted from the Life of Tillotſon, by dr. Thomas Birch, Lond. 1752, 8vo.

took his bachelor of arts degree in 1650, and his maſter's in 1654, having been choſen fellow of his college in 1651.

Thus his firſt education and impreſſions were among puritans; yet, before his mind was opened, he felt ſomewhat within him, which diſpoſed him to larger notions and a better temper. The books then put into the hands of youth were generally heavy, and he could ſcarce bear them, even before he knew better things. But he met with the immortal work of mr. Chillingworth, which gave his mind a new turn; and he was ſoon freed from his firſt prejudices, if indeed he was ever under the power of them. As he got into a new method of ſtudy, ſo he entered into friendſhip with ſome great men, which contributed not a little to his improvement; and there was then at Cambridge a ſet of as extraordinary men, as perhaps any age has produced; as dr. Cudworth, maſter of Chriſt's-college; dr. More, and dr. Ruſt, afterwards biſhop of Dromore in Ireland, fellows of the ſame; dr. Whichcot, provoſt of King's; dr. Worthington, maſter of Jeſus; and mr. John Smith, author of the Select diſcourſes, fellow of Queen's. But that which gave him his laſt finiſhing, was his cloſe and long friendſhip with dr. Wilkins, afterwards biſhop of Cheſter: he went into all the beſt things of this great man, but ſo, as to perfect every one of them; for though Wilkins had more general knowledge, yet Tillotſon was the greater divine.

In 1656, Tillotſon left his college, and went upon invitation to Edmund Prideaux, eſq; of Ford-Abbey in Devonſhire, to be tutor to his ſon, which gentleman had been commiſſioner of the great-ſeal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this ſituation does not appear; but he was in London at the time of Cromwell's death, September the 3d, 1658, and was preſent about a week after at a very remarkable ſcene in Whitehall palace, which we have already related from Burnet, in our account of dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have ſuppoſed, that he was curate to dr. Wilkins at St. Lawrence Jewry, before the reſtoration; but that was certainly otherwiſe, ſince Wilkins was not admitted to that vicarage till 1662.

History, vol. i. p. 82.

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The firſt ſermon of his that appeared in print was in September 1661, it was preached at the morning exerciſe at Cripplegate, on Matth. vii. 12. and publiſhed among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this ſermon he was ſtill among the preſbyterians, whoſe commiſſioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July 1661; but he immediately ſubmitted to the act of uniformity, which commenced on St. Bartholomew's-day the year following. Upon thus becoming a preacher in the church, he was very little diſpoſed to follow the patterns then ſet him, or indeed of former times; and therefore formed one to himſelf, which has been juſtly eſteemed as the beſt model for ſucceeding ages. He began his courſe of divinity with the true foundation of it, an exact ſtudy of the Scriptures, on which he ſpent four or five years. He then applied himſelf to the reading of all the ancient philoſophers and writers upon ethics, and among the fathers chiefly to St. Baſil and St. Chryſoſtom; not to forget Epiſcopius among the moderns, whom he made both the pattern of his principles and eloquence. With theſe preparations, he ſet himſelf to compoſe the greateſt variety of ſermons that any divine has yet undertaken.

His firſt office in the church was the curacy of Cheſhunt in Hertfordſhire, in the year 1661 and 1662, where he is ſaid, by his mild and gentle behaviour, which was natural to him, and perſuaſive eloquence, to have prevailed with an old Oliverian ſoldier, who preached among the anabaptiſts there in a red coat, and was much followed, to deſiſt from that, and betake himſelf to ſome other employment. The ſhort diſtance of Cheſhunt from London allowing him often to viſit his friends there, he was frequently invited into their pulpits. Accordingly we find that his ſermon on Eccleſ. xii. 1. Upon the advantages of an early piety, was preached at St. Lawrence Jewry in 1662: on the 16th of December in which year, he was elected miniſter of the adjoining pariſh of St. Mary-Aldermanbury, upon the deprivation of mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice

which

which he accepted, being preſented in June 1663, to the rectory of Keddington in Suffolk. However, his reſidence there was but ſhort, being called to London by the ſociety of Lincoln's-inn, who choſe him their preacher the 26th of November following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by mr. Atkyns, one of the benchers of that inn, and afterwards lord chief baron of the Exchequer. He determined to live among them, and therefore immediately reſigned his living in Suffolk; but his preaching was ſo little liked there at firſt, that he for ſome time entertained thoughts of leaving them. They had been ſo accuſtomed to puritanical cant and fanaticiſm, that they could not reliſh that rational and genuine Chriſtianity which he inculcated; they held the ſame language then as the enthuſiaſts do now, and ſaid, that, "ſince mr. Tillotſon "came, Jeſus Chriſt had not been preached among them." To this incident, which is very well atteſted, he ſeems clearly to allude in his ſermon againſt Evil-ſpeaking, preached near thirty years after; towards the cloſe of which he has this paſſage: "I foreſee what will be ſaid, becauſe I have heard "it ſo often ſaid in the like caſe, that There is not one "word of Jeſus Chriſt in all this; no more is there in the "text: and yet I hope that Jeſus Chriſt is truly preached, "when his will and laws, and the duties enjoined by the "Chriſtian religion, are inculcated upon us."

The year after, 1664, he was choſen Tueſday lecturer at St. Lawrence Jewry; and being now thoroughly fixed in town, and having eſtabliſhed the character of an excellent preacher, he ſet himſelf to oppoſe the two growing evils of Charles the IId's reign, atheiſm and popery. He preached a ſermon before the lord mayor and court of aldermen at St. Paul's, in 1663, On the wiſdom of being religious, which was publiſhed in 1664, much enlarged, and is one of the moſt elegant, perſpicuous, and convincing defences of religion, in our own or any other language. In 1664 one Sarjeant, alias Smith, for that was his real name, who had deſerted from the church of England to that of Rome, publiſhed a book, called Sure footing in Chriſtianity: or, Rational diſcourſes on the rule of faith. This being cried up as a mighty production by the abettors of popery, Tillotſon anſwered

anſwered it, in a piece intitled The rule of faith, which was printed in 1666, and inſcribed to dr. Stillingfleet, with whom he was intimately acquainted. Serjeant replied to this, and alſo in another piece attacked a paſſage in Tillotſon's ſermon On the wiſdom of being religious; which ſermon, as well as his Rule of faith, Tillotſon defended in the preface to the firſt volume of his ſermons, printed in 1671, 8vo.

The ſame year 1666, he took a doctor of divinity's degree; and, in 1668, preached the ſermon at the conſecration of Wilkins to the biſhopric of Cheſter. He was related to Wilkins, by having on the 23d of February, 1663-4, married his daughter-in-law, Elizabeth French, who was niece to Oliver Cromwell: for ſhe was the daughter of dr. Peter French, canon of Chriſt-church in Oxford, by Robina, ſiſter to Cromwell; which Robina was re-married, about 1656, to dr. Wilkins, then warden of Wadham-college. In 1669-70, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had ſome time before been preferred to a prebend in the church of St. Paul. He had now been ſome years chaplain to the king, who yet is ſuppoſed, by Burnet and others, to have had no kindneſs for him; his zeal againſt popery was too great, for him to be any favourite at court. When a declaration for liberty of conſcience was publiſhed in 1672, with a view to indulge the papiſts, the biſhops were alarmed, and directed their clergy to preach againſt popery; the king complained to archbiſhop Sheldon of this, as done on purpoſe to inflame the people, and alienate them from himſelf and his government; upon which that prelate called together ſome of the clergy, to conſider what he ſhould ſay to his majeſty, if he preſſed him any farther on that head; when dr. Tillotſon ſuggeſted this anſwer, that, "ſince his majeſty profeſſed "the proteſtant religion, it would be a thing without pre-"cedent, that he ſhould forbid his clergy to preach in de-"fence of it." In the mean time, he obſerved great moderation towards the proteſtant diſſenters, and, in 1667-8, had joined in a treaty for a comprehenſion of ſuch as could be brought into the communion of the church: but this attempt proved abortive, as did another made in 1674. In 1675, he publiſhed

Tillotſon's Funeral ſermon by Burnet.

publiſhed The principles of natural religion, by biſhop Wilkins, who had died at his houſe in 1672, and committed all his papers to him, to do what he pleaſed with. The twelve firſt chapters only having been tranſcribed by Wilkins for the preſs, he finiſhed the remainder out of the biſhop's papers, and wrote a preface himſelf. In 1680, he publiſhed The treatiſe of the pope's ſupremacy, by dr. Barrow, who dying in 1677, left all his manuſcripts to the care of dr. Tillotſon. He had the year before converted Charles earl of Shrewſbury, afterwards created a duke by king William, to whom he was ſecretary of ſtate, from popery to the proteſtant religion.

On the 2d of April 1680, he preached before the king at Whitehall, a ſermon on Joſh. xxiv. 15. which was ſoon after publiſhed, by his majeſty's ſpecial command, under the title of, The Proteſtant religion vindicated from the charge of ſingularity and novelty. But this diſcourſe, though excellent, as all his are, contained ſome incidental aſſertions, which offended all parties, particularly the following paſſage: "I cannot think, till I be better informed, which I am always ready to be, that any pretence of conſcience warrants "any man, that is not extraordinarily commiſſioned, as the "apoſtles and firſt publiſhers of the goſpel were, and cannot "juſtify that commiſſion by miracles as they did, to affront "the eſtabliſhed religion of a nation, though it be falſe; "and openly to draw men off from the profeſſion of it, in "contempt of the magiſtrate and the law. All that perſons "of a different religion can in ſuch a caſe reaſonably pretend "to, is to enjoy the private liberty and exerciſe of their "own conſcience and religion; for which they ought to be "very thankful, and to forbear the open making of proſe-"lytes to their own religion, though they be never ſo ſure "that they are in the right, till they have either an extra-"ordinary commiſſion from God to that purpoſe, or the "providence of God make way for it by the permiſſion of "the magiſtrate." Dr. Hickes, who wrote a virulent libel againſt this worthy man after his death, ſtiles this downright Hobbiſm, and tells us, that a witty lord ſtanding at the king's elbow when it was delivered, ſaid, "Sir, do you hear "mr. Hobbes in the pulpit?" Dr. Calamy's account is, that the king having ſlept the moſt part of the time while the ſermon

Some diſcourſes upon dr. Burnet and dr. Tillotſon, occaſioned by the late Funeral ſermon of the former upon the latter, p. 48, 1695, 4to.

mon was delivered, a certain nobleman ſtepped up to him, as ſoon as it was over, and ſaid, "It is pity your majeſty "ſlept, for we have had the rareſt piece of Hobbiſm that "ever you heard in your life." To which the king anſwered, "Odds fiſh, he ſhall print it then;" and immediately gave orders to that purpoſe. Some animadverſions were made upon it, and printed, but it does not appear that the dean took any farther notice, except only to apologiſe privately among his friends, for having advanced an aſſertion which he ſaw could not be maintained. He excuſed himſelf by the hurry he was in, being called unexpectedly, and out of turn, to preach; yet it is a little to be wondered, that a man of Tillotſon's calm, mild, conſidering nature, ſhould be hurried, by his zeal againſt popery, to advance againſt the papiſts what equally ſtruck at our firſt reformers.

Memoirs of the life of mr. John Howe, p. 75, &c. 1724. 8vo.

In 1682, the dean gave the public, from the manuſcripts of biſhop Wilkins, a volume in 8vo, of fifteen ſermons, which he introduced with a preface, in defence of that prelate's character, againſt the reflections caſt upon it in the Hiſtoria & antiquitates univerſitatis Oxonienſis, printed in 1674, under the inſpection of biſhop Fell, who is ſuppoſed to have made the alterations and additions that are made in that edition of mr. Anthony Wood's work. The taſk of preparing dr. Barrow's ſermons for the preſs, which had employed the dean for ſeveral years, and coſt him as much pains as would have produced many more of his own, was now finiſhed, and the edition publiſhed at London in 1683, folio. The laborious office of an editor of ſuch voluminous writings as thoſe of Barrow, undertaken by one who had many years before appeared to ſo much advantage as an original writer, was as clear an evidence of modeſty, as it was of ſincere friendſhip, in dr. Tillotſon. The diſcovery of the Rye-houſe plot the ſame year, opened a melancholy ſcene, in which he had a large ſhare of diſtreſs, on account of his friendſhip for lord Ruſſel. Himſelf and dr. Burnet were ſent for by that lord, and both attended him till his death; and it is remarkable, that they both urged him to diſown the principle of reſiſting the powers above, for which they were ſeverely cenſured, and doubtleſs afterwards felt reaſon to cenſure themſelves. He publiſhed a Diſcourſe againſt tranſubſtantiation

ſtantiation in the latter end of king Charles's reign, and another againſt purgatory, in the beginning of king James's. The former began the debate upon that doctrine, and gave occaſion to ſeveral tracts on both ſides of the queſtion, publiſhed during the controverſy with the papiſts, which ſubſiſted through king James's reign, and which produced ſo many pieces, that the vaſt collection, in three volumes folio, publiſhed a few years ſince, under the direction of Gibſon biſhop of London, is only a part of thoſe written by proteſtants.

During the debate in parliament concerning the ſettlement of the crown on king William for life, the dean was adviſed with upon that point by the princeſs Anne of Denmark, who was preſſed by the Jacobites to form an oppoſition; and who, till lady Ruſſel and dr. Tillotſon had diſcourſed with and ſettled her, had refuſed to give her conſent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majeſties had the greateſt reaſon to confide in him, for he was a true friend to their eſtabliſhment on the throne of England. The vacancies of ſome biſhoprics ſoon turned the thoughts of his majeſty and his miniſters upon the dean; but a biſhopric was ſo far from being agreeable to his humour, that he uſed all poſſible ſolicitations to avoid it. He had been appointed clerk of the cloſet to the king, the 27th of March 1689; in Auguſt he was appointed, by the chapter of his cathedral, to exerciſe the archiepiſcopal juriſdiction of the province of Canterbury, devolved to himſelf and that body, on the 1ſt of that month, by the ſuſpenſion of Sancroft, for refuſing the new oaths; and the king ſoon fixed upon him to ſucceed him. Tillotſon's deſires and ambition had never extended farther than to the exchange of his deanery of Canterbury for that of St. Paul's, which were granted him in September, upon the promotion of Stillingfleet to the biſhopric of Worceſter: but, at the very time that he kiſſed the king's hand for this, his majeſty named the archbiſhopric to him. There is a letter of his to lady Ruſſel, dated April 19, 1689, which ſhews how he ſtood affected to this propoſal, and alſo clears biſhop Burnet from many a grievous cenſure, as if he himſelf had had a view to the archbiſhopric. After acquainting her ladyſhip with the

Life of Tillotſon, p. 220.

diſpoſal of ſeveral church preferments, he proceeds: "but "now begins my trouble. After I had kiſſed the king's "hand for the deanery of St. Paul's, I gave his majeſty my "moſt humble thanks, and told him, that now he had ſet "me at eaſe for the remainder of my life. He replied, "No ſuch matter, I aſſure you, and ſpoke plainly about a "great place, which I dread to think of; and ſaid, it was "neceſſary for his ſervice, and he muſt charge it upon my "conſcience. Juſt as he had ſaid this he was called to ſup- "per, and I had only time to ſay, that, when his majeſty "was at leiſure, I did believe I could ſatisfy him, that it "would be moſt for his ſervice that I ſhould continue in the "ſtation in which he had now placed me. This hath "brought me into a real difficulty; for, on the one hand, "it is hard to decline his majeſty's commands, and much "harder yet to ſtand out againſt ſo much goodneſs as his "majeſty is pleaſed to uſe towards me: on the other, I can "neither bring my inclination nor my judgment to it. This "I owe to the biſhop of Saliſbury, one of the beſt and worſt "friends I know: beſt for his ſingular good opinion of me, "and the worſt for directing the king to this method, which "I know he did; as if his lordſhip and I had concerted the "matter, how to finiſh this fooliſh piece of diſſimulation, "in running away from a biſhopric, to catch an archbiſhop- "ric. This fine device hath thrown me ſo far into the bri- "ars, that, without his majeſty's great goodneſs, I ſhall "never get off without a ſcratched face. And now I will "tell your ladyſhip the bottom of my heart. I have of a "long time, I thank God for it, devoted myſelf to the pub- "lic ſervice, without any regard for myſelf, and to that end "have done the beſt I could, in the beſt manner I was able; "of late God hath been pleaſed, by very ſevere ways, but "in great goodneſs to me, to wean me perfectly from the "love of this world;" (N. B. He alludes here not only to the death of his friend lord Ruſſel, but to the loſs of two daughters, which were all his children:) "ſo that worldly "greatneſs is now not only undeſirable, but diſtaſteful to "me. And I do verily believe, that I ſhall be able to do "as much or more good in my preſent ſtation, than in a "higher, and ſhall not have one jot leſs intereſt or influ-

"ence

" ence upon any others to any good purpoſe: for the people " naturally love a man that will take great pains and " little preferment. But, on the other hand, if I could " force my inclination to take this great place, I foreſee " that I ſhould ſink under it, grow melancholy and good " for nothing, and, after a little while, die as a fool dies."

A man of dr. Tillotſon's diſpoſition and temper, which was mild, gentle, and humane, had certainly the greateſt reaſon to dread the archbiſhopric, ſince whoever ſhould ſucceed Sancroft, was ſure to be the butt of all the virulence and malice of the nonjurors, who would, of courſe, deteſt and abhor him. Accordingly, he made all the ſtruggle and all the oppoſition to it which a ſubject could make againſt his king; and, when all would not do, he accepted it with the greateſt reluctance. Of this we have the following account, in another letter to lady Ruſſel, dated October the 25th, 1690: for there was ever a ſtrict intimacy and correſpondence between this lady and dr. Tillotſon, after the death of lord Ruſſel, and there paſſed ſeveral letters between them upon this occaſion. " I waited upon the king at Kenſington, and he " took me into his cloſet, where I told him, that I could not " but have a deep ſenſe of his majeſty's great grace and favour " to me, not only to offer me the beſt thing he had to give, " but to preſs it ſo earneſtly upon me. I ſaid, I would not " preſume to argue the matter any farther, but I hoped he " would give me leave to be ſtill his humble and earneſt petitioner to ſpare me in that thing. He anſwered, he would " do ſo if he could, but he knew not what to do, if I refuſed him. Upon that I told him, that I tendered my " life to him, and did humbly devote it to be diſpoſed of as " he thought fit: he was graciouſly pleaſed to ſay, it was " the beſt news had come to him this great while. I did " not kneel down to kiſs his hand, for, without that, I " doubt I am too ſure of it, but requeſted of him, that he " would defer the declaration of it, and let it be a ſecret " for ſome time. He ſaid, he thought it might not be amiſs " to defer it till the parliament was up. I begged farther " of him, that he would not make me a wedge to drive out " the preſent archbiſhop; that ſome time before I was nominated, his majeſty would be pleaſed to declare in coun-

" cil,

"cil, that, ſince his lenity had not had any better effect, he "would wait no more, but would diſpoſe of their places. "This I told him I humbly deſired, that I might not be "thought to do any thing harſh, or which might reflect "upon me: for now that his majeſty had thought fit to "advance me to this ſtation, my reputation was become "his intereſt. He ſaid he was ſenſible of it, and thought "it reaſonable to do as I deſired. I craved leave of him to "mention one thing more, which in juſtice to my family, "eſpecially my wife, I ought to do; that I ſhould be more "than undone by the great and neceſſary charge of coming "into this place, and muſt therefore be an humble petitioner "to his majeſty, that, if it ſhould pleaſe God to take me "out of the world, that I muſt unavoidably leave my wife "a beggar, he would not ſuffer her to be ſo; and that he "would graciouſly be pleaſed to conſider, that the widow "of an archbiſhop of Canterbury, which would now be "an odd figure in England, could not decently be ſupported "by ſo little as would have contented her very well, if I "had died a dean. To this he gave a very gracious an-"ſwer, I promiſe you to take care of her."—His remark to the king, that "the widow of an archbiſhop would now "be an odd figure in England," was founded upon this fact, that only two, who had filled the ſee of Canterbury, had been married, Cranmer and Parker.

The king's nomination of him to the archbiſhopric was agreed between them, as appears, to be poſtponed till after the breaking up of the ſeſſion of parliament, which was prorogued the 5th of January, 1690-1; and then it was thought proper to defer it ſtill longer, till the king ſhould return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotſon to the council on the 23d, who was conſecrated the 31ſt of May, being Whitſunday, in Bow-church, by Mew biſhop of Wincheſter, Lloyd biſhop of St. Aſaph, Burnet biſhop of Sarum, Stillingfleet biſhop of Worceſter, Ironſide biſhop of Briſtol, and Hough biſhop of Oxford, in the preſence of the duke of Norfolk, the marquis of Carmarthen, lord preſident of the council, the earl of Devonſhire, the earl of Dorſet, the earl of Macclesfield, the earl of Fauconberg, and other per-

ſons of rank; and, four days after his conſecration, was ſworn of the privy-council. His promotion was attended with the uſual compliments of congratulation, out of reſpect either to himſelf or his ſtation, which, however, were ſoon followed by a very oppoſite treatment from the nonjuring party; the greateſt part of whom, from the moment of his acceptance of the archbiſhopric, purſued him with an unrelenting rage, which laſted during his life, and was by no means appeaſed after his death. Before his conſecration, the learned mr. Dodwell, who was afterwards deprived of Camden's hiſtorical lecture at Oxford, wrote him a letter, dated the 12th of May, to diſſuade him from being, ſays he, "the aggreſſor in the new deſigned ſchiſm, in erecting another altar againſt the hitherto acknowledged altar of your deprived fathers and brethren. If their places be not vacant, the new conſecration muſt, by the nature of the ſpiritual monarchy, be null and invalid, and ſchiſmatical." This letter of mr. Dodwell was written with much greater mildneſs and moderation than another, which was ſent to the archbiſhop's lady for him, and a copy of it to the counteſs of Derby, for the queen, and printed ſoon after. It called upon him to reconcile his actings ſince the revolution with the principles either of natural or revealed religion, or with thoſe of his own letter to lord Ruſſel, which was reprinted upon this occaſion. The writer of it is ſaid, by dr. Hickes, to be a perſon of great candor and judgment, and once a great admirer of the archbiſhop, though he became ſo much prejudiced againſt him as to declare after his death, to dr. Hickes, that he thought him "an atheiſt, as much as a man could be, though the graveſt certainly," ſaid he, "that ever was." But theſe and other libels were ſo far from exaſperating the archbiſhop againſt thoſe who were concerned in diſperſing them, that, when ſome were ſeized on that account, he uſed all his intereſt with the government to cover them from puniſhment.

Life of Dodwell, by Brokeſby, p. 220.

Some diſcourſes, &c. p. 40.

After he had been ſettled about a year in his ſee, he found himſelf confirmed in notions he had always entertained, that the circumſtances attending grandeur make it not near ſo eligible, with regard to the poſſeſſor's own eaſe and happineſs, as perſons at a diſtance from it are apt to imagine. To this purpoſe

poſe he entered reflections in ſhort-hand, in his common-place book, under the title of, Some ſcattered thoughts of my own upon ſeveral ſubjects and occaſions, begun this 13th of March, 1691-2, to be tranſcribed: and his remarks concerning a public and ſplendid way of living, compared with a private and retired life, deſerve to be inſerted, as they did not reſult from ſpleen and diſappointment, but from the experience of one who was, at the very time, actually in the poſſeſſion of what is uſually thought the ſummum bonum.

"One would be apt to wonder," ſays he, "that Nehemiah Chap. v. ver. 16—18.
"ſhould reckon a huge bill of fare, and a vaſt number of
"promiſcuous gueſts, among his virtues and good deeds,
"for which he deſires God to remember him; but, upon bet-
"ter conſideration, beſides the bounty, and ſometimes cha-
"rity of a great table, provided there be nothing of vanity
"or oſtentation in it, there may be exerciſed two very con-
"ſiderable virtues: one is temperance, and the other ſelf-
"denial, in a man's being contented, for the ſake of the
"public, to deny himſelf ſo much, as to ſit down every
"day to a feaſt, and to eat continually in a croud, and al-
"moſt never to be alone, eſpecially when, as it often hap-
"pens, a great part of the company that a man muſt have,
"is the company that a man would not have. I doubt it
"will prove but a melancholy buſineſs when a man comes
"to die, to have made a great noiſe and buſtle in the world,
"and to have been known far and near, but all this while
"to have been hid and concealed from himſelf. It is a very
"odd and fantaſtical ſort of life, for a man to be continually
"from home, and moſt of all a ſtranger at his own houſe.
"It is ſurely an uneaſy thing to ſit always in a frame, and
"to be perpetually upon a man's guard, not to be able to
"ſpeak a careleſs word, or to uſe a negligent poſture, with-
"out obſervation and cenſure. Men are apt to think, that
"they who are in the higheſt places, and have the moſt
"power, have moſt liberty to ſay and do what they pleaſe;
"but it is quite otherwiſe, for they have the leaſt liberty,
"becauſe they are moſt obſerved. It is not mine own ob-
"ſervation, a much wiſer man, I mean Tully, ſays, In
"maximâ quâque fortunâ minimum licere: they that are
"in the higheſt and greateſt condition have, of all others,

" the leaſt liberty." All theſe, and many more, are the evils which attend greatneſs: but what will not mortals undergo, and what real goods will they not ſacrifice, for the ſake of gratifying vanity? Vanity, that cordial drop of life, that never-failing comfort and ſupport, when all others ceaſe and die away.

Dr. Tillotſon was no ſooner ſettled in the archiepiſcopal ſee, than he began to form ſeveral deſigns for the good of the church and religion in general: and in theſe he was encouraged by their majeſties. With this view he joined with the queen, in engaging the biſhop of Saliſbury to draw up his Diſcourſe of the paſtoral care, in order to prepare the ſcene for the perfecting ſome parts of our eccleſiaſtical conſtitution. This was biſhop Burnet's favourite tract, and it was publiſhed in the year 1692. In the few moments of his leiſure he reviſed his own ſermons, and, in 1693, publiſhed four of them, Concerning the divinity and incarnation of our bleſſed Saviour. His chief deſign in this was, to remove the imputation of Socinianiſm, which had long been, and was then more than ever, fixed upon him by thoſe who did not love his principles, but for which there ſeems to have been no reaſon at all, unleſs defending religion upon rational grounds, and holding friendſhip and correſpondence with Locke, Limborch, Le Clerc, and others who did the ſame, may be thought reaſons. Of this he indirectly complains, in one of his ſermons: " I know not how it comes to paſs, " but ſo it is," ſays he, " that every one that offers to give " a reaſonable account of his faith, and to eſtabliſh religion " upon rational principles, is preſently branded for a So- " cinian; of which we have a ſad inſtance in that incom- " parable perſon mr. Chillingworth, the glory of this age " and nation, who for no other cauſe that I know of, but " his worthy and ſucceſsful attempts to make Chriſtian " religion reaſonable, and to diſcover thoſe firm and ſolid " foundations upon which our faith is built, hath been re- " quited with this black and odious character. But if this " be Socinianiſm, for a man to enquire into the grounds " and reaſons of Chriſtian religion, and to endeavour to " give a ſatisfactory account why he believes it, I know no " way but that all conſiderate iniquiſitive men, that are " above

Poſthumous ſermons in 8vo, vol. xii. ſerm. vi.

" above fancy and enthuſiaſm, muſt be either Socinians or " atheiſts."

The good of the church, and the reformation of all abuſes among the clergy, were the conſtant object of the archbiſhop's thoughts; and, among other reſolutions and projects for this purpoſe one was, to oblige the clergy to a more ſtrict reſidence upon their cures: but there was ſuch an evil and active ſpirit at work againſt him, that fault was found with every thing he ſaid or did, and all opportunities were taken to blaſt and defame him; which made a conſiderable impreſſion upon his ſpirits, ſo that he grew very uneaſy in his high poſt. The malice and party rage which he had felt in ſome meaſure before, broke out, after his advancement, in all the forms of open inſult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, ſealed and directed to him, upon opening which there appeared a maſk, but nothing written. The archbiſhop, without any ſigns of emotion, threw it careleſsly among his papers on the table, but, on the gentleman's expreſſing great ſurpriſe at the affront, he only ſmiled, and ſaid, that " this was a gentle rebuke, compared with ſome " others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies ſpread againſt him, though the falſeſt that malice could invent, could never provoke this gentle, humane, good-natured prelate to the leaſt temper of revenge; nor did he ever indulge himſelf in any of thoſe liberties of ſpeaking about others, which were, to ſo immeaſurable a degree, made uſe of againſt himſelf: and upon a bundle of libels, found among his papers after his death, he put no other inſcription than this, " Theſe are libels, I pray God " forgive them, I do."

He concurred again with the queen, in engaging the biſhop of Saliſbury to undertake his Expoſition of the thirty-nine articles of the church of England; which that indefatigable prelate performed in leſs than a year, though it was not publiſhed till the year 1699. He ſent the manuſcript to the archbiſhop, who, having reviſed and altered it in ſeveral places, returned it, with his judgment, in the following letter:

" My Lord, Lambeth-houſe, October 23, 1694.

" I have, with great pleaſure and ſatisfaction, read over " the great volume you ſent me, and am aſtoniſhed to ſee " ſo vaſt a work begun and finiſhed in ſo ſhort a time. In " the article of the Trinity you have ſaid all that, I think, " can be ſaid upon ſo obſcure and difficult an argument. " The Socinians have juſt now publiſhed an anſwer to us " all, but I have not had a ſight of it. The negative ar- " ticles againſt the church of Rome you have very fully ex- " plained, and with great learning and judgment: con- " cerning theſe you will meet with no oppoſition among " ourſelves. The greateſt danger was to be apprehended " from the points in difference between the Calviniſts and " Remonſtrants, in which you have ſhewn not only great " ſkill and moderation, but great prudence, in contenting " yourſelf to repreſent both ſides impartially, without any " poſitive declaration of your own judgment. The account " given of Athanaſius's creed ſeems to me no wiſe ſatisfac- " tory, I wiſh we were well rid of it. I pray God to pre- " ſerve your lordſhip, to do more ſuch ſervices to the church. " I am, my Lord,

" Yours moſt affectionately,

Jo. CANT."

He did not long ſurvive the writing of this letter: for, on the 18th of November following, he was ſuddenly ſeized with an illneſs, which, turning to a dead palſy, put an end to his life on the 24th, in the ſixty-fifth year of his age. He was attended the two laſt nights of his illneſs by his dear friend mr. Nelſon, in whoſe arms he expired. The ſorrow for his death was more univerſal than ever was known for a ſubject, and his funeral was attended with a numerous train of coaches, filled with perſons of the firſt quality, who went voluntarily to aſſiſt at the ſolemnity. His funeral ſermon was preached by the biſhop of Saliſbury, and, being ſoon after publiſhed, was remarked on by dr. Hickes, in a piece intitled, Some diſcourſes upon dr. Burnet and dr. Tillotſon, &c. The acrimony of this piece is ſcarce to be matched among the invectives of any age or language; biſhop Bur-

net,

net, however, gave a ſtrong and clear anſwer to theſe Diſcourſes, in ſome Reflections on them, and ſhewed them to be, what they really and truly are, a malicious and ſcurrilous libel. But whatever attempts have been, or may be made upon archbiſhop Tillotſon, his character may ſafely be truſted to poſterity; for his life was not only free from blemiſhes, but exemplary in all the parts of it, as appears from facts, founded on indiſputable authority, and from the teſtimony of his own writings. In his domeſtic relations, friendſhips, and the whole commerce of buſineſs, he was eaſy and humble, frank and open, tender-hearted and bountiful to ſuch an extent, that, while he was in a private ſtation, he laid aſide two tenths of his income for charitable uſes. He deſpiſed wealth too much, inſomuch that if the king had not forgiven his firſt-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his poſthumous ſermons, which was ſold for 2500 guineas; a poor maintenance for the widow of an archbiſhop, if the king had not increaſed it by an annuity of 400l. in 1695, and the addition of 200l. more in 1698.

The death of the archbiſhop was lamented by mr. Locke, in a letter to Limborch, not only as a conſiderable loſs to himſelf of a zealous and candid enquirer after truth, whom he conſulted freely upon all doubts in theological ſubjects, and of a friend, whoſe ſincerity he had experienced for many years, but likewiſe as a very important one to the Engliſh nation, and the whole body of the reformed churches. He had publiſhed in his life-time as many ſermons as, with his Rule of faith, amounted to one volume in folio, and as many were publiſhed after his death, by his chaplain, dr. Barker, as amounted to two more. They have been often printed, and much read, as they continue to be at preſent, and muſt ever continue to be, ſo long as any regard is paid to ſound divinity, built upon good ſenſe. They have been tranſlated into ſeveral languages, and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his Bibliotheque choiſée for the year 1705, gave an account of the ſecond edition, in 1699, folio, of thoſe that were publiſhed in his life-time. He declares there, that "the archbiſhop's merit was above any commendation which he could

Locke's works, vol. iii.

Tom. vii. art. 8.

" give; that it was formed from the union of an extraor-
" dinary clearneſs of head, a great penetration, an exquiſite
" talent of reaſoning, a profound knowledge of true divi-
" nity, a ſolid piety, a moſt ſingular perſpicuity and unaf-
" fected elegance of ſtyle, with every other quality that could
" be deſired in a man of his order; and that, whereas com-
" poſitions of this kind are commonly merely rhetorical and
" popular declamations, and much better to be heard from
" the pulpit, than to be read in print, his are, for the moſt
" part, exact diſſertations, and capable of bearing the teſt
" of a moſt rigorous examination."

As good ſenſe, ſound reaſoning, and profound knowledge, juſtly intitled our archbiſhop to the character of a great and excellent divine, ſo copiouſneſs, ſtyle, and manner of compoſition, have made him alſo eſteemed and admired as an illuſtrious orator. But a polite writer of our own country cannot allow this to him; but, on the contrary, " thinks, " that no man had ever leſs pretenſions to genuine oratory, " than this celebrated preacher. One cannot indeed but " regret," ſays he, " that dr. Tillotſon, who abounds " with ſuch noble and generous ſentiments, ſhould want " the art of ſetting them off with all the advantage they " deſerve; that the ſublime in morals ſhould not be attended " with a ſuitable elevation of language. The truth, how-" ever, is, his words are frequently ill choſen, and almoſt " always ill placed; his periods are both tedious and unhar-" monious; as his metaphors are generally mean, and " often ridiculous." He imputes this chiefly to his " having " had no ſort of notion of rhetorical numbers," which ſeems, indeed, to have been in ſome meaſure the caſe; and, as far as this can detract from the character of a compleat orator, we are ready to make ſome abatement: yet there is certainly great copiouſneſs, and, as this gentleman allows, " a noble " ſimplicity," in his diſcourſes. And for the language, notwithſtanding ſome exceptionable paſſages with regard to the uſe of metaphors, incident to the beſt authors, mr. Dryden frequently owned with pleaſure, that, if he had any talent for Engliſh proſe, as certainly he had a very great one, it was owing to his having often read the writings of archbiſhop Tillotſon. Mr. Addiſon likewiſe, for we will not mention

Fitzoſborne's Letters, let. xiv.

Congreve's Dedication of Dryden's Dramatic works to the duke of Newcaſtle, 1717, in 12mo.

mention writers of inferior note, conſidered Tillotſon's writings as the chief ſtandard of our language, and accordingly marked the particular phraſes in the ſermons publiſhed during his life-time, as the ground-work of an Engliſh dictionary, which he had projected.

Archbiſhop Tillotſon's Sermons have been often reprinted in folio and octavo; to the laſt edition in folio is prefixed a good life of him, compiled with care and judgment, by the reverend dr. Birch, from which we have extracted the preſent account.

TINDAL (dr. MATTHEW) a moſt celebrated Engliſh writer, was the ſon of a clergyman of Beer-ferres in Devonſhire, and born about the year 1657. He became a commoner of Lincoln-college in Oxford, in 1672, where he had the afterwards well-known dr. Hickes for his tutor, and from thence removed to Exeter-college. In 1676, he took the degree of bachelor of arts, and was afterwards elected fellow of All-ſouls-college. In 1679, he took a bachelor of laws degree; and, in July 1685, became a doctor in that faculty. In the reign of king James II. he declared himſelf a Roman catholic, but afterwards renounced that religion. Mr. Wood ſays, that he did not return to the proteſtant religion till after that king had left the nation; but according to his own account, as we ſhall cite it by and by, he returned to it before that memorable epocha. Wood's Athen. Oxon. vol. ii. edit. 1721.

He was greatly diſtinguiſhed in his time, by two very extraordinary books which he publiſhed; one written againſt the church, in the ſenſe that high churchmen underſtand that word; the other, againſt revealed religion. The former came out in 1706, with this title, The rights of the Chriſtian church aſſerted, againſt the Romiſh and all other prieſts, who claim an independent power over it; with a preface concerning the government of the church of England, as by law eſtabliſhed, 8vo. Dr. Tindal was, doubtleſs, aware of the diſturbance this work would give, and it ſeems as if he took ſome little pleaſure in it: for, as dr. Hickes relates, he told a gentleman, who found him at it with pen in hand, that "he was writing a book which "would make the clergy mad." Perhaps no book was ever

pub-

publiſhed, that occaſioned them more vexation, and accordingly numbers among them immediately wrote againſt it, and did not ſcruple to brand it with the ſevereſt and foulest imputations. One of them intitles his anſwer, Spinoza revived: or, A treatiſe proving the book called The rights of the Chriſtian church, &c. in the moſt notorious parts of it, to be the ſame with Spinoza's Rights of the Chriſtian clergy, &c. and that both of them are grounded upon downright atheiſm. To which is added, A preliminary diſcourſe relating to the ſaid books, by the reverend dr. George Hickes, 1709, 8vo: it is from this preliminary diſcourſe, that the abovementioned anecdote is taken. But, whatever diſturbance this work might create at home, and whatever prejudices it might raiſe againſt its author, among the clergy of the church of England, the proteſtants abroad judged very differently, and even ſpoke of it in terms of approbation and applauſe. M. Le Clerc gave an account of it, in his Bibliotheque choiſée, which begins in the following manner: "we hear, that this book has made a great noiſe in England, and it is not at all ſurpriſing, ſince the author of it "attacks, with all his might, the pretenſions of thoſe who "are called high churchmen; that is, of thoſe who carry "the rights of biſhops ſo far, as to make them independent "in eccleſiaſtical affairs of prince and people, and who conſider every thing that has been done to prevent the depen- "dence of the laity on biſhops, as an uſurpation of the laics "againſt divine right.—I am far from taking part in any par- "ticular diſputes which the learned of England may have "with one another, concerning the independent power and "authority of their biſhops, and farther ſtill from deſiring to "hurt, in any way, the church of England, which I reſpect "and honour as the moſt illuſtrious of all proteſtant churches; "but I am perſuaded, that the wiſe and moderate members "of this church can never be alarmed at ſuch a book as this, "as if the church was actually in danger. I believe the "author, as himſelf ſays, had no deſign againſt the preſent "eſtabliſhment, which he approves, but only againſt ſome "exceſſive pretenſions, which are even contrary to the laws "of the land, and to the authority of the king and parliament. As I do not know, nor have any connection with "him,

Tom. x. P. 305, 1706.

" him, I have no particular intereſt to ſerve by defending " him, and I do not undertake it.—His book is too full of " matter for me to give an exact abridgment of it, and they " who underſtand Engliſh will do well to read the original: " they have never read a book ſo ſtrong and ſo ſupported, in " favour of the principles which proteſtants on this ſide the " water hold in common."

The lower houſe of convocation, in queen Anne's reign, thought that ſuch a character of The rights of the Chriſtian church, &c. from a man of Le Clerc's reputation for parts and learning, muſt have no ſmall influence in recommending the book, and in ſuggeſting favourable notions of the principles advanced in it; and therefore, in their repreſentation of the preſent ſtate of religion, they judged it expedient to give it this turn, namely, " that theſe infidels" (meaning Tindal and others) " have procured abſtracts and commen- " dations of their own profane writings, and probably drawn " up by themſelves, to be inſerted in foreign journals, and " that they have tranſlated them into the Engliſh tongue, " and publiſhed them here at home, in order to add the " greater weight to their wicked opinions." Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occaſion to declare, in a future journal, that " there never was a greater falſhood, and proteſts, as an " honeſt man before God, that, for making mention of that " or any other book, he had never had either promiſe or " reward."—It will eaſily be imagined that, in the courſe of this controverſy, dr. Tindal's antagoniſts would object to him his variableneſs and mutability in matters of religion, and inſult him not a little upon his firſt apoſtatiſing to the church of Rome, upon the proſpect of a national converſion to popery, and then, at the revolution, reverting to proteſtantiſm. They did ſo, and the reply he made to them is as follows: " Coming, as moſt boys do, a raſa tabula to the " univerſity, and believing (his country education teaching " him no better) that all human and divine knowledge was " to be had there, he quickly fell into the then prevailing " notions of the high and independent powers of the clergy, " and meeting with none, during his long ſtay there, who " queſtioned

Biblioth. choiſée, tom. xiii. p. 235.

Second defence of The rights of the Chriſtian church, p. 79. 1708, in 8vo.

" queſtioned the truth of them, they by degrees became ſo " fixed and riveted in him, that he no more doubted of " them than of his own being; and he perceived not the " conſequences of them till the Roman emiſſaries (who were " buſy in making proſelytes in the univerſity in king James's " time, and knew how to turn the weapons of high church " againſt them) cauſed him to ſee, that, upon theſe notions, " a ſeparation from the church of Rome could not be juſti- " fied, and that they, who pretended to anſwer them as to " thoſe points, did only ſhuffle, or talk backward and for- " ward. This made him, for ſome ſmall time, go to the " popiſh maſs-houſe, till meeting, upon his going into the " world, with people who treated that notion of the inde- " pendent power as it deſerved, and finding the abſurdities " of popery to be much greater at hand than they appeared " at a diſtance, he began to examine the whole matter with " all the attention he was capable of, and then he quickly " found, and was ſurpriſed at the diſcovery, that all his till " then undoubted maxims were ſo far from having any ſolid " foundation, that they were built on as great a contradic- " tion as can be, that of two independent powers in the " ſame ſociety. Upon this he returned, as he had good rea- " ſon, to the church of England, which he found, by ex- " amining into her conſtitution, diſclaimed all that indepen- " dent power he had been bred up in the belief of; and " Candlemas 1687-8 being the laſt time he ſaw any of the " popiſh tricks, the very next opportunity (namely, Eaſter) " he publicly received the ſacrament (the warden giving it " him firſt) in his college chapel, &c. And thus having " made his eſcape from errors, which the prejudice of edu- " cation had drawn him into, he reſolved to take nothing " on truſt for the future, and, conſequently, his notions " concerning our civil as well as religious liberties, became " very different from thoſe in which he was educated." What dr. Tindal ſays here may be true, yet it is obſervable, that his converſion to popery, and reconverſion to proteſtant- iſm, lay between February 1684-5, and February 1687-8, that is, between the twenty-ſeventh and thirtieth year of his age; and many will be ready to ſuſpect, that a man of his reaſoning and enquiring turn muſt, before then, have been too

too much fixed and ſettled in his principles, either to be a dupe of popiſh miſſionaries, or to diſcover firſt the abſurdity and falſhood of fundamental principles.

So much for dr. Tindal's firſt famous work. His ſecond came out at London 1730, in 4to, with this title, Chriſtianity as old as the creation, or the goſpel a republication of the religion of nature. The firſt was written againſt the church, this againſt revelation; ſo that if the author's principles and deſigns had taken place, his plan would have been compleated by the deſtruction of both. One might have expected from the title of this book, that his purpoſe was to prove the goſpel perfectly agreeable to the law of nature; to prove, that it hath ſet the principles of natural religion in the cleareſt light, and was intended to publiſh and confirm it anew, after it had been very much obſcured and defaced through the corruption of mankind. We ſhould be farther confirmed in this ſuppoſition from his acknowledging, that "Chriſtianity itſelf, ſtripped of the additions, which policy, miſtake, and the circumſtances of time have made to it, is a moſt holy religion, and that all its doctrines plainly ſpeak themſelves to be the will of an infinitely wiſe and good God:" for this, and ſeveral declarations of the like nature, he maketh in his work, and accordingly diſtinguiſhes himſelf and his friends with the title of Chriſtian Deiſts. Yet whoever examines his book nicely, will find, that this is only plauſible appearance, intended to cover his real deſign; which was to ſet aſide all revealed religion, by ſhewing, that there neither is, nor can be, any external revelation at all, diſtinct from what he calls "the external revelation of the law of nature in the hearts of all mankind;" and accordingly his refuters, the moſt conſiderable of whom was dr. Conybeare, afterwards biſhop of Briſtol, have very juſtly treated him as a deiſt. It appears from a letter written by the reverend mr. Jonas Proaſt to dr. Hickes, and printed in dr. Hickes's Preliminary diſcourſe cited above, that dr. Tindal eſpouſed this principle very early in life; and that he was known to eſpouſe it long before even his Rights of the chriſtian church was publiſhed. The letter bears date the 2d of July 1708, and is in the following terms:

Reverend

Reverend Sir,

" It is now, as I gueſs, between eleven and twelve years " ſince dr. Tindal expreſſed himſelf to me at All-ſouls-col- " lege in ſuch a manner, as I related to mr. F——, con- " cerning religion. At which I was the leſs ſurpriſed, be- " cauſe I knew at that time both his own inclination, and " what ſort of company he frequented when at London, " which was uſually a great part of the year: but not fore- " ſeeing then any occaſion there might be for my remem- " bering all that was then ſaid about that matter, I took no " care to charge my memory with it. However, it could not " be much, having paſſed in our walking but a very few " turns in the college quadrangle juſt before dinner, where " I then unexpectedly met with the doctor, newly returned " after a pretty long abſence from the college. What oc- " caſion the doctor took for ſo declaring himſelf, whether " the mention of ſome book or pamphlet then newly come " forth, or ſomewhat elſe, I am not able at this diſtance to " recollect: but the ſubſtance and effect of what he ſaid, I " do very clearly and diſtinctly remember to have been, " that there neither is nor can be any revealed religion; " that God has given man reaſon for his guide; that this " guide is ſufficient for man's direction without revelation; " and, that therefore, ſince God does nothing in vain, " there can be no ſuch thing as revelation: to which he " added, that he made no doubt but that within ſuch a " number of years, as he then mentioned, and I do not now " diſtinctly remember, all men of ſenſe would ſettle in na- " tural religion. Thus much I do ſo perfectly remember, " that I can atteſt it, not with my hand only, as I now do, " but upon my oath likewiſe, if required; which yet I " ſhould not ſo forwardly offer againſt a perſon, who, for " aught I know, never did me any perſonal injury, were I " not convinced of the need there is of it, in reſpect to " ſome weak perſons, who, having entertained too favour- " able an opinion of the doctor and his principles, are upon " that account the more apt to be miſled by him.

" I am, Reverend Sir,

" Your moſt humble ſervant,

" JONAS PROAST."

Beſides

Beſides theſe two important works, he wrote a great number of ſmaller pieces or pamphlets, in defence of civil and religious liberty, according to their titles and pretenſions. He died at London in Auguſt 1733, fellow of All-ſouls-college, and it appears that the faculties of his mind were well; for, although he was about ſeventy-three years of age when he publiſhed his Chriſtianity as old as the creation, yet he left a ſecond volume of that work in manuſcript, by way of general reply to all his anſwerers, the publication of which was prevented by Gibſon biſhop of London. He was indiſputably a man of great reaſoning powers, and very ſufficient learning; and churchmen and Chriſtians might both have wiſhed with reaſon, that he had been one of them.

TINTORETTO, ſo called becauſe he was a dyer's ſon, for his real name was Giacomo Robuſti, a great Italian painter, was born at Venice in the year 1512. He was a diſciple of Titian, who, having obſerved ſomething extraordinary in his genius, diſmiſſed him from his family, for fear he ſhould become his rival. Yet he ſtill purſued Titian's manner of colouring, as the moſt natural, and ſtudied Michael Angelo's guſto of deſign, as the moſt correct. Venice was the place of his conſtant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with ſtrong lights and deep ſhadows; for the rapidity of his genius; and for his grand vivacity of ſpirit, which was ſo much admired by Paul Veroneſe. But then on the other hand, he was blamed by him, and all others of his profeſſion, for undervaluing himſelf and his art, by undertaking all ſorts of buſineſs at any price, thereby making ſo great a difference in his ſeveral performances, that (as Hannibal Caro obſerved) he is ſometimes equal to Titian, and at other times inferior even to himſelf. He was extremely pleaſant and affable in his humour, and delighted ſo much in painting and muſic, his beloved ſtudies, that he would hardly ſuffer himſelf to taſte any other pleaſures. He died in the year 1594, having lived much beyond the age of a painter. Du Freſnoy's judgment of this painter is, that "he was great in the practical part of deſign, but ſome-

Freſnoy's Art of painting, tranſlated by Dryden, edit. 1716, 8vo.

" times alſo ſufficiently extravagant. He had an admirable " genius for painting," ſays he, " if he had had as great an " affection to his art, and as much patience in undergoing " the difficulties of it, as he had fire and vivacity of nature. " He has made pictures not inferior in beauty to thoſe of " Titian. His compoſition and his dreſſes are for the moſt " part improper, and his outlines are not correct; but his " colouring, and the dependencies of it, like that of his " maſter, are moſt admirable."

Tintoret had a ſon and a daughter, who both excelled in the art of painting, Maria Tintoretto the daughter, particularly. She was ſo well inſtructed by her father in his own profeſſion, as well as in muſic, that in both arts ſhe got great reputation; and was eſpecially eminent for an admirable ſtyle in pourtraits. She married a German, and died anno 1590, aged thirty, equally lamented by her huſband and her father; and ſo much beloved by the latter, that he never would conſent ſhe ſhould leave him, though ſhe had been invited by the emperor Maximilian, by Philip II. king of Spain, and ſeveral other princes, to their courts.

Dominico Tintoretto, his ſon, gave great hopes in his youth, that he would one day render the name of Tintoret yet more illuſtrious than his father had made it; but neglecting to cultivate by ſtudy the talent, which nature had given him, he fell ſhort of thoſe mighty things that were expected from him. He was more conſiderable for pourtraits than hiſtorical compoſitions. He died anno 1637, aged ſeventy-five.

TITIAN, or TITIANO, the moſt univerſal genius for painting of all the Lombard ſchool, the beſt colouriſt of all the moderns, and the moſt eminent for hiſtories, landſkips, and pourtraits, was born at Cadore in Friuli, a province in the ſtate of Venice, anno 1477, being deſcended from the ancient family of the Vecelli. At ten years of age, his parents ſent him to one of his uncles at Venice, who, obſerving in him an inclination to painting, put him to the ſchool of Giovanni Bellino, where he improved himſelf more by the emulation that was between him and his fellow diſciple Giorgione, than by the inſtruction of his maſter. He

was

was cenſured indeed by Michael Angelo Buonarruoti; for want of correctneſs in deſign, (a fault common to all the Lombard painters, who had not been acquainted with the antiques) yet that defect was abundantly ſupplied in all the other parts of a moſt accompliſhed artiſt. He made three ſeveral pourtraits of the emperor Charles V. who honoured him with knighthood, created him count palatine, made all his deſcendants gentlemen, and aſſigned him a conſiderable penſion out of the chamber of Naples. The love of Charles V. for Titian was as great as that of Francis I. for Leonardo da Vinci, and many particulars of it are recorded. It is ſaid, that the emperor one day took up a pencil, which fell from the hand of this artiſt, who was then drawing his picture; and that upon the compliment, which Titian, made him on this occaſion, he replied, "Titian has merited to be ſerved by Cæſar." In ſhort, ſome lords of the emperor's court, not being able to conceal their jealouſy, upon the preference he gave of Titian's perſon and converſation to that of all his other courtiers, the emperor freely told them, that "he could never want a court of "courtiers, but could not have Titian always with him." Accordingly, he heaped riches on him; and whenever he ſent him money, which was uſually a large ſum, he always did it with this obliging teſtimony, that "his deſign was "not to pay him the value of his pictures, becauſe they "were above any price." He painted alſo his ſon Philip II. Solyman emperor of the Turks, two popes, three kings, two empreſſes, ſeveral queens, and almoſt all the princes of Italy, together with the famous Arioſto and Peter Aretine, who were his intimate friends. Nay, ſo great was the name and reputation of Titian, that there was hardly a perſon of any eminence then living in Europe, from whom he did not receive ſome particular mark of eſteem: and beſides, being of a temper wonderfully obliging and generous, his houſe at Venice was the conſtant rendezvous of all the virtuoſi and people of the beſt quality. He was ſo happy in the conſtitution of his body, that he had never been ſick till the year 1576, and then he died of the plague, aged ninety-nine, a very uncommon age for a painter. The judgment given of him by du Freſnoy is this: "Titian was," ſays he, "one

Art of painting, tranſlated by Dryden, 1716, 8vo.

" one of the greateſt colouriſts, who was ever known. " He deſigned with much more eaſe and practice than Gior- " gione. There are to be ſeen women and children of his " hand, which are admirable both for the deſign and colour- " ing. The guſto of them is delicate, charming, and noble, " with a certain pleaſing negligence of the head-dreſſes, the " draperies, and ornaments of habits, which are wholly " peculiar to him. As for the figures of men, he has de- " ſigned them but moderately well. There are even ſome " of his draperies which are mean, and ſavour of a little " guſto. His painting is wonderfully glowing, ſweet, and " delicate. He made pourtraits which were extremely " noble, the attitudes of them being very graceful, grave, " diverſified, and adorned after a very becoming faſhion. " No man ever painted landſkip with ſo great a manner, " ſo good a colouring, and with ſuch a reſemblance of na- " ture. For eight or ten years ſpace he copied with great " labour and exactneſs whatſoever he undertook; thereby " to make himſelf an eaſy way, and to eſtabliſh ſome gene- " ral maxims for his future conduct. Beſides the excellent " guſto which he had of colours, in which he excelled all " mortal men, he perfectly underſtood how to give every " thing the touches which were moſt ſuitable and proper " to it, ſuch as diſtinguiſhed them from each other, and " which gave the greateſt ſpirit and the moſt of truth. The " pictures which he made in his beginning, and in the de- " clenſion of his age, are of a dry and mean manner. He " lived ninety-nine years. His diſciples were Paulo Vero- " neſe, Giacomo Tintoret, Giacomo de Ponte Baſſano, " and his ſons."

Titian left behind him two ſons and a brother, of whom Pomponio, the eldeſt, was a clergyman, and well preferred. Horatio, the youngeſt, painted ſeveral pourtraits, which might ſtand in competition with thoſe of his father. He was famous alſo for many hiſtory-pieces, which he made at Venice, in concurrence with Paul Veroneſe and Tintoret. But bewitched at laſt with chymiſtry, and the hopes of finding the philoſopher's ſtone, he laid aſide the pencil; and having reduced what he got by his father into ſmoak, died of the plague in the ſame year with him. Franceſco Vecelli,

Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being reſtored, applied himſelf afterwards to painting. He became ſo great a proficient in it, that Titian grew jealous of him; and fearing, leſt in time he ſhould eclipſe his reputation, ſent him upon pretended buſineſs to Ferdinand king of the Romans. Afterwards he fell into another profeſſion, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a pourtrait for a friend.

TOLAND (JOHN) a very famous Engliſh writer, was born the 30th of November 1670, in the moſt northern peninſula of Ireland, in the iſthmus of which ſtands Londonderry. His Chriſtian name was Janus Junius, but the boys at ſchool making a jeſt of it, the maſter ordered him to be called John, which name he retained ever after. He was of a good family, but his parents were papiſts, as we learn from himſelf; for he tells us that he "was educated from his "cradle in the groſſeſt ſuperſtition and idolatry; but God "was pleaſed to make his own reaſon, and ſuch as made "uſe of theirs, the happy inſtruments of his converſion— "for he was not ſixteen years old when he became as zea"lous againſt popery, as he ever ſince continued." Some have affirmed, that his father was a popiſh prieſt; and he has been abuſed by abbot Tilladet, biſhop Huetius, and others, on account of his ſuppoſed illegitimacy; but the contrary is notorious, and hath been certified in print.

Des Maizeaux's Life of Toland, prefixed to the firſt volume of A collection of ſeveral pieces of mr. John Toland, 1747, in two volumes 8vo.—Toland's preface to Harrington's works. Preface to Chriſtianity not myſterious. Apology for mr. Toland, p. 16, 1697. Tilladet, Preface des diſſertations de mr. Huet, ſur diverſes matieres de religion & de philologie.—Huetius, Commentarius de rebus ad eum pertinentibus. Apology, p. 17.

From the ſchool at Redcaſtle near Londonderry, he went in 1687 to the college of Glaſgow in Scotland, and after three years ſtay there viſited the univerſity of Edinburgh, where he was created maſter of arts in June 1690, and received the uſual diploma or certificate from the profeſſors. He then went back to Glaſgow, where he made but a ſhort ſtay, and intended to have returned to Ireland; but he altered his mind, and came into England, "where he lived in "as good proteſtant families as any in the kingdom, till he "went to the famous univerſity of Leyden in Holland, to "perfect his ſtudies." There he was generouſly ſupported by ſome eminent diſſenters in England, who had conceived great hopes from his uncommon parts, and might flatter

themſelves, that in time he would be ſerviceable to them in the quality of a miniſter; for he had lived in their communion ever ſince he forſook popery, as he himſelf owns in effect in his Apology. In 1692, mr. Daniel Williams, a diſſenting miniſter, having publiſhed a book intitled, Goſpel truth ſtated and vindicated, mr. Toland ſent it to the author of the Bibliotheque univerſelle, and deſired him to give an abſtract of it in that journal: at the ſame time he related to him the hiſtory of that book, and of the controverſy it referred to. The journaliſt complied with his requeſt; and to the abſtract of mr. Williams's book he prefixed the letter he received from mr. Toland, whom he ſtiles "ſtudent in "divinity."

Biblioth. univerſ. tom. xxiii. p. 505.

After having ſojourned about two years at Leyden, he came back into England, and ſoon after went to Oxford, where, beſides the converſation of learned men, he had the advantage of the public library. He collected materials upon various ſubjects, and compoſed ſome pieces, among others, a Diſſertation to prove the received hiſtory of the tragical death of Regulus a fable. He began likewiſe a work of greater conſequence, in which he undertook to ſhew, that there are no myſteries in the Chriſtian religion; but he left Oxford in 1695, before it was finiſhed, and went to London, where he publiſhed it the next year in 12mo, with this title, Chriſtianity not myſterious; or, A treatiſe ſhewing, that there is nothing in the Goſpel contrary to reaſon, nor above it, and that no Chriſtian doctrine can be properly called a myſtery. For the foundation of this propoſition, mr. Toland defines myſtery, as he ſays it is always uſed in the New Teſtament, to be a thing intelligible in itſelf, but which could not be known without a ſpecial revelation; and ſome divines of great name have admitted this ſenſe of the word for the true one, and have contended on the ſame footing, that there is nothing in the New Teſtament either againſt or above reaſon. But though this doctrine may have been avowed in later times, ſince a freer uſe of reaſon has been countenanced and eſtabliſhed, it would not paſs in mr. Toland's days: and therefore his treatiſe was no ſooner abroad, than the public were very much alarmed, and ſeveral books came out againſt it. It was even preſented by the grand-

jury

jury of Middleſex; but thoſe preſentments have rarely any other effect, than to make a book ſell the better, by publiſhing it thus to the world, and tempting the curioſity of men, who are naturally inclined to pry into what is forbidden them.

This book being ſent by the London bookſellers into Ireland, made no leſs noiſe there than it had made in England, and the clamour was much increaſed when he went thither himſelf in the beginning of 1697. Many particulars concerning this affair are related in the correſpondence between mr. Locke and mr. Molyneux, which, as they will ſerve alſo to illuſtrate the temper and character of mr. Toland himſelf, who was certainly a very extraordinary man, ſhall on that account be tranſcribed the more minutely. In a letter dated Dublin, April the 6th, 1697, mr. Molyneux writes thus to mr. Locke: "In my laſt to you, there was a "paſſage relating to the author of Chriſtianity not myſte- "rious. I did not then think that he was ſo near me as "within the bounds of this city; but I find ſince that he is "come over hither, and have had the favour of a viſit from "him. I now underſtand, as I intimated to you, that he "was born in this country; but that he hath been a great "while abroad, and his education was for ſome time under "the great Le Clerc. But that, for which I can never "honour him too much, is his acquaintance and friendſhip "to you, and the reſpect which on all occaſions he expreſſes "for you. I propoſe a great deal of ſatisfaction in his con- "verſation: I take him to be a candid free-thinker, and a "good ſcholar. But there is a violent ſort of ſpirit that "reigns here, which begins already to ſhew itſelf againſt "him, and, I believe, will increaſe daily; for I find the "clergy alarmed to a mighty degree againſt him: and laſt "Sunday he had his welcome to this city, by hearing him- "ſelf harangued againſt out of the pulpit by a prelate of "this country." In a letter dated May the 3d, mr. Locke replies to mr. Molyneux; "I am glad to hear that the gen- "tleman does me the favour to ſpeak well of me on that "ſide the water; I never deſerved other of him, but that he "ſhould always have done ſo on this. If his exceeding "great value of himſelf do not deprive the world of that

Locke's works, vol. iii.

" uſefulneſs, that his parts, if rightly conducted, might be " of, I ſhall be very glad.—I always value men of parts " and learning, and I think I cannot do too much in pro- " curing them friends and aſſiſtance: but there may happen " occaſions that may make one ſtop one's hand; and it is " the hopes young men give, of what uſe they will make of " their parts, which is to me the encouragement of being " concerned for them: but if vanity increaſes with age, I " always fear, whither it will lead a man. I ſay this to you, " becauſe you are my friend, for whom I have no reſerves, " and think I ought to talk freely, where you enquire, and " poſſibly may be concerned; but I ſay it to you alone, and " deſire it may go no farther. For the man I wiſh very " well, and could give you, if it needed, proofs that I do " ſo, and therefore I deſire you to be kind to him; but I " muſt leave it to your prudence in what way, and how far. " If his carriage with you gives you the promiſes of a ſteady " uſeful man, I know you will be forward enough of your- " ſelf, and I ſhall be very glad of it; for it will be his fault " alone, if he prove not a very valuable man, and have not " you for his friend." Mr. Molyneux thanks mr. Locke for theſe hints concerning mr. Toland, in a letter dated May the 27th, and ſays, that " they perfectly agree with the ap- " prehenſions he had conceived of him. Truly," ſays he, " to be free, I do not think his management, ſince he came " into this city, has been ſo prudent. He has raiſed againſt " him the clamours of all parties; and this not ſo much by " his difference in opinion, as by his unſeaſonable way of " diſcourſing, propagating, and maintaining it. Coffee- " houſes and public tables are not proper places for ſerious " diſcourſes, relating to the moſt important truths: but " when alſo a tincture of vanity appears in the whole courſe " of a man's converſation, it diſguſts many that may other- " wiſe have a due value for his parts and learning.—Mr. " Toland alſo takes here a great liberty on all occaſions, " to vouch your patronage and friendſhip, which makes " many that rail at him, rail alſo at you. I believe you " will not approve of this, as far as I am able to judge, by " your ſhaking him off, in your letter to the biſhop of " Worceſter."

Stillingfleet

Stillingfleet biſhop of Worceſter, in his Vindication of the doctrine of the Trinity, had taken occaſion to animadvert on mr. Toland's Chriſtianity not myſterious; and, as he ſuppoſed that mr. Toland had borrowed ſome principles from mr. Locke's Eſſay on human underſtanding, in ſupport of his heretical doctrines, he beſtowed ſome animadverſions alſo on that work. This, and mr. Toland's perſiſting to repreſent him as his patron and friend, together with his very exceptionable conduct, made mr. Locke renounce all regard for him, and almoſt diſclaim the little countenance he had given him. To this purpoſe he expreſſes himſelf, in a letter dated the 15th of June: "As to the gentleman, to whom "you think my friendly admoniſhments may be of advan- "tage for his conduct hereafter, I muſt tell you, that he is "a man to whom I never writ in my life; and, I think, "I ſhall not now begin: and as to his conduct, it is what "I never ſo much as ſpoke to him of; that is a liberty to "be taken only with friends and intimates, for whoſe con- "duct one is mightily concerned, and in whoſe affairs one "intereſts himſelf. I cannot but wiſh well to all men of "parts and learning, and be ready to afford them all the "civilities and good offices in my power: but there muſt "be other qualities to bring me to a friendſhip, and unite "me in thoſe ſtricter ties of concern; for I put a great deal "of difference between thoſe, whom I thus receive into my "heart and affection, and thoſe whom I receive into my "chamber, and do not treat there with a perfect ſtrangeneſs. "I perceive you think yourſelf under ſome obligation of "peculiar reſpect to that perſon, upon the account of my "recommendation to you; but certainly this comes from "nothing but your over-great tenderneſs to oblige me. "For if I did recommend him, you will find it was only as "a man of parts and learning for his age; but without any "intention that that ſhould be of any other conſequence, "or lead you any farther, than the other qualities you ſhall "find in him ſhall recommend him to you: and therefore "whatſoever you ſhall, or ſhall not do, for him, I ſhall no "way intereſt myſelf in." At that time mr. Peter Brown, ſenior fellow of Trinity-college near Dublin, afterwards biſhop of Cork, publiſhed a piece againſt mr. Toland's book,

which mr. Molyneux ſent to mr. Locke, with a letter dated the 20th of July: "The author," ſays he, "is my "acquaintance; but two things I ſhall never forgive in his "book, one is the foul language and approbrious names he "gives mr. Toland; the other is upon ſeveral occaſions "calling in the aid of the civil magiſtrate, and delivering "mr. Toland up to ſecular puniſhment. This indeed is a "killing argument; but ſome will be apt to ſay, that where "the ſtrength of his reaſon failed him, there he flies to the "ſtrength of the ſword." At length the ſtorm roſe to that height, that mr. Toland was forced to flee from Ireland; and the account which mr. Molyneux gives of the manner of it, in a letter dated the 11th of September, is really melancholy, and would excite pity, if it was not for the remembrance, that men through pure vanity bring theſe evils upon themſelves. "Mr. Toland is at laſt driven out of our king-"dom: the poor gentleman, by his imprudent manage-"ment, had raiſed ſuch an univerſal outcry, that it was even "dangerous for a man to have been known once to con-"verſe with him. This made all wary men of reputation "decline ſeeing him, inſomuch that at laſt he wanted a "meal's meat, as I am told, and none would admit him to "their tables. The little ſtock of money which he brought "into this country being exhauſted, he fell to borrowing "from any one that would lend him half a crown; and run "in debt for his wigs, cloaths, and lodging, as I am in-"formed. And laſt of all, to complete his hardſhips, the "parliament fell on his book, voted it to be burnt by the "common hangman, and ordered the author to be taken "into cuſtody of the ſerjeant at arms, and to be proſecuted "by the attorney-general at law. Hereupon he is fled "out of this kingdom, and none here knows where he has "directed his courſe." Many in England approved this conduct in the Iriſh parliament; and dr. South in particular was ſo highly pleaſed with it, that he complimented the archbiſhop of Dublin upon it, in the dedication of his third volume of ſermons, printed in 1698. After having condemned our remiſſneſs here in England, for bearing with dr. Sherlock, whoſe notions of the Trinity he charges with hereſy, he adds, "but on the contrary among you, when

a certain

"a certain Mahometan Chriſtian (no new thing of late) "notorious for his blaſphemous denial of the myſteries of "our religion, and his inſufferable virulence againſt the "whole Chriſtian prieſthood, thought to have found ſhelter "among you, the parliament to their immortal honour pre- "ſently ſent him packing, and without the help of a faggot "ſoon made the kingdom too hot for him."

As ſoon as mr. Toland was in London, he publiſhed an apologetical account of the treatment he had received in Ireland, intitled, An apology for mr. Toland, &c. 1697; and was ſo little diſcouraged with what had happened to him there, that he continued to write and publiſh his thoughts on all ſubjects, without regarding in the leaſt who might, or who might not be offended at him. He had publiſhed, in 1696, A diſcourſe upon coins, tranſlated from the Italian of ſignior Bernardo Davanzati, a gentleman of Florence: he thought this ſeaſonable when clipping was become, as it is now (1761) a national grievance, and ſeveral methods were propoſed to remedy it. In 1698, after the peace of Ryſwic, there aroſe a great diſpute among the politicians, concerning the forces to be kept on foot for the quiet and ſecurity of the nation. Many pamphlets coming out on that ſubject, ſome for, others againſt, a ſtanding army, mr. Toland propoſed to reform the militia, in a pamphlet intitled, The militia reformed, &c. The ſame year 1698, he publiſhed The life of Milton, which was prefixed to Milton's proſe works, then collected in three volumes folio; and ſomething he had aſſerted in this life concerning the Icon Baſilike, which he treats as a ſpurious production, being repreſented by dr. Blackall, afterwards biſhop of Exeter, as affecting the writings of the New Teſtament, mr. Toland vindicated himſelf in a piece called, Amyntor: or, A defence of Milton's life, 1699, 8vo. This Amyntor however did not give ſuch ſatisfaction, but that dr. Samuel Clarke and others, thought it neceſſary to animadvert on it. The ſame year 1699, he publiſhed, The memoirs of Denzil lord Holles, baron of Ifield in Suſſex, from the year 1641 to 1648, from a manuſcript communicated to him by the late duke of Newcaſtle, who was one of his patrons and benefactors.

Blackall's ſermon on the 30th of January, 1698-9.

See art. CLARKE.

In

In 1700 he publiſhed Harrington's Oceana, and other works, with his life, in folio; and about the ſame time came out a pamphlet intiled, Clito, a poem on the force of eloquence. In this piece, under the character of Adeiſidæmon, which ſignifies unſuperſtitious, he promiſes in effect not to leave off writing, till he had detected knavery and impoſture of every kind. In 1701 he publiſhed two political pieces, one called The art of governing by parties, the other Propoſitions for uniting the two Eaſt-India companies. The ſame year being informed, that the lower houſe of convocation had appointed a committee to examine impious, heretical, and immoral books, and that his Amyntor was under their conſideration, he wrote two letters to dr. Hooper, the prolocutor, either to give ſuch ſatisfaction as ſhould induce them to ſtop their proceedings, or deſiring to be heard in his own defence, before they paſſed any cenſure on his writings; but he could not obtain his requeſt.

Upon the paſſing of an act of parliament in June 1701, for ſettling the crown, after the deceaſe of king William and the princeſs Anne, and for default of their iſſue, upon the princeſs Sophia, electreſs dowager of Hanover, and the heirs of her body, being proteſtants, mr. Toland publiſhed his Anglia libera: or, The limitation and ſucceſſion of the crown of England explained and aſſerted, &c. 8vo; and when the earl of Macclesfield was ſent to Hanover with this act, our author attended him. He preſented his Anglia libera to her electoral highneſs, and was the firſt who had the honour of kiſſing her hand upon the act of ſucceſſion. The earl recommended him particularly to her highneſs, and he ſtaid there five or ſix weeks; and on his departure he was preſented with gold medals, and pictures of the electreſs dowager, the elector, the young prince, and the queen of Pruſſia. He then made an excurſion to the court of Berlin, where he had a remarkable converſation with M. Beauſobre, upon the ſubject of religion, in the preſence of the queen of Pruſſia. Beauſobre communicated an account of it to the authors of the Bibliotheque Germanique, who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Teſtament, which mr. Toland with his uſual ſufficiency, as is obſerved, undertook to queſtion

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tion and invalidate. On the 11th of November the ſame year, 1701, a proclamation was iſſued out for diſſolving the preſent parliament, and calling another to meet in December. While the candidates were making intereſt in their reſpective counties, mr. Toland publiſhed the following advertiſement in the Poſt-man: "There having been a pub-"lic report, as if mr. Toland ſtood for Blechingly in Surry, "it is thought fit to advertiſe, that ſir Robert Clayton has "given his intereſt in that borough to an eminent citizen, "and that mr. Toland hath no thoughts of ſtanding there "or any where elſe." This advertiſement afforded matter of pleaſantry to an anonymous writer, who publiſhed a little pamphlet intitled, Modeſty miſtaken: or, A letter to mr. Toland, upon his declining to appear in the enſuing parliament.

In 1702 he publiſhed three pieces, Paradoxes of ſtate, &c. in 4to; Reaſons for addreſſing his majeſty to invite into England the electreſs dowager and elector of Hanover; and Vindicius liberius: or, A defence of himſelf againſt the lower houſe of convocation, and others. After the publication of this book mr. Toland went to the courts of Hanover and Berlin, where he was received very graciouſly by the princeſs Sophia, and by the queen of Pruſſia, both ladies of great wit, judgment, and knowledge, and who delighted in converſing with men of learning and penetration, whoſe notions were new or uncommon. He had the honour to be often admitted to their converſation; and, as he made a longer ſtay at Berlin than at Hanover, ſo he had frequent opportunities of waiting upon the queen, who took a pleaſure in aſking him queſtions, and hearing his paradoxical opinions. After his return therefore into England, he publiſhed in 1704, ſome philoſophical letters, three of which were inſcribed to Serena, meaning the queen of Pruſſia, who, he aſſures us, was pleaſed to aſk his opinion concerning the ſubject of them. The title runs thus, Letters to Serena, containing, 1. The origin and force of prejudices. 2. The hiſtory of the ſoul's immortality among the heathens. 3. The origin of idolatry, and reaſons of heatheniſm; as alſo, 4. A letter to a gentleman in Holland, ſhewing Spinoza's ſyſtem of philoſophy to be without any principle or foundation. 5. Motion eſſential to matter, in anſwer to ſome remarks by a noble

noble friend on the confutation of Spinoza. To which is prefixed a preface, declaring the ſeveral occaſions of writing them, 8vo. About the ſame time he publiſhed an Engliſh tranſlation of the Life of Æſop, by M. de Meziriac, and dedicated it to Anthony Collins, eſq; it was prefixed to The fables of Æſop, with the moral reflections of M. Baudoin.

In 1705 he publiſhed ſeveral pamphlets: Socinianiſm truly ſtated, &c. to which is prefixed, Indifference in diſputes recommended by a Pantheiſt to an orthodox friend, in 4to; An account of the courts of Pruſſia and Hanover, in 8vo; The ordinances, ſtatutes, and privileges of the academy erected by the king of Pruſſia in the city of Berlin, tranſlated from the original, in 8vo; The memorial of the ſtate of England, in vindication of the queen, the church, and the adminiſtration, &c. this laſt was publiſhed without the name of our author, by the direction of mr. Harley, ſecretary of ſtate; and afterwards a defence of it was written, by order of our ſame perſon, but for ſome reaſons ſuppreſſed, after ſix or ſeven ſheets of it were printed. Mr. Harley was one of mr. Toland's chief patrons and benefactors, and uſed even to employ him, as is ſaid, upon ſecret affairs. This gentleman having accidentally found, among other manuſcripts, a Latin oration, to excite the Engliſh to war againſt the French, communicated it to mr. Toland, who publiſhed it in 1707, with notes and a preface, under this title, Oratio Philippica ad excitandos contra Galliam Britannos; maxime vero, ne de pace cum victis præmaturè agatur: ſanctiori Anglorum concilio exhibita, anno Chriſti 1514. Soon after he put out, The elector Palatine's declaration in favour of his proteſtant ſubjects; he did this at the requeſt of the elector's miniſter.

He ſet out for Germany in the ſpring of 1707, and went firſt to Berlin; but an incident, too ludicrous to be mentioned, ſays mr. Des Maizeaux, obliged him to leave that place ſooner than he expected. From thence he went to Hanover, where he found they were not pleaſed with ſome obſervations he had made, in his Account of the court of Hanover, on the territories of a neighbouring prince. He proceeded to Duſſeldorp, and was very graciouſly received by the elector Palatine, who, in conſideration of the Engliſh pamphlet he had publiſhed, preſented him with a gold

chain and medal, and a purſe of an hundred ducats. He went afterwards to Vienna, being commiſſioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the imperial miniſters to procure him the title of count of the empire, for which he was ready to pay a good ſum of money; but they did not think fit to meddle with that affair, and all his attempts proved unſucceſsful. From Vienna he viſited Prague in Bohemia; and now, his money being all ſpent, he was forced to make many ſhifts to get back to Holland. Being at the Hague, he publiſhed, in 1709, a ſmall volume, containing two Latin diſſertations; the firſt he called Adeiſidæmon: ſive, Titus Livius à ſuperſtitione vindicatus; the ſecond, Origines Judaicæ: ſive, Strabonis de Moyſe & religione Judaica hiſtoria breviter illuſtrata. In the firſt of theſe pieces, he endeavours to vindicate Livy from the imputation of ſuperſtition and credulity, although his hiſtory abounds with relations of prodigies and portents; in the ſecond, he ſeems inclined to prefer Strabo's account of Moſes and the Jewiſh religion, to the teſtimony of the Jews themſelves. In this diſſertation, alſo, he ridicules Huetius for affirming, in his Demonſtratio evangelica, that many eminent perſons in the Old Teſtament are allegorized in the heathen mythology, and that Moſes, for inſtance, is underſtood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c. and, if he had never done any thing worſe than this, it is probable that the convocation would not have thought him an object of their cenſure. However, Huetius was greatly provoked with this attack, and he expreſſed his reſentment in a French letter, publiſhed in the Journal of Trevoux, and afterwards printed with ſome diſſertations of Huetius, collected by abbot Tilladet.

He continued in Holland till 1710, and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him ſeveral marks of his generoſity. Upon his return to England, he was for ſome time ſupported by the liberality of mr. Harley, now lord-treaſurer, and earl of Oxford; and by this means being enabled to keep a country-houſe at Epſom in Surry, he put out, in 1711, A deſcription of Epſom, with the humours and politics of that place. He afterwards loſt the favour of this miniſter, and then

then wrote pamphlets againſt him. He publiſhed in 1710, without his name, a French piece relating to dr. Sacheverel, Lettre d'un Anglois à un Hollandois au ſujet du docteur Sacheverel; and the three following in 1712, A letter againſt popery, particularly againſt admitting the authority of fathers or councils in controverſies of religion, by Sophia Charlotte, the late queen of Pruſſia; Queen Anne's reaſons for creating the electoral prince of Hanover a peer of this realm, by the title of duke of Cambridge; and, The grand myſtery laid open, viz. by dividing the proteſtants to weaken the Hanover ſucceſſion, and, by defeating the ſucceſſion, to extirpate the proteſtant religion. At that time, he undertook to publiſh a new edition of Cicero's works by ſubſcription, and gave an account of his plan in a Latin diſſertation, which has been printed among his poſthumous pieces.

In 1713 he publiſhed An appeal to honeſt people, againſt wicked prieſts, relating to Sacheverel's affair; and another pamphlet, called Dunkirk or Dover: or, The queen's honour, the nation's ſafety, the liberties of Europe, and the peace of the world, all at ſtake, till that fort and port be totally demoliſhed by the French. In 1714 he publiſhed a piece, which ſhewed that he was very attentive to times and ſeaſons, for it ran through ten editions within a quarter of a year; the title is, The art of reſtoring: or, The piety and probity of general Monk in bringing about the laſt reſtoration, evidenced from his own authentic letters; with a juſt account of ſir Roger, who runs the parallel as far as he can. This ſir Roger was intended for the earl of Oxford, who was ſuppoſed to be then projecting ſchemes for the reſtoration of the pretender. The ſame year 1714, he put out A collection of letters by general Monk, relating to the reſtoration of the royal family; The funeral elegy of the princeſs Sophia, tranſlated from the Latin; and, Reaſons for naturaliſing the Jews in Great-Britain and Ireland, on the ſame foot with all other nations, with a defence of the Jews againſt all vulgar prejudices in all countries. He prefixed to this an ingenious, but ironical, dedication to the ſuperior clergy. In 1717 he publiſhed, The ſtate anatomy of Great-Britain, &c. which being anſwered by dr. Fiddes, chaplain to the earl

earl of Oxford, and by Daniel De Foe, he ſet forth a ſecond part, by way of vindication of the former.

He ſeems now to have quitted politics, and to have betaken himſelf, in a great meaſure, to learned and theological enquiries: for, in 1718, he publiſhed a work of about one hundred and fifty pages in 8vo, with this long title, Nazarenus: or, Jewiſh, Gentile, or Mahometan Chriſtianity; containing the hiſtory of the ancient goſpel of Barnabas, and the modern goſpel of the Mahometans, attributed to the ſame apoſtle, this laſt goſpel being now firſt made known among Chriſtians. Alſo, The original plan of Chriſtianity occaſionally explained in the hiſtory of the Nazarenes, whereby divers controverſies about this divine (but highly perverted) inſtitution may be happily terminated. With the relation of an Iriſh manuſcript of the four goſpels, as likewiſe a ſummary of the ancient Iriſh Chriſtianity, and the reality of the Keldees (an order of lay religious) againſt the two laſt biſhops of Worceſter. We make no obſervation upon this work, the reader now knows enough of mr. Toland to conclude, as he may with certainty, that it was not written with any friendly view to revelation. He publiſhed the ſame year, The deſtiny of Rome: or, The probability of the ſpeedy and final deſtruction of the pope, &c.

In the beginning of 1720, dr. Hare, then dean of Worceſter, put out a fourth edition of his viſitation ſermon, intitled, Church authority vindicated, &c. and ſubjoined a poſtſcript, in which, ſpeaking of biſhop Hoadly's writings, he has the following ſtroke at mr. Toland: "It muſt be allowed his lordſhip judges very truly, when he ſays, they "are faint reſemblances of mr. Chillingworth: for envy "itſelf muſt own his lordſhip has ſome reſemblance to that "great man, juſt ſuch a one as mr. Toland has to mr. "Locke, who, in Chriſtianity not myſterious, is often "quoted to ſupport notions he never dreamed of." Mr. Toland, upon this, advertiſed againſt dr. Hare, that he never named mr. Locke in any edition of that book, and was ſo far from often quoting him, that he had not ſo much as brought one quotation out of him. This was true, and dr. Hare immediately corrected himſelf by another advertiſement, in which he directs, "makes great uſe of mr. Locke's prin-

"ciples,"

" ciples," to be read, inſtead of, " is often quoted to ſup-
" port notions he never dreamed of." Dr. Hare's advertiſe-
ment occaſioned the publiſhing of a pamphlet with this title, A ſhort eſſay upon lying: or, A defence of a reverend dignitary, who ſuffers under the perſecution of mr. Toland for a lapſus calami.

Upon a diſpute between the Iriſh and Britiſh houſes of lords, with reſpect to appeals, when the latter ordered a bill to be brought in, for the better ſecuring the dependency of the kingdom of Ireland upon the crown of Great-Britain, mr. Toland publiſhed, Reaſons moſt humbly offered to the houſe of commons, why the bill ſent down to them from the lords ſhould not paſs into a law, 1720. About this time he printed a Latin tract, intitled, Pantheiſticon: ſive, Formula celebrandæ ſodalitatis Socraticæ, in tres particulas diviſa; quæ Pantheiſtarum, ſive ſodalium, continent, 1. Mores & axiomata. 2. Numen & philoſophiam. 3. Libertatem & non fallentem legem, neque fallendam. Præmittitur de antiquis & novis eruditorum ſodalitatibus, ut & de univerſo infinito & æterno, diatriba. Subjicitur de duplici Pantheiſtarum philoſophia ſequenda, ac de viri optimi & ornatiſſimi idea, diſſertatiuncula. Coſmopoli, M DCC XX. He had ſubſcribed himſelf a Pantheiſt, as we have ſeen, in a pamphlet publiſhed in 1705, and here we have his doctrines and his creed explicitly ſet forth. Take his notion of the Deity in his own words: " In mundo omnia ſunt unum, unum-
" que eſt omne in omnibus. Quod omne in omnibus, Deus
" eſt; æternus ac immenſus, neque genitus neque interitu-
" rus. In eo vivimus, movemur, & exiſtimus. Ab eo na-
" tum eſt unumquidque, in eumque denuo revoluturum;
" omnium ipſe principium & finis." This is pantheiſm, that is, it is atheiſm, or there is no ſuch thing. The author knew it very well, and fearing leſt he might have gone too far, he got it printed ſecretly, at his own charge, and but a few copies, which he diſtributed with a view of receiving preſents for them. There is a ſhort preface to this piece, under the name of Janus Junius Eoganeſius; which, though it was his true Chriſtian name, and the name of his country, Inis-Eogan being the place of his birth, yet ſerved for as good

good a cover as any whatever, no body in England being acquainted with theſe particulars.

Some time after, but in the ſame year 1720, he publiſhed another learned work, of about 250 pages in 8vo, including the preface, intitled Tetradymus. This is divided into four parts, each of which has a diſtinct title. The firſt is called Hodegus: or, The pillar of cloud and fire that guided the Iſraelites in the wilderneſs, not miraculous, but, as faithfully related in Exodus, a thing equally practiſed by other nations, and in thoſe places not only uſeful, but neceſſary. The ſecond is called Clydophorus: or, Of the exoteric and eſoteric philoſophy; that is, of the external and internal doctrine of the ancients; the one open and public, accommodated to popular prejudices and the eſtabliſhed religions; the other private and ſecret, wherein, to the few capable and diſcreet, was taught the real truth, ſtripped of all diſguiſes. This is a learned and valuable diſſertation, perhaps more ſo than any of mr. Toland's pieces; though, to ſay the truth, they all of them ſhew learning, where the ſubject admits it. The title of the third is Hypatia: or, The hiſtory of that philoſophic lady, who was murdered at Alexandria, as was ſuppoſed, at the inſtigation of the clergy. The fourth is called Mangonentes: or, A defence of Nazarenus againſt dr. Mangey, who had attacked it. In the laſt of theſe tracts he inſerted his advertiſement againſt dr. Hare, with the doctor's anſwer.

In 1721 dr. Hare publiſhed a book, intitled, Scripture vindicated from the miſrepreſentations of the lord biſhop of Bangor; in the preface to which, ſpeaking of the Conſtitutions of Carolina, he obſerves, that, by one of the articles, none are excluded from ſettling in that country upon account of their opinions, "but downright atheiſts," ſays he, "ſuch "as the impious author of the Pantheiſticon;" and, at the bottom of the page, he refers us to a profane prayer, compoſed by mr. Toland, a more perfect copy of which he afterwards, upon farther intelligence, inſerted in the errata. The prayer runs in theſe terms: "Omnipotens & ſempi- "terne Bacche, qui humanam ſocietatem maxume in bi- "bendo conſtituiſti; concede propitius, ut iſtorum capita, "qui heſternâ compotatione gravantur, hodiernâ leventur; "idque

Art. xcv. Collection of mr. Locke's pieces by Des Maiſeaux.

" idque fiat per pocula poculorum. Amen." Profane indeed! Des Maizeaux however affirms, that it was not compoſed by mr. Toland, who knew nothing of it, but by a perſon whoſe name he forbears, on account of his profeſſion, though he believes he only deſigned it as a ridicule on mr. Toland's club of pantheiſtic philoſophers, whom he injuriouſly imagined to be all drunkards, whereas they are grave, ſober, and temperate men. This year, 1721, mr. Toland publiſhed, and it was the laſt thing he publiſhed, Letters of lord Shafteſbury to Robert Moleſworth, eſq; afterwards lord Moleſworth, with a large introduction by himſelf, 8vo.

He had, for above four years paſt, lived at Putney, from whence he could conveniently go to London, and come back the ſame day; but he uſed to ſpend moſt part of the winter in London. Being in town about the middle of December, he found himſelf very ill, having been out of order for ſome time before; his appetite and ſtrength failed him, and a certain doctor, who was called to him, made him a great deal worſe, by bringing a continual vomiting and looſeneſs upon him. However, he made a ſhift to return to Putney, where he grew better, and had ſome hopes of recovery. In this interval, he writ a diſſertation to prove the uncertainty of phyſic, and the danger of truſting our lives to thoſe who practice it. He was preparing ſome other things, but death put an end to all his purpoſes, the 11th of March 1721-2, in the fifty-ſecond year of his age. We are told that he behaved himſelf, throughout the whole courſe of his ſickneſs, with a true philoſophical patience, and looked upon death without the leaſt perturbation of mind, bidding farewel to thoſe about him, and telling them, " he was going " to ſleep." Some few days before he died, he made the following epitaph:

" H. S. E.
" JOANNES TOLANDUS,
" Qui in Hibernia prope Deriam natus,
" In Scotia & Hibernia ſtuduit,
" Quod Oxonii quoque fecit adoleſcens;
" Atque Germania plus ſemel petita,
" Virilem circa Londinum tranſegit ætatem.

" Omnium

" Omnium literarum excultor,
" Ac linguarum plus decem ſciens.
" Veritatis propugnator,
" Libertatis aſſertor:
" Nullius autem ſectator aut cliens,
" Nec minis, nec malis eſt inflexus,
" Quin, quam elegit, viam perageret:
" Utili honeſtum anteferens.
" Spiritus cum æthereo patre,
" A quo prodiit olim, conjungitur:
" Corpus item, naturæ cedens,
" In materno gremio reponitur.
" Ipſe vero æternum eſt reſurrecturus,
" At idem futurus TOLANDUS nunquam.
" Natus Nov. 30.
" Cætera ex ſcriptis pete."

Mr. Toland was a man of moſt uncommon abilities, and, perhaps, the moſt learned of all the infidel writers; but his ſyſtem being atheiſm, if to own no God but the univerſe be atheiſm, he was led to employ theſe great parts and learning very much to the hurt and prejudice of ſociety. Vanity and an immoderate deſire to diſtinguiſh himſelf, were predominant qualities in his compoſition, and his character, in other reſpects, is far from being amiable; yet it is, perhaps, but reaſon and juſtice to diſbelieve many ſtories that are told to his diſadvantage, ſince they favour ſo intirely of that perſonal abuſe which may eaſily be conceived to flow from an abhorrence of his principles. His poſthumous works, in two volumes 8vo, were publiſhed in 1726, and republiſhed in 1747, with an account of his life and writings by mr. Des Maizeaux, the title of which runs as follows: The miſcellaneous works of mr. John Toland, now firſt publiſhed from his original manuſcripts, containing, 1. An hiſtory of the Britiſh druids, with a critical eſſay on the ancient Celtic cuſtoms, literature, &c. to which is added, An account of ſome curious Britiſh antiquities. 2. An account of Jordano Bruno, and his celebrated book on the Innumerable worlds. 3. A diſquiſition concerning thoſe writings which by the ancients were, truly or falſely, aſcribed to Jeſus Chriſt and

his apoſtles. 4. The ſecret hiſtory of the South Sea ſcheme. 5. A plan for a national bank. 6. An eſſay on the Roman education. 7. The tragical death of Attilius Regulus proved to be a fiction. 8. Select epiſtles from Pliny, tranſlated into Engliſh. 9. A diverting deſcription of Epſom and its amuſements. 10. Four memorials to the earl of Shafteſbury, relating to affairs of ſtate in 1713 and 1714. 11. Phyſic without phyſicians. 12. Letters on various ſubjects. 13. Cicero illuſtratus, diſſertatio philologico-critica: ſive, Conſilium de toto edendo Cicerone, alia plane methodo quam hactenus unquam factum. 14. Conjectura de prima typographiæ origine.

At the end of mr. Des Maizeaux's life, there is An elegy on the late ingenious mr. Toland, which, that biographer ſays, was publiſhed a few days after his death; and he adds, that it was a matter of doubt with ſome, whether the author intended to praiſe or ridicule him. The elegy is worth inſerting, and then the reader may judge for himſelf.

" O Toland! mighty friend to nature's laws,
" Thou great ſupport of truth and reaſon's cauſe;
" Art thou no more? Is thy laſt breath expir'd?
" And nature to her ancient ſeat retir'd?
" Each jarring element gone angry home?
" And maſter Toland a non-ens become?
" Is all thy el'quent breath, thy wondrous boaſt
" Of argument, in boundleſs æther loſt?
" Earth gone to earth, the mould'ring ſubſtance muſt
" By ſlow degrees diſſolve to native duſt.
" The cooler fluids and the wat'ry part,
" That damp'd thy blood, and quench'd thy noble heart,
" Now leave the ſtiff unanimated clay,
" And to their mother ocean ſeek their way.
" The purer genial powers, the vital flame,
" That mov'd and quicken'd the mechanic frame,
" Is flown aloft, a ſpark, a borrow'd ray,
" And reunited to the prince of day.
" O! weep, Britannia's ſons, your champion's dead;
" The patron of your liberty is fled.

" O

" O liberty! thou goddeſs heav'nly bright!
" That doſt impart thy radiant beams of light
" To this bleſt iſle, which of thy darling train
" Will, like this hero, thy juſt cauſe maintain?
" How greatly brave has he undaunted ſtood
" Againſt a torrent, an impetuous flood
" Of bigotted enthuſiaſts, and tricks
" Of pedantry, and prieſtly politics!
" Thou pregnant genius, who thy praiſe can tell?
" Thy reaſon did, like morning ſun, diſpel
" Dark clouds of ignorance, and break the ſpell
" Of Rome's inchantments, and the leſſer frauds
" Of churches proteſtant, and Engliſh LAUDS.
" To thee we owe, to thy victorious hand,
" A reſcu'd people, and a ranſom'd land.
" Thou haſt broke off our manacles and chains,
" And freed our minds of ſuperſtitious pains.
" Thy ſhining lamp has brought reſplendent day,
" Finely deſcrib'd the plain and eaſy way,
" Clear'd off the rubbiſh of myſterious ſchools,
" And mazes intricate of pious fools,
" Enſlav'd to narrow forms, and captivating rules.
" Oh! had'ſt thou liv'd to baniſh all the dreams
" Of fab'lous ages, and the monkiſh themes
" Of miracles, of myſteries, and tales,
" Where fancy over common ſenſe prevails,
" Then might we mourn thy fate with leſs concern,
" With leſs regret behold thy ſacred urn.
" Howe'er, thy great example has inſpir'd
" A noble emulation, it has fir'd
" The glowing breaſts of our Britnnic youth
" With love of liberty, and love of truth.
" Thou haſt not left us in the gloom of night,
" Some ſtars we have that lend a friendly light,
" That ſhed a kind, auſpicious influence,
" To cheriſh reaſon, and to ripen ſenſe."

TOLLIUS (JACOBUS) a phyſician and very learned man, was a native of Ingra, in the territory of Utrecht, and taught the belles lettres in his own country with great

reputation and profit for ſome time. In the year 1684, the marquis of Brandenburg appointed him profeſſor of eloquence and the Greek tongue. He made ſeveral journies into different parts of Germany, into Hungary, and Italy, of which he has given ſome account in a poſthumous work, publiſhed under the tile of Epiſtolæ itinerariæ, by Henninius, at Amſterdam 1700, in 4to. It is ſaid there are ſome uſeful and curious things in theſe epiſtles. Tollius was an editor of two ancient authors, of Auſonius, cum notis variorum, in 1671, 8vo; and of Longinus, in 1694, 4to, with a Latin verſion in the ſame page, and Boileau's French verſion in the oppoſite. He was a critic of more learning than judgment, as the title of the following work may ſhew: Fortuita ſacra, in quibus præter critica nonnulla tota fabularis hiſtoria Græca, Phœnicia, Ægyptiaca, ad chymiam pertinere aſſeritur, 1687, in 8vo. He puſhed this extravagant notion ſo far, as to ſeek for the ſecrets of chymiſtry and the philoſopher's ſtone in the fables of paganiſm. This does not ſhew a very ſound judgment, yet there is a great deal of learning, and ſome curious things in his book. He died in the year 1696.

He had a brother, named Cornelius Tollius, who was alſo a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuenſis to Iſaac Voſſius; he was afterwards profeſſor of eloquence and the Greek tongue at Harderwic, and ſecretary to the curators of the academy. He publiſhed an Appendix to Pierius Valerianus's treatiſe De infelicitate literatorum, at Amſterdam 1707, in 12mo.

Ward's Lives of the profeſſors of Greſham-college.

TOOKE (ANDREW) a learned Engliſh ſchoolmaſter, was the ſon of Benjamin Tooke, citizen and ſtationer of London, and born in the year 1673. He was educated at the Charterhouſe-ſchool, and in 1690 ſent to Clare-hall in Cambridge, where he took both the degrees in arts at the regular ſeaſons. In the year 1695, he was choſen uſher of the Charterhouſe-ſchool, and, in 1704, profeſſor of geometry in Greſham-college, in the room of dr. Hooke, being recommended by a teſtimonial from the maſter, dr. Burnet, and other officers of the Charterhouſe; November following he

was

was choſen a fellow of the royal ſociety. In 1723, ſeveral thouſand pounds were left him by his elder brother, mr. Benjamin Tooke, a bookſeller in Fleet-ſtreet; yet notwithſtanding this addition to his fortune, ſuch is the force of habit, and ſo much do men love to continue in the ways they have long walked in, even though they appear ſlaves to others, that he ſtill held his place of uſher in the Charterhouſe-ſchool, and went chearfully on with his old drudgery. He was preferred to the maſterſhip of the ſchool in 1728, and, the year after, married the widow of dr. Henry Levert, phyſician to the Charterhouſe. He then, as he was obliged by the ſtatutes, reſigned his profeſſorſhip of Greſham, and from that time attended no other buſineſs but his ſchool. This began to be too much for him, for he had ſome years before declined in his health, till at length he fell into a dropſy, which carried him off on the 20th of January 1731, in his fifty-eighth year. He was buried in the Charterhouſe-chapel, in the middle of which is placed a white marble monument, in the form of a ſhield, againſt a pillar, with a Latin inſcription upon it to his memory. He had taken deacon's orders, and ſometimes preached, but devoted himſelf principally to the inſtruction of youth, for which he was no leſs fitted by his temper than learning.

He publiſhed ſome things for the benefit and aſſiſtance of youth; as, Synopſis Græcæ linguæ; Ovid's Faſti, from the Dauphin edition, with an Engliſh interpretation and notes; and The pantheon: or, Hiſtory of the heathen gods. This book was firſt written in Latin, by Francis Pomey, a Jeſuit, and tranſlated into Engliſh by one, who conceals his name under initial letters. This tranſlation was afterwards reviſed and corrected, with the addition of a new index, cuts of the deities, and other improvements, by mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the ſixth Latin edition, publiſhed at Utrecht by Samuel Pitiſcus, in the year 1701. Mr. Tooke tranſlated Puffendorf's Whole duty of man according to the law of nature, with the notes of mr. Barbeyrac, into Engliſh; and biſhop Gaſtrell's Inſtitutes of the Chriſtian religion, into Latin. The ſupplement to the account of Greſham-college, inſerted in the ſecond Appendix of Stow's

Survey of London, was written by him, and given to the editor, mr. Strype.

Thuani Hiſt. ad ann. 1595.

TORRENTIUS (LÆVINUS) a very learned man, who flouriſhed not long after the reſtoration of letters, was born at Gaunt in Flanders, in the year 1525, and educated at Louvain. Then he went to Bologna, in order to ſtudy the civil law and antiquities, where he diſtinguiſhed himſelf ſo by his ſkill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of buſineſs alſo; and hence, after returning to his own country, was thought a fit perſon to be employed in ſeveral embaſſies. He took holy orders, and at length was raiſed to the biſhopric of Antwerp, where he died in 1595, at ſeventy years of age. Beſides an 8vo volume of Latin poems, printed by Plantin, at Antwerp, in 1594, he wrote Commentaries upon Suetonius and Horace; the former printed in 1592, the latter in 1607, 4to. Scaliger, Lipſius, Scioppius, and indeed all the learned have ſpoken well of his Commentaries. Fabricius, ſpeaking of explications and emendations of Horace, ſays, that he and Lambinus were men "præclaræ eruditionis acriſque judicii, "& ad hoc opus conficiendum plurimis & optimis manu-"ſcriptis codicibus inſtructi."

Biblioth. Latin.

TORRENTIUS (JOHN) a painter of Amſterdam, who generally painted ſmall figures, and, though he never was out of his own country, yet has done ſome things with great force and great truth. But he was not ſo famous for any excellency in his art, as for ſome ſingular circumſtances of his life, together with his miſerable end. He loved, it ſeems, to paint nudities, and was very extravagant in his lewd fancies, for which his friends often reproved him, but in vain. Inſtead of growing better by their advice, he ſought reaſons to juſtify his wicked inclinations, and ſo fell into a moſt damnable hereſy, which he himſelf ſpread about, and by which his obſcene figures were not only juſtified, but even commended. He was taken up for his horrid tenets, and denying what was ſworn againſt him, was by the magiſtrates

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put to the torture. He died, anno 1640, in the midſt of his torments, and his lewd pictures were burned by the hands of the common hangman. People were more enraged at him for his heretical opinions, than for his immoral paintings; and it is probable that, if he had kept himſelf clear from the former, he might have indulged his pencil very ſecurely in the latter.

TORRICELLI (EVANGELISTE) an illuſtrious mathematician and philoſopher of Italy, was born at Faenza, the 15th of October 1608, and was trained in Greek and Latin literature by an uncle, who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he purſued ſome time without a maſter; but, at about twenty years of age, he went to Rome, where he continued the purſuit of it under father Benedict Caſtelli: Caſtelli had been a ſcholar of the great Galilei, and had been called, by pope Urban VIII. to be a profeſſor of mathematics at Rome. Torricelli made ſo extraordinary a progreſs under this maſter, that, having read Galilei's Dialogues, he compoſed a treatiſe concerning Motion, upon his principles. Caſtelli, aſtoniſhed at the performance, carried it and read it to Galilei, who heard it with much pleaſure, and conceived an high eſteem and friendſhip for the author. Upon this, Caſtelli propoſed to Galilei, that Torricelli ſhould come and live with him, recommending him as the moſt proper perſon he could have, ſince he was the moſt capable of comprehending thoſe ſublime ſpeculations, which his own great age, infirmities, and, above all, want of ſight, prevented him from giving to the world. Galilei accepted the propoſal, and Torricelli the employment, as things of all others the moſt advantageous to each. Galilei was at Florence, whither Torricelli arrived the 1ſt of October 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every reſpect according to his directions. But he did not enjoy the advantages of this ſituation long, for at the end of three months Galilei died. Torricelli was then about returning to Rome; but the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the preſent, and promiſing him the

Niceron, &c. tom. xv.

the chair as ſoon as it ſhould be vacant. He applied himſelf intenſely to mathematics, phyſics, and aſtronomy, and made many improvements, with ſome diſcoveries. He greatly improved the art of making microſcopes and teleſcopes; and every body knows, that he firſt found out the method of aſcertaining the weight of the atmoſphere by quickſilver, or mercury, the barometer being called, from him, the Torricellian tube. Great things were expected from him, and great things would probably have been performed by him, if he had lived; but he died, after a few days illneſs, the 25th of October 1647, when he was but juſt entered his fortieth year.

He had publiſhed at Florence, in 1644, a volume, intitled, Opera geometrica, in 4to. There was publiſhed alſo at the ſame place, in 1715, conſiſting of ninety-ſix pages in 4to, Lezioni accademiche; theſe are diſcourſes pronounced by him upon different occaſions. The firſt was to the academy of La Cruſca, by way of thanks for admitting him into their body; the reſt are upon ſubjects of mathematics and phyſics. Prefixed to the whole is a long life of Torricelli, by Thomas Buonaventuri, a Florentine gentleman.

Eloge par M. de Fontenelle dans le hiſtoire de l'academie des ſciences. —Niceron, &c. tom. iv.

TOURNEFORT (JOSEPH PITTON de) a famous botaniſt of France, was born of a good family, at Aix in Provence, the 5th of June 1656. He had a paſſion for plants from his childhood, and, when he was at ſchool, uſed frequently to play truant, though he was as frequently puniſhed for it, in order to amuſe himſelf with obſerving them. The ſame paſſion continued when he was more grown up, and after he began to ſtudy philoſophy and divinity; and though all endeavours were uſed by his father, who deſigned him for the church, to cure him of it, all endeavours were vain, his favourite ſtudy prevailed, and plants continued his object. In purſuit of them he was ready to traverſe the globe, as he did a great part of it afterwards, but, for the preſent, was obliged to content himſelf with what the neighbourhood of Aix, and the gardens of the curious afforded. Becoming his own maſter, by the death of his father in 1677, he quitted theology, which indeed he had never reliſhed, and gave himſelf up intirely to phyſic, natural philoſophy, and botany: he

he did this at the inſtigation of an uncle, who was a very ingenious and reputable phyſician. In 1678, he run over the mountains of Dauphiné and Savoy, and brought from thence a great number of dried plants, which began his collection. In 1679, he went to Montpelier, to perfect himſelf in medicine and anatomy. In this town was a garden of plants, which had been eſtabliſhed by Henry IV. but this did not ſatisfy his curioſity; he ſimpled over the country round about Montpelier, and brought back with him plants, which were before unknown to the botaniſts of that place. Theſe bounds were yet too confined for his curious and inquiſitive nature: he formed a ſcheme, therefore, of paſſing over into Spain, and ſet out for Barcelona in April 1681. He ſpent ſome time in the mountains of Catalonia, whither he was accompanied by the young phyſicians of the country, and the ſtudents in phyſic, to whom he pointed out and explained the various ſorts of plants. He underwent a thouſand dangers in theſe deſert places; he was once ſtripped naked by the miquelets, a kind of highland banditti, who, however, ſo far took pity on him as to return him his waiſtcoat, in the lining of which, by good luck, he happened to have ſome ſilver tied up in an handkerchief. His love of ſimpling was near proving fatal to him once before: for being got into a peaſant's garden without leave, he was taken for a thief, and had like to have been ſtoned, while he was poring over plants; as Archimedes is ſaid to have been ſlain, without ſcarcely knowing any thing of the matter, while he was making figures upon the ſands of the ſea-ſhore. Yet he was in ſtill greater danger as he returned to France: for at a town near Perpignon, the houſe where he lay fell entirely down, and if all poſſible haſte had not been made to dig him out of the ruins, under which, however, he was buried two hours, he muſt inevitably have periſhed. He arrived at Montpelier at the end of 1681, and continued his ſtudies in medicine, and his operations in chymiſtry and anatomy. He was afterwards received doctor of phyſic at Orange, and went from thence to Aix, where his paſſion for plants, which was as high as ever, did not ſuffer him to continue long. He had a mind to viſit the Alps, as he had viſited the Pyrenees; and

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he brought back with him new treaſures, which he had acquired with vaſt fatigue and danger.

His great merit in his way began now to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, firſt phyſician to the queen, who was ſo ſtruck with the ingenuity and vaſt knowledge of Tournefort, that he procured him to be made botanic profeſſor in the king's garden. Tournefort immediately ſet himſelf to furniſh it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home, and he had the botanic profeſſorſhip at Leyden offered him, which he did not think proper to accept, though his preſent ſalary was but ſmall. He had, however, the profits of his profeſſion, and of a great number of pupils in botany, which, with his own private fortune, ſupported him very handſomely. In 1692, he was admitted a member of the academy of ſciences; he was afterwards made doctor in phyſic of the faculty of Paris, and maintained a theſis for it, which he dedicated to his friend and patron M. Fagon.

In 1700, he received an order from the king to travel to Greece, Aſia, and Africa, not only to take cognizance of the plants which the ancients have mentioned, or even of thoſe which eſcaped their obſervation, but to make alſo obſervations upon natural hiſtory at large, upon ancient and modern geography, and upon the religion, manners, and commerce of different nations and people. The king ordered farther a deſigner to attend him, who might draw plants, animals, or any thing curious, that fell in his way. Almoſt three years were employed in this learned voyage; and, as botany was M. Tournefort's favourite object, he ſimpled over all the iſles of the Archipelago, upon the coaſts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, Georgia. At his return he took a different route, in hopes of new ſubjects of obſervation, and came through Galatia, Myſia, Lydia, and Ionia. The plague being then in Egypt, hindered him from proceeding to Africa; nevertheleſs, he brought home 1356 ſpecies of plants, intirely new.

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He now reſumed the buſineſs of his profeſſion, which his travels had interrupted; he was ſoon after made profeſſor of phyſic in the College-royal. He had, alſo, the offices of his botanic profeſſorſhip in the king's garden, and the uſual functions of the academy of ſciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This being more work than his conſtitution could bear, gradually impaired his health, but it was an unforeſeen accident that coſt him his life: as he was going to the academy, his breaſt was violently preſſed by the wheel of a cart, which he could not avoid; which yet he recovered from ſo far, as to be able to go on with his medical and botanical lectures. But it brought on a ſpitting of blood, which he did not pay a proper regard to; and this ending in a dropſy of the breaſt, carried him off, after languiſhing ſome months, the 28th of December 1708. He was the greateſt botaniſt of his time; and it was by his ſkill and care that the king of France's gardens, almoſt quite neglected and abandoned before, were afterwards held in honour, and thought worth the attention of all the virtuoſi in Europe. Yet he was not ſo particularly attached to botany, as to neglect every thing elſe: for he had made a moſt valuable collection of all kinds of natural curioſities, which he left by will to the king.

His writings are as follow: Elemens de botanique: ou, Methode pour connoitre les plantes, avec figures, Paris 1694, 3 tomes in 8vo. He afterwards enlarged this work conſiderably, and tranſlated it into Latin, for the benefit of foreigners, with this title, Inſtitutiones rei herbariæ: ſive, Elementa botanices, Paris 1700, 3 vols in 4to. The firſt volume contains the names of the plants, diſtributed according to his method, the two other the figures of them, very well engraven. His next work was, Hiſtoire des plantes qui naiſſent aux environs de Paris, avec leur uſage dans la medicine, 1698, in 12mo; enlarged by another hand, into two volumes 12mo, in an edition of Paris 1725. De optima methodo inſtituenda in re herbaria, 1697, in 8vo. This is an epiſtle to our mr. Ray, who had diſſented from mr. Tournefort's method of claſſing plants, and ranging them into their ſeveral genuſes. Corollarium inſtitutionum rei herbariæ,

herbariæ, in quo plantæ 1356 munificentia Ludovici magni in orientalibus regionibus obſervatæ recenſentur, & ad genera ſua revocantur, Paris 1603, in 4to. This work is printed in the third volume of mr. Ray's Hiſtoria plantarum, 1704, in folio. Relation d'un voyage du Levant, contenant l'hiſtoire ancienne & moderne de pluſieurs iſles d'Archipel, de Conſtantinople, &c. Paris 1717, 2 tomes in 4to, and 3 in 8vo, with figures; reprinted at Amſterdam 1718, in 2 vols 4to. This work compriſes not only diſcoveries in botany, but many other curious particulars relating to hiſtory, geography, and natural philoſophy. Beſides theſe larger works, there are ſeveral pieces of mr. Tournefort, printed in the Hiſtory of the academy of ſciences.

Hody, de Græcis illuſtribus, &c. p. 102.

TRAPEZUNTIUS (GEORGIUS) one of thoſe learned men who brought the Greek language into the weſt, juſt before the reſurrection of letters, was a native of Candia, or Crete, and born about the year 1396. He came firſt to Venice, and paſſed from thence to Rome, where he taught rhetoric and philoſophy ſeveral years. This was under the pontificate of Eugenius IV. about which time Theodorus Goza came to Italy, and was his rival. He was ſecretary to Eugenius, as he was to his ſucceſſor Nicholas V. and lived in plenty and happineſs for a long time; but afterwards being involved in quarrels with Goza, Valla, and others, he went to Naples, at the ſolicitation of king Alphonſus, who ſettled on him a good penſion. In the year 1465, he made a viſit to his native country, and returned from thence, by Conſtantinople, to Rome. He lived to be extremely old; and it is ſaid, that, before he died, he grew a perfect child, forgetting all he had ever learned, even to his own name. Some have imputed this to illneſs, others to diſappointment and vexation, for having received from pope Sixtus IV. what he thought an inconſiderable recompence for ſome of his works: an hundred ducats was the ſum. And they add, that, as he returned from the palace, he flung it into the Tiber, ſaying, "Periere labores, pereat & eorum ingrata "merces:" but they ſeem to have confounded his ſtory with Theodore Goza's. He died at Rome in the year 1485, aged near ninety. He had a good portion of that ſavage

ſpirit

ſpirit which prevailed among the learned of thoſe times: was proud, conceited, dogmatical, impatient of contradiction, and quarrelſome, and contributed, as much as any one, to falſify the maxim of Ovid,

" —— ingenuas didiciſſe fideliter artes,
" Emollit mores, nec ſinit eſſe feros."

He wrote a great many works, both in Greek and in Latin; he tranſlated alſo, like the reſt of his fellow travellers, many of the ancient Greek authors into Latin, as this indeed was their proper buſineſs: but his tranſlations were not good. Huetius, ſpeaking of him as a tranſlator, ſays, " Nonnun- " quam auctorem intra eas concludit anguſtias, ut tota ejus " membra recidat; quorum & ordinem quandoque audet " pervertere. Nativos præterea ſenſus neque rimatur feli- " citer, neque polite reddit; & quibus ſolis excuſari poteſt " interpretationis licentia, vel aſpernatus eſt elegantias, vel " aſſequi ſe poſſe deſperavit." Huet. de Claris interpretibus.

TRAPP (JOSEPH) an Engliſh divine, of excellent parts and learning, was the ſecond ſon of mr. Joſeph Trapp, rector of Cherington in Glouceſterſhire, at which place he was born, anno 1679. He had a private education under his father, who inſtructed him in the languages, and, when he was fit for the univerſity, ſent him to Wadham-college in Oxford, where he took the degrees in arts, and was choſen fellow. He was greatly diſtinguiſhed by his ſkill in the belles lettres; and, in the year 1708, was choſen to the profeſſorſhip of poetry, which was founded by dr. Henry Birkhead, formerly fellow of All-ſouls-college, with this condition, that the place of lecturer can only be held for ten years. He was the firſt profeſſor, and publiſhed his lectures under the title of Prælectiones poeticæ. He has ſhewn there, in very elegant Latin, how perfectly he underſtood every ſpecies of poetry, what noble rules he was capable of laying down, and how critically and juſtly he could give directions towards the forming a juſt poem. He ſhew'd afterwards, by his tranſlation of Virgil, that a man may be able to direct, who cannot execute: that is, may have the critic's judgment, without the poet's fire. Trapp has ſtuck

cloſe to Virgil in every line, has expreſſed, indeed, the deſign, the characters, contexture, and moral of his poem: in ſhort, has given Virgil's account of the actions. Dryden, on the contrary, not only conveyed the general ideas of his author, but conveyed them with the ſame majeſty and fire, has led you through every battle with fear and trembling, has ſoothed you in the tender ſcenes, and enchanted you with the flowers of poetry. Virgil, contemplated through the medium of Trapp, appears an accurate writer, and the Æneid a well-conducted fable; but, diſcerned in Dryden's page, he glows as with fire from heaven, and the Æneid is a continued ſeries of whatever is great, elegant, pathetic, and ſublime.

Dr. Trapp, for he afterwards became a doctor in divinity, was in the early part of his life chaplain, as we are told, to the father of the late famous lord Bolingbroke. His preferment was the rectory of Harlington in Middleſex, and of Chriſt-church in Newgate-ſtreet, and St. Leonard's in Foſter-lane, London, with the lectureſhips of St. Lawrence Jewry and St. Martin's in the Fields: his very high church principles, were probably the reaſon why he did not riſe higher. He died in November 1747, and left behind him the character of a pathetic and inſtructive preacher, an excellent ſcholar, a diſcerning critic, and a very exemplary liver. Four volumes of his Sermons have been publiſhed. He is the author, likewiſe, of a piece intitled, The church of England defended againſt the falſe reaſoning of the church of Rome. He wrote a tragedy, called Abramule: or, Love and empire, acted in the year 1704, and dedicated to the lady Harriet Godolphin. Several Occaſional poems were written by him in Engliſh; and there is one Latin poem of his in the Muſæ Anglicanæ.

Laſtly, he tranſlated Milton's Paradiſe loſt into Latin verſe, with little ſucceſs, as will be eaſily imagined; and, as he publiſhed it at his own expence, was a conſiderable loſer. He certainly might have beſtowed his time, and pains, and money, better.

Thuan. Hiſt. ad ann. 1580.

TREMELLIUS (IMMANUEL) a proteſtant divine of great learning, and famous particularly for a Latin tranſlation of the Bible, was born at Ferrara in the year 1510. He

He was the ſon of a Jew, and was educated with ſuch care as to become a great maſter in the Hebrew tongue; but was converted to Chriſtianity by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and ſettled at Argentine, from whence he proceeded to England in the reign of king Edward VI. after whoſe death he returned to Germany, and taught Hebrew in the ſchool of Hornbach. From thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was profeſſor of the Hebrew tongue, and tranſlated the Syriac Teſtament into Latin. There alſo he undertook a Latin tranſlation of the Bible out of Hebrew, and aſſociated Franciſcus Junius to him in that work. His next remove was to Sedan, at the requeſt of the duke of Bulloin, to be the Hebrew profeſſor in his new univerſity, where he died anno 1580, in his ſeventieth year.

His tranſlation of the Bible was firſt publiſhed in the year 1575, and afterwards corrected by Junius in 1587. The proteſtant churches received it with great approbation, and our learned Matthew Poole, in the preface to his Synopſis criticorum, reckons it among the beſt verſions. The papiſts have not ſpoken ſo favourably of it, but repreſent it as very faulty: "As Tremellius," ſays father Simon, "was a Jew "before he was a proteſtant, he has retained ſomething "peculiar to himſelf in his tranſlation, and deviates often "from the true ſenſe. His Latin is affected and full of "faults."

Critic. hiſt. of Old Teſt. b. i. c. 21.

TRENCHARD (JOHN) an illuſtrious Engliſh patriot and writer, was deſcended of an ancient family, and born in the year 1669. He had a liberal education, and was bred to the law, in which he was well ſkilled; but politics, and his place of commiſſioner of the forfeited eſtates in Ireland, which he enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. Alſo by the death of an uncle, and by his marriage, he was fallen into an eaſy fortune, with the proſpect of a much greater. He began very early to diſtinguiſh himſelf by his writings; for in the year 1697, he publiſhed An argument ſhewing, that a ſtanding army is inconſiſtent with

Gordon's preface to Cato's Letters, edit. 1737.

a free government, and abſolutely deſtructive to the conſtitution of the Engliſh monarchy; and in 1698, A ſhort hiſtory of ſtanding armies in England, which two pamphlets produced ſeveral anſwers. In November 1720, mr. Trenchard, in-conjunction with mr. Thomas Gordon, began to publiſh in the London, and afterwards in the Britiſh Journal, a ſeries of letters under the name of Cato, upon various and important ſubjects relating to the public. Theſe were continued for almoſt three years with a very great reputation; but there were ſome among them, written by mr. Trenchard under the name of Diogenes, upon ſeveral points of religion, which were thought exceptionable, and animadverted upon. Thus mr. John Jackſon wrote A defence of human liberty, in anſwer to Cato's Letters, in 1725. Mr. Gordon afterwards collected the papers written by mr. Trenchard and himſelf, and publiſhed them in four volumes 12mo, under the title of Cato's Letters; or, Eſſays on liberty civil or religious, and other important ſubjects, the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Moleſworth had a chief, at leaſt a conſiderable hand, in thoſe letters; but mr. Gordon aſſures us, in the dedication of them to John Milner, eſq; that this noble perſon never wrote a line in them, nor contributed a thought towards them. As to the purport and deſign of them, mr. Gordon ſays, that "as they were the work of "no faction or cabal, nor calculated for any lucrative or "ambitious ends, or to ſerve the purpoſes of any party what-"ſoever, but attacked falſhood and diſhoneſty in all ſhapes "and parties, without temporizing with any, but doing "juſtice to all, even to the weakeſt and moſt unfaſhionable, "and maintaining the principles of liberty againſt the prac-"tices of moſt parties; ſo they were dropped without any "ſordid compoſition, and without any conſideration, ſave "that it was judged that the public, after all its terrible "convulſions, was become calm and ſafe. They had "treated of moſt of the ſubjects important to the world, "and meddled with public meaſures and public men only "in great inſtances."

Dedicat. p. x.

Mr. Trenchard was member of parliament for Taunton in Somerſetſhire, and died in December 1723, of an ulcer

in his kidneys. He is ſaid to have thought too much, and with too much ſolicitude, to have done what he did too intenſely, and with too much vigour and activity of the head, which cauſed him many bodily diſorders, and is ſuppoſed at laſt to have worn out the ſprings of life. He left no writings at all behind him, but two or three looſe papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuſcript catalogue of his library, aſcribes to him the following pieces: The natural hiſtory of ſuperſtition, 1709. Conſiderations on the public debts, 1719. Compariſon of the propoſals of the Bank and of the South-Sea company, 1719. Letter of thanks, &c. 1719. Thoughts on the peerage bill, 1719: and Reflections on the Old Whig, 1719. Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that he "has ſet "him no higher than his own great abilities and many virtues "ſet him; that his failings were ſmall, his talents extraor-"dinary, his probity equal; and that he was one of the "worthieſt, one of the ableſt, one of the moſt uſeful men, "that ever any country was bleſſed withal."

TRISSINO (JOHN GEORGE) an Italian poet, was born at Vicenza of an ancient and noble family, the 7th of July 1478. He loſt his father at ſeven years old, yet having a paſſion for letters, applied himſelf ardently to his ſtudies. When he had gone through a courſe of rhetoric and philoſophy, he went to Milan in order to learn the Greek tongue under Demetrius Chalcondyles; and out of gratitude to this maſter, erected a monument to him after his death in the church of St. Sauveur. Afterwards he cultivated mathematical learning, and made a very conſiderable progreſs in it, omitting in the mean time no opportunities of exerciſing himſelf in the Italian poetry, for which he had a natural turn, and in time became famous. At two and twenty years of age he went to Rome, where he acquired the friendſhip of all the learned; and ſome have pretended, that from this commerce he drew all his knowledge and taſte for letters and the ſciences, having till then been very idle and ignorant; but there is no foundation for this ſuppoſition. He returned to Vicenza, and in the year 1503, married a lady, of whom

Niceron, tom. xxx. —Baillet, Jugemens, &c. tom. iv.

he was extremely fond, and with whom he lived in perfect happineſs. After his marriage he ſought tranquillity in a country-life, and retired to a family-eſtate at Criccoli, upon the river Aſtego, where he cultivated poetry and the ſciences without interruption. He built here a very magnificent houſe, of which he drew himſelf the plan, for he was very well ſkilled in architecture; and it was under him, and from the conſtruction of this houſe, that Andreas Palladio, afterwards ſo great a maſter, learned the firſt principles of that ſcience.

Triſſino was enjoying himſelf in this retreat with great tranquillity and content, when he loſt his beloved wife, after having had two ſons by her, Francis and Julius. This loſs made him quit the country, and fly to Rome, where, under the preſſure of the ſevereſt affliction, he compoſed a tragedy, called Sophoniſba. This was received with prodigious applauſe, and, by order of Leo X. acted with the utmoſt pomp and magnificence. If it was not the firſt, as ſome affirm, it was undoubtedly the moſt perfect production of the kind which had then appeared among the moderns; and Taſſo himſelf made no ſcruple to compare it with the tragedies of the ancients. But Triſſino had other talents beſides that of making verſes; he was very well formed for buſineſs, and therefore pope Leo ſent him, in the year 1516, to negociate ſome important affairs with the emperor Maximilian, which he did with good ſucceſs. Triſſino made himſelf very agreeable to the emperor, as well as to his ſucceſſor Charles V. and he was employed by both with great confidence. It appears alſo from the Latin letters of Bembus, written in the name of Leo X. that this pope ſent Triſſino to Venice in the year 1516, and that he reſided at that court ſome months. Upon the death of Leo in the year 1521, he retired to his own country, and married a ſecond wife in 1526, by whom he had a ſon named Ciro, who engroſſed all his affection. However, pope Clement VII. who was no ſtranger to his various merit, recalled him afterwards to Rome, and gave him many marks of his eſteem. He ſent him to Charles V. and to the republic of Venice; and when that emperor was crowned at Bologna in February 1530, Triſſino had the honour to be one of the pope's train-bearers.

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He was afterwards involved in troubles of a domeſtic kind, which did not end but with his life. Julius, the only remaining ſon by his firſt wife, could not bear his mother-in-law; he was alſo extremely offended at the partiality ſhewn by Triſſino to Ciro, the child of his ſecond marriage. From theſe unhappy ſources things grew daily more and more inflamed, till at length Triſſino, conceiving an averſion to Julius, reſolved to diſinherit him, and to leave his whole eſtate to Ciro. Julius aware of this commenced a ſuit at law againſt his father for his mother's jointure, which, after a proceſs of ſome years, was determined in his favour. He then made a ſeizure of his father's houſe and eſtate, which afflicted Triſſino to that degree, that he went to Rome in 1549, and died there the year following. Before he left his own country, he wrote theſe verſes:

" Quæramus terras alio ſub cardine mundi,
" Quando mihi eripitur fraude paterna domus:
" Et fovet hanc fraudem Venetum ſententia dura,
" Quæ nati in patrem comprobat inſidias;
" Quæ natum voluit confectum ætate parentem
" Atque ægrum antiquis pellere limitibus.
" Chara domus valeas, dulceſque valete Penates:
" Nam miſer ignotos cogor adire Lares."

All the works of Triſſino were printed in two volumes folio, at Verona in 1729, the firſt containing his poems, the ſecond his proſe pieces. His grand performance is, La Italia liberata da Gotti, printed firſt at Rome in 1547, 8vo. Mr. Voltaire has criticiſed it in the following manner: Eſſai ſur la poeſie epique.
" The Italian tongue," ſays he, " was at the end of the " fifteenth century brought to the perfection in which it " continues now, and in which it will continue ſo long as " Taſſo in poetry, and Machiavel in proſe, ſhall be the " ſtandards of ſtyle. Taſſo was in his childhood when " Triſſino, the author of the firſt tragedy written in a mo- " dern language, ventured to attempt an epic poem. He " took for his ſubject Italy delivered from the Goths by Be- " liſarius, under the empire of Juſtinian. The ſubject was " great and noble; the execution, although very mean, was " yet ſucceſsful; and this dawning ſhone in an age of dark-

" neſs, till it was intirely abſorbed in the broad day of Taſſo. " Triſſino was a man of great genius and extenſive capa- " city. He was employed by Leo X. in many important " affairs, and had much ſucceſs in his embaſſy to Charles V. " but at laſt he ſacrificed his ambition and worldly pro- " ſpects to his love of letters, which at that time were re- " puted honourable, becauſe they were newly revived in " Europe, and in the glory of their prime. He was juſtly " charmed with the beauties of Homer, and yet his great " fault is to have imitated him; for imitation requires more " genius and more art than is commonly imagined. The " flowers of the ancients appear withered when gathered by " unſkilful hands; yet nothing is more common than to " ſee authors mangle Homer and Virgil in their own pro- " ductions, and ſcreen themſelves under theſe great names, " without conſidering, that the very things which are to be " admired in theſe ancients, are ridiculous in their works.— " However, I do not mention Triſſino only to point out " his faults, but to give him the praiſes he juſtly deſerves, " for having been the firſt modern in Europe, who at- " tempted an epic poem, in a vulgar tongue, and in blank " verſe; for not having been guilty of a ſingle quibble in " his works, although he was an Italian, and for having " introduced fewer magicians and enchanted heroes than " any writer of his nation."

TRYPHIODORUS, an ancient Greek poet, of whom remains a poem of about 700 lines, intitled Ἁλωσις, or, The deſtruction of Troy. Few particulars are known of him, and hardly any with certainty. We learn from Suidas, that he was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the leaſt colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Muſæus, who wrote the poem on Hero and Leander, becauſe they fancied a reſemblance between his ſtyle and theirs; but this is a precarious argument, nor is it a jot better known when theſe authors lived. All therefore that can be reaſonably ſuppoſed in regard to the age of Tryphiodorus, is, that he lived between the reigns of

of Severus and Anaſtaſius; the former of which died at the beginning of the third century, and the latter at the beginning of the ſixth.

His reputation among the ancients, if we may judge from their having given him the title of grammarian, was very conſiderable; for, though the word grammarian be now frequently uſed as a term of reproach, and applied to perſons altogether attentive to the minutiæ of language, yet it was anciently a title of honour, and particularly beſtowed on ſuch, as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preſerved by Suidas; yet none of them are come down to us, except the poem above-mentioned. What accounts we have of them, however, do not convey the higheſt idea of his abilities and taſte, as will appear from mr. Addiſon's deſcription of his Odyſſey. That inimitable writer, after having propoſed to ſpeak of the ſeveral ſpecies of falſe wit among the ancients, goes on in the following manner. "The firſt I ſhall produce are the Lipogrammatiſts, "or, Letter-droppers of antiquity, that would take an exception, without any reaſon, againſt ſome particular letter "in the alphabet, ſo as not to admit it once into a whole "poem. One Tryphiodorus was a great maſter in this "kind of writing. He compoſed an Odyſſey, or epic poem, "on the adventures of Ulyſſes, conſiſting of four and twenty "books, having entirely baniſhed the letter A from his firſt "book, which was called Alpha, as lucus a non lucendo, "becauſe there was not an Alpha in it. His ſecond book "was inſcribed Beta for the ſame reaſon: in ſhort, the poet "excluded the whole four and twenty letters in their turns, "and ſhewed them, one after another, that he could do his "buſineſs without them. It muſt have been very pleaſant "to have ſeen this poet avoiding the reprobate letter, as "much as another would a falſe quantity; and making his "eſcape from it through the ſeveral Greek dialects, when "he was preſſed with it in any particular ſyllable. For the "moſt apt and elegant word in the whole language was rejected, like a diamond with a flaw in it, if it appeared "blemiſhed with a wrong letter. I ſhall only obſerve upon "this head, that if the work I have here mentioned had

Spectator, No. lxiii.

"been now extant, the Odyſſey of Tryphiodorus in all pro-
"bability would have been oftener quoted by our learned
"pedants, than the Odyſſey of Homer. What a perpetual
"fund would it have been of obſolete words and phraſes,
"unuſual barbariſms and ruſticities, abſurd ſpellings and
"complicated dialects? I make no queſtion, but it would
"have been looked upon as one of the moſt valuable trea-
"ſures of the Greek tongue."

The firſt edition of Tryphiodorus's Deſtruction of Troy was publiſhed at Venice by Aldus, together with Quintus Calaber's Paralipomena, and Coluthus's Poem on the rape of Helen. It was afterwards reprinted at ſeveral places, particularly at Frankfort in the year 1588, by Friſchlinus, who not only reſtored many corrupted paſſages in the original, but added two Latin verſions, one in proſe, the other in verſe. That in verſe was reprinted with the Greek at Oxford 1742, in 8vo, with an Engliſh tranſlation in verſe, and notes upon both the Greek and the Engliſh, by J. Merrick of Trinity-college.

Blount's Cenſura authorum.—Niceron, &c. tom. xxxix.

TURNEBUS (ADRIAN) an illuſtrious French critic, was born in 1512 at Andely, a town in Normandy, of a gentleman's family, but in no great circumſtances. Authors have diſputed much about the ſpelling his French name; but his Latin name all agree to be Turnebus. He went to Paris at eleven years of age, and made an amazing progreſs in claſſical literature and criticiſm. He was happily formed with all the qualities which could enable a man to excel; quick apprehenſion, admirable judgment, great penetration, and a moſt tenacious memory. Add to this, that he was indefatigable in applying, inſomuch that it is remarked of him, as it was alſo of Budæus, that he ſpent ſome hours in ſtudy, even on the day he was married. He acquired, after he was grown up, ſo extenſive a reputation for his learning, that Italians, Spaniards, Germans, and Engliſh, all made him great offers, if he would honour them with his reſidence: but we are told, that he choſe to be poor in his own country, rather than rich in any other. He taught polite literature firſt at Toulouſe; and afterwards, in 1547, went to be Greek profeſſor at Paris, whither his great name drew

ſcholars

ſcholars to him from all parts of Europe. In 1552, he took upon him the care of the royal preſs for the Greek books; but quitted this office in 1555, upon being admitted into the number of the royal profeſſors. He died the 12th of June 1565, leaving his wife big of her ſixth child.

It would be endleſs to tranſcribe the eloges that have been made upon this excellent man; all the learned have, with one conſent, ſpoken of him in the higheſt terms; even the Scaligers and Scioppius, who have ſcarce ſpoken well of any body elſe. Lambinus indeed, though he allowed him every thing, accuſed him of having tranſcribed from his Commentaries upon Cicero, and Muretus did the ſame; but Lipſius could not forbear crying out upon this, "O Jupiter! audire "hæc? ut plagiarius ſit Turnebus? non credam hoc ſex- "centis Lambinis. O Jupiter! do you hear theſe things? "that Turnebus is a plagiary? I would not believe ſix "hundred Lambins in this." What made Turnebus ſo univerſally beloved, was the great ſweetneſs of his temper, which he even ſhewed by a virgin modeſty in his countenance. This was an extraordinary quality, and ought to be the more noted in a critic, becauſe it has been obſerved, that the candour and good-nature of the men of that order, have not been always proportionable to their learning. What Montaigne has ſaid of Turnebus, in his chapter of pedants, is ſo very much to his credit, that it would not be juſtice to him not to tranſcribe it. "Whoever," ſays he, "ſhall narrowly pry into, and throughly ſift this ſort of "men, will find, for the moſt part, that they neither un- "derſtand others, nor themſelves; and that their memories "are indeed full enough, but the judgment totally void and "empty. Some ought yet to be excepted, whoſe own na- "ture has of itſelf formed them better, as I have obſerved "for example of Adrianus Turnebus. He never made any "other profeſſion than that of mere learning only; and in "that is, in my opinion, the greateſt man that has been "theſe thouſand years. Yet he had nothing at all in him "of the pedant, but the wearing of his gown, and a little "exterior air and manner, which could not be civilized to "the garb;—but within, there was not a more illuſtrious "and polite ſoul living upon earth. I have often purpoſely "put

Epiſtolicæ quæſtiones, lib. v. epiſt. 17.

Eſſais, liv. i. ch. 24.

" put him upon arguments quite foreign to his profeſſion, " in which I found he had ſo clear an inſight, ſo quick an " apprehenſion, and ſo ſolid a judgment, that a man would " have thought he had never practiſed any other thing but " arms, and been all his life employed in affairs of ſtate. " And theſe are great and vigorous natures,

——— " Queis arte benignâ
" Et meliore luto finxit præcordia Titan."

Juvenal, Sat. xiv.

The works of Turnebus, which are all in Latin, were printed in one volume folio at Straſburg 1600: his Adverſaria, in three volumes folio, had been printed at Paris before. They conſiſt chiefly of criticiſms upon ancient authors in general, and Latin verſions from ſome of the Greeks. Huetius ſays, that " he had every quality which is neceſſary " for a perfect tranſlator; for he underſtood Greek tho- " roughly, and turned it into elegant Latin, cloſely and " without departing in the leaſt from his author, yet in a " clear and pleaſant ſtyle."

De claris interpretibus, p. 212.

TYNDALE (WILLIAM) a moſt zealous Engliſh reformer, and memorable for having made the firſt Engliſh verſion of the Bible, was born on the borders of Wales, ſome time before the year 1500. He was of Magdalen-hall in Oxford, where he diſtinguiſhed himſelf by ſucking in early the doctrines of Luther, and by as zealouſly propagating thoſe doctrines among others. Afterwards he removed to Cambridge, and from thence went to live with a gentleman in Glouceſterſhire, in the capacity of tutor to his children. While he continued there he ſhewed himſelf ſo furious for Luther, and ſo inveterate to the pope, that he was forced, merely for the ſecurity of his perſon, to leave the place. He next endeavoured to get into the ſervice of Tonſtall biſhop of Durham, but did not ſucceed. His zeal for Lutheraniſm made him deſirous to tranſlate the New Teſtament into Engliſh; and as this could not ſafely be done in England, he went into Germany, where, ſetting about the work, he finiſhed it in the year 1527. It was the firſt tranſlation of it made into Engliſh. He then began with the

Wood's Athen. Oxon. vol. i.

Old

Old Teſtament, and finiſhed the five books of Moſes, prefixing diſcourſes to each book, as he had done to thoſe of the New Teſtament. At his firſt going over into Germany, he went into Saxony, and had much conference with Luther; and then returning to the Netherlands, made his greateſt abode at Antwerp. During his peregrinations from one country to another, he ſuffered ſhipwreck upon the coaſt of Holland, and loſt all his books and papers. His tranſlations of the Scriptures, being in the mean time ſent to England, made a great noiſe there; and, in the opinion of the clergy, did ſo much miſchief, that a royal proclamation was iſſued out, prohibiting the buying or reading ſuch tranſlation or tranſlations. But the clergy were not ſatisfied with this, they knew Tyndale capable of doing infinite harm, and therefore thought of nothing leſs than removing him out of the way. For this purpoſe one Philips was ſent over to Antwerp, who inſinuated himſelf into his company, and under the pretext of friendſhip betrayed him into cuſtody. He was ſent to the caſtle of Filford, about eighteen miles from Antwerp; and though the Engliſh merchants at Antwerp did what they could to procure his releaſe, and letters were alſo ſent from lord Cromwell and others out of England, yet Philips beſtirred himſelf ſo heartily, that he was tried and condemned to die. He was firſt ſtrangled by the hands of the common hangman, and then burned near Filford-caſtle, in the year 1536. While he was tying to the ſtake he cried with a fervent and loud voice, "Lord, open the "king of England's eyes."

Abel Redivivus, p. 128.

His ſtory is told at large in Fox's Book of martyrs; Fox ſays, he might be called "England's apoſtle." He was the author of many works, beſides his tranſlations of the Scriptures: he is ſaid to have tranſlated the Bible under the name of Thomas Matthew. He had very uncommon abilities and learning, which, joined to great warmth and firmneſs of nature, qualified him very well for the office of a reformer.

TYRANNION, a celebrated grammarian in the time of Pompey, was of Amiſus in the kingdom of Pontus, and is memorable for having contributed very much to the preſervation

preſervation of Ariſtotle's works. He fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and ſeized his dominions; but his captivity was no diſadvantage to him, ſince it procured him an opportunity of being illuſtrious at Rome, and raiſing a fortune. He ſpent it, among other things, in making a library of above 30,000 volumes; and it is probably owing to his care in collecting books, that the writings of Ariſtotle have not periſhed, together with innumerable other monuments of antiquity. The fate of that great philoſopher's works, as it is related by Strabo, is very remarkable. He left them, with his ſchool and his other books, to his ſcholar Theophraſtus, and Theophraſtus left his library to Neleus, who had been his as well as Ariſtotle's ſcholar. Neleus conveyed his library to Scepſis, a city of Troas, and in his country, and left it to his heirs, who, being ignorant and unlearned perſons, took no other care of it than to keep it ſhut up cloſe; and when they were informed of the diligence, with which the kings of Pergamus, whoſe ſubjects they were, ſought out for books, they buried thoſe of Neleus under ground. A conſiderable time after their deſcendants took them out of their priſon, much damaged by moiſture and vermin, and ſold thoſe of Ariſtotle and Theophraſtus very dear to one Apellicon, who cauſed them to be copied. But his cyphers ill ſupplied thoſe paſſages which the worms had eaten and the moiſture effaced, ſo that theſe books were publiſhed with an infinite number of errors. After the death of Apellicon, his library was conveyed from Athens to Rome by Sylla, whoſe library-keeper permitted Tyrannion, a great admirer of Ariſtotle, to take the writings of that philoſopher; and from him they came into the poſſeſſion of the public.

Geograph. lib. xiii.

Tyrannion had many ſcholars at Rome, Cicero's ſon and nephew were under him. Cicero made uſe of him to put his library in order; and Tyrannion wrote a book which Atticus admired; all which particulars we learn from the letters of Cicero. Strabo alſo had been his ſcholar, as he himſelf informs us. Tyrannion died very old, being worn out with the gout.

Lib. xii.

VAILLANT

V.

VAILLANT (JOHN FOY) a great medalliſt, "to "whom France was indebted for the ſcience of "medals, and Lewis XIV. for one half of his ca- "binet," as mr. Voltaire owns, was born at Beauvais, May the 24th, 1632. He loſt his father when he was three years old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of ſucceeding to a magiſtracy, which his uncle poſſeſſed; but being too young for this when his uncle died, he changed his views, and quitting the law, applied himſelf to phyſic, in which faculty he was admitted doctor at twenty-four years of age. He had as yet diſcovered no particular inclination for the ſtudy of medals; but an occaſion now preſented itſelf, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of ancient medals, and carried them to mr. Vaillant, who examined them at firſt ſlightly and in a curſory way, but afterwards ſat down to ſtudy them with attention. Then it was that his genius and taſte for medals diſcovered itſelf, which increaſed with his knowledge and inſight into their nature and uſe, till he devoted himſelf almoſt intirely to them.

Siecle de Louis XIV. tom. ii.

Niceron's Memoires, &c. tom. iii.

Being called to Paris about buſineſs, he paid a viſit to mr. Seguin, who had a fine cabinet of medals, and was alſo greatly attached to this ſtudy. Seguin from their conferences ſoon perceived the ſuperior genius of Vaillant, which ſeemed to him to promiſe much in a ſcience yet in its infancy, and preſſed him to make himſelf a little more known. He did ſo, by viſiting ſome antiquaries, who were famous in this way, till at length, falling under the notice of the miniſter Colbert, he had a commiſſion to travel up and down Italy,

Italy, Sicily, and Greece, in queſt of medals proper for the king's cabinet. This was a thing exactly to his taſte and humour: he ſet out with joy, and after ſpending ſome years in traverſing theſe countries, returned with as many medals as made the king's cabinet ſuperior to any cabinet in Europe, though great additions have been made to it ſince. Colbert engaged him to travel a ſecond time, and accordingly, in October 1674, he went and embarked at Marſeilles with ſeveral other gentlemen, who propoſed, as well as himſelf, to be at Rome at the approaching jubilee. But a ſad adventure diſappointed all their curioſities; for on the ſecond day of their ſailing, they were fallen upon and taken by an Algerine corſair. After a captivity of near five months he was permitted to return to France, and received at the ſame time twenty gold medals, which had been taken from him. He embarked in a veſſel bound for Marſeilles, and was carried on with a favourable wind for two days, when another corſair appeared, which, in ſpite of all the ſail they could make, bore down upon them within the reach of cannon-ſhot. Mr. Vaillant, dreading the miſeries of a freſh ſlavery, reſolved, however, to ſecure the medals which he had received at Algiers, and in order thereto ſwallowed them. But a ſudden turn of the wind freed them from this adverſary, and caſt them upon the coaſts of Catalonia, where, after expecting to run aground every moment, they at length fell among the ſands at the mouth of the Rhone. Mr. Vaillant got to ſhore in a ſkiff, but felt himſelf extremely incommoded with the medals he had ſwallowed, which might weigh altogether five or ſix ounces, and therefore did not paſs like Scarborough waters. He had recourſe to a couple of phyſicians, who were a little puzzled with the ſingularity of his caſe; however, nature relieved herſelf from time to time, and he found himſelf in poſſeſſion of the greateſt part of his treaſure when he got to Lyons. Here he explained, with much pleaſure to his friends, thoſe medals, which were already come to hand, as well as thoſe that were daily expected, among which laſt was an Otho, valuable for its rarity.

Upon his arrival at Paris he received freſh inſtructions, and then ſet out, and made a moſt ſucceſsful voyage. He penetrated into the very heart of Egypt and Perſia, and there found

found new treaſures, which made him ample amends for all his fatigues and perils. He was greatly careſſed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inſcriptions in the year 1701, mr. Vaillant was at firſt made aſſociate, and the year after penſionary, upon the death of M. Charpentier. He died of an apoplexy, October 23, 1706, in his 76th year. He had had two wives, and by virtue of a diſpenſation from the pope had married two ſiſters, by whom he had ſeveral children, and one ſon, who ſhall be mentioned more particularly by and by. In the mean time let us give ſome account of his father's works, the firſt of which was publiſhed at Paris 1674, under the title of, 1. Numiſmata imperatorum Romanorum præſtantiora a Julio Cæſare ad poſthumum & tyrannos, 4to. A ſecond edition, with great additions, was printed 1694, in two volumes 4to, and afterwards a third. In this laſt he omitted a great number of medals, which he had diſcovered to be ſpurious, and alſo to mention what cabinets each medal was to be found in, as he had done in the ſecond, which has made the ſecond generally preferred to it. 2. Seleucidarum imperium, ſeu hiſtoria regum Syriæ, ad fidem numiſmatum accommodata, Paris 1681, 4to. This work throws much light into an obſcure part of ancient hiſtory, that of the kings of Syria, uſually called Seleucides from Seleucus, one of Alexander's lieutenants, who founded that kingdom about 300 years before Chriſt. 3. Numiſmata ærea imperatorum, Auguſtarum, & Cæſarum, in coloniis, municipiis, & urbibus jure Latio donatis, ex omni modulo percuſſa, Paris 1688, 2 tom. folio. 4. Numiſmata imperatorum & Cæſarum, a populis Romanæ ditionis Græce loquentibus ex omni modulo percuſſa, Paris 1698, 4to. A ſecond edition, enlarged with 700 medals, was printed at Amſterdam 1700, in folio. 5. Hiſtoria Ptolemæorum Ægypti regum ad fidem numiſmatum accommodata, Amſt. 1701, folio. 6. Nummi antiqui familiarum Romanarum perpetuis interpretationibus illuſtrati, Amſt. 1703, 2 tom. folio. 7. Arſacidarum imperium, ſive regum Parthorum hiſtoria ad fidem numiſmatum accommodata, Paris 1725, 4to. 8. Achæmenidarum imperium, ſive regum Ponti, Boſphori, Thraciæ, & Bithyniæ hiſtoria, ad fidem numiſ-

matum

matum accommodata, Paris 1725, 4to. Beſides theſe works, he was the author of ſome pieces which are printed in the Memoirs of the academy of inſcriptions and belles lettres.

John Francis Foy Vaillant, the ſon, was born at Rome in 1665, while his father was upon his travels in queſt of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age ſent to Paris, where he was inſtructed by the Jeſuits in the belles lettres and philoſophy. He applied himſelf, as his father had done, to the ſtudy of phyſic, and was received doctor in that faculty at Paris in 1691. He was initiated early into the ſcience of medals, and would have ſhone like his father, if he had ſurvived him long enough: nevertheleſs, his merit was reputed very great, and he was admitted into the academy of inſcriptions and belles lettres in 1702. He died in November 1708, about two years after his father, of an abſceſs in his head, which was ſuppoſed to have been occaſioned by a fall.

De Pin, Eccleſ. aut. cent. xvi. Niceron, tom. xxvi.

VALERIANUS (PIERIUS) an ingenious and learned Italian, was born at Belluno, in the ſtate of Venice, about the year 1475. He loſt his father at nine years of age, and was reduced with his mother and brethren to great poverty; but his uncle Urbanus Bolzanius, who was afterwards preceptor in the Greek language to Leo X. took him under his protection, and had him liberally educated. He ſtudied the Latin and Greek tongues under Valla and Laſcaris; and made ſo wonderful a progreſs, that he came to be one of the moſt learned men of his age. Going to Rome under the pontificate of Julius II. he became a favourite with John de Medicis, afterwards in 1513 Leo X. who committed to his care the conduct and inſtruction of two nephews. The cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. ſhewed the ſame regard to Valerianus, as Leo had done. He offered him firſt the biſhopric of Juſtinople, and then that of Avignon; but Valerianus refuſed them both, being fully ſatisfied with the place of apoſtolic notary. He was in imminent danger when Rome was taken 1527; and the year after retired to Belluno, for the ſake of that tranquillity, which he had never found at court. Yet he ſuffered himſelf

to

to be drawn from his retirement by Hypolite de Medicis, one of his pupils; who, being made a Cardinal in 1529, chose him for his secretary. He continued in this office, till the death of the Cardinal in 1535; and seems to have passed the next two years with his other pupil Alexander de Medicis who had been made first Duke of Florence in 1531. Upon the death of Alexander in 1537, he retired to Padua; where he spent the remainder of his life among his books, and died in 1558.

He composed several works, ingenious, learned, and curious: some of which were published in his life-time, some not till after his death. Among the former are, *De Fulminum significationibus*, Romæ 1517, printed also in the 5th volume of Grævius's Roman Antiquities, *Pro Sacerdotum barbis defensio*, Romæ 1531, occasioned by an intention to renew a decree, pretended to be made by an ancient council, and confirmed by Pope Alexander III, by which priests were forbidden to wear long beards: *Castigationes Virgilianæ lectionis*, printed in Robert Stephens's Virgil at Paris, 1532, and since reprinted with the best editions of this poet: *Hieroglyphica, sive de sacris Ægyptiorum aliarumque gentium literis Commentariorum libri* LVIII, Basil 1566. Among the latter are, *dialogo della volgar lingua, non prima uscito in luce*, 4to. *Antiquitatum Bellunensium libri quatuor*, 8vo: and *Contarenus, sive de literatorum infelicitate libri duo*, 8vo: all printed at Venice in 1620, by the direction and under the care of Aloisio Lollini, Bishop of Belluno. The last piece contains a great number of curious anecdotes, and is intitled *Contarenus*, because the first book of it is a dialogue between Gaspar Contareno, a Venetian ambassador, and some learned persons at Rome. It has been often printed: at Amsterdam 1647, in 12mo, *cum Cornelii Tollii Appendice*; at Helmstadt 1695, in 12mo; and at Leipsic 1707, in 8vo, with two other pieces upon similar subjects, namely, *Alcionius de Exilio*, and *Barberius de miseria Poetarum Græcorum*, and a preface by Joannes Burchardus Menkenius the editor.

Valerianus published also at different times two volumes of Latin poems, among which were *Amorum libri quinque*. It may be proper to observe here, that Valerianus's Chri-

ſtian name was Peter; but changed, according to the cuſtom of thoſe times, by one of his maſters into Pierius, in alluſion to Pierides, a name of the Muſes, and therefore probably done as a compliment to his talents for poetry.

VERTOT (RENE AUBERT DE) an agreeable and elegant French writer, in the way of hiſtory, was born of an ancient and noble family in Normandy, the 25th of November, 1655. Great care was taken of his education, and he was admitted early into the order of Capuchins; but his indifferent health not permitting him to continue long here, he obtained a brief of the Pope, to paſs from thence into the Regular Canons. He diſcovered ſuch purity and elegance in his ſtyle, that Fontenelle and another of his friends adviſed him to write hiſtory. He did ſo; and afterwards publiſhed, at different times, *The Revolutions of Portugal*, *The Revolutions of Sweden*, and *The Revolutions of Rome*. There are alſo ſeveral diſſertations of Vertot, in the memoirs of the Academy of Inſcriptions; of which he was a member. He wrote alſo, *The Hiſtory of the Order of Malta*, *Of the Origin of the Grandeur of the Court of Rome*, and ſome other pieces. He died the 15th of June, 1735.

VALERIUS MAXIMUS an ancient Latin writer, of whom remain *libri novem factorum dictorumque memorabilium*; dedicated to Tiberius Cæſar. It appears from this work, that he was a Roman, and that he lived under the reign of Tiberius Cæſar; at the latter end of it, for he manifeſtly treats the memory of Sejanus with ſcorn and abhorrence, though he does not expreſsly mention him. His ſtyle is not ſo pure, as might be expected from the age he lived in; and therefore many learned men have conjectured, that what we have of his, is not the original work, but only an epitome made by ſome later writer. Fabricius calls it, *opus jucundum*, *varium*, *utile*, as indeed it is; and many eminent critics have employed their lucubrations upon it. The beſt editions are, that by Thyſius *cum Notis Variorum*, 1670, in 8vo; that *in uſum Delphini*, 1679, in 4to; and

Voſſius de Hiſt. Latin. Fabric. Biblioth. Latin.

and that by Torrenius at Leyden, 1726, in two volumes 4to, *cum notis integris Lipſii, Pighii, Vorſtii, Perizonii, &c.*

VALESIUS (HENRICUS) or Henri de Valois, a French critic of great abilities and learning, was born at Paris the 10th of September, 1603, of parents, whoſe circumſtances ſupported them without any profeſſion. He began his ſtudies at Verdun in 1613 under the Jeſuits; and the greateſt hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the college of Clermont; where he learned Rhetoric under Petavius, who, as well as father Sirmond, conceived a great eſteem for him. After having maintained his Theſes in Philoſophy with much applauſe, he went to Bourges in 1622 to ſtudy the civil law; and at the end of two years, returned to Paris, where he was received advocate. He frequented the bar for ſeven years, but more to oblige his father, than out of any fondneſs for the law; and a very little buſineſs there helping to increaſe the diſguſt, which he naturally had for this profeſſion, he at length quitted it, and devoted himſelf intirely to literary purſuits. Greek and Latin authors were all his ſtudy, and all his pleaſure. Sunday he conſecrated to devotion, Saturday afternoon he allotted to his friends: but all the reſt of the week was ſpent in reading and labor. His own Library not ſufficing, he borrowed books of every body; and he uſed to ſay, that he learned more from other people's books than his own, becauſe not having the ſame opportunity of reviewing them, he read them with more care. He acquired a great reputation by his learning, and by the publications he made; when a misfortune befel him, which interrupted the courſe of his ſtudies. He had always had a weak ſight; but continual application had hurt him ſo in this reſpect, that he loſt his right eye intirely, and ſaw very indifferently with the left. This put him under the neceſſity of having a reader, and a reader he had: for, though his father was of too ſparing an humour to make him an allowance for this purpoſe, yet the defect was ſupplied by the generoſity of his friends. His father however died in 1650; and then his circumſtances were bet-

Vita Henrici Valeſii ab Adriano Valeſio ſcripta. Prefixed to his edition of the Eccleſiaſtical writers, and inſerted in the collection of Bates.—Niceron, Memoirs, &c. Tom. v.

ter ſuited to his neceſſities. The ſame year he made an oration, in praiſe of Chriſtina Queen of Sweden, who had juſt aſcended the throne; and her Majeſty, by way of acknowledging the favor, promiſed to ſend him a gold chain, and gave him at the ſame time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ending in nothing, for which Valeſius himſelf is ſaid to have been to blame: for, though he was not naturally a great prater, yet he had the imprudence, while he was meditating this journey, to break ſome jeſts on the learned in thoſe parts; which, being ſent to the Queen, occaſioned her Majeſty's coldneſs and neglect of him.

In the year 1634, Valeſius had publiſhed at Paris in 4to, *Excerpta Polybii, Diodori Siculi, Nicolai Damaſceni, Dionyſii Halicarnaſſenſis, Appiani Alexandrini, Dionis, & Joannis Antiocheni, ex Collectaneis Conſtantini Auguſti Porphyrogenetæ, nunc primum Græce edita, Latine verſa, cum notis.* The Emperor Conſtantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek Hiſtorians of ſuch things, as he thought moſt uſeful; and had ranged theſe extracts under certain titles and common places, in number fifty-three. Each contained two books: one of extracts from the writers of Univerſal Hiſtory, another of Extracts from the Hiſtorians of the Emperors. Only two of theſe titles are extant: one *de Legationibus*, the firſt book of which was publiſhed by Fulvius Urſinus, at Antwerp, 1582, in 4to; the ſecond by David Hoeſchelius, at Augſburg, 1604, in 4to; and both under the title of *Eclogæ Legationum*, &c. The other title is *de Virtutibus & Vitiis*, and is the work under preſent conſideration. A merchant of Marſeilles had brought an ancient manuſcript of it from the Iſle of Cyprus, and had ſold it to Monſ. Peireſc, who ſent it to Paris. Here it lay neglected a long time; till at length Pithocus engaged Valeſius to tranſlate and publiſh it: which he did, and very properly dedicated it to Peireſc, to whom the public is obliged for it. Peireſc was a gentleman of Provence; and how ardent he was in the promotion of Letters, let the following inſtance be a laſting teſtimony. Some time after, Valeſius had read a paſſage in an ancient author, relating to the harbour

bour of Smyrna, which could not be underſtood without viewing the ſituation of the places. He acquainted Peireſc with this difficulty; who immediately ſent a Painter, to take a view of that Port, and afterwards communicated them to Valeſius. The Critic thanked Peireſc, for the trouble he had been at; but very ungraciouſly ſent him word, for Valeſius was far from being graciouſly formed, that they did not clear up the thing ſo well as he could wiſh. Peireſc, vexed that he had been at ſo much expence for nothing, wrote back, that he had endeavored to give him ſatisfaction; and that, if he had not ſucceeded, it muſt not be aſcribed to either himſelf or the painter, but to his own temper and humour, which were ſatisfied with nothing.

In 1636, he gave a good edition of Ammianus Marcellinus, in 4to. corrected in a great number of places from the manuſcripts, and illuſtrated with very ingenious and learned notes. A ſecond edition, with more notes of Valeſius, and thoſe of Lindenbrokius, came out at Paris, 1681, in folio; and James Gronovius alſo publiſhed a third at Leyden, 1693, in 4to. The critical talents and learning, which Valeſius had ſhewn in theſe publications, occaſioned him to be pitched upon for a work of greater importance: and that was an edition of the ancient eccleſiaſtical hiſtorians. M. de Montchal, archbiſhop of Tholouſe, gave occaſion to Valeſius's engaging in this province: for being a learned man himſelf, the clergy of France had beſought him to give an edition of theſe hiſtorians, which indeed was very much wanted. Montchal undertook the affair; and, the better to ſucceed in it, applied to Valeſius to aſſiſt him privately. But Valeſius was by no means a man for this: he was too jealous of his reputation and glory, to let another perſon run away with the fruits of his labours; and therefore abſolutely refuſed to have any thing to do with him. The archbiſhop, either too much taken up with the buſineſs of his ſee, or diſtruſting ſucceſs in what he had undertaken, ſoon after excuſed himſelf to the clergy,; and at the ſame time adviſed them to apply to Valeſius, as a man who was every way qualified for the taſk. They did ſo; and upon Valeſius's liſtening to their requeſt, did for his encouragement ſettle a penſion upon him. This was about the

year 1650. The Hiſtorians came out in Greek and Latine, with good notes, in this order: *Euſebii Pamphili hiſtoria eccleſiaſtica, ejuſdemque libri de vita Conſtantini, & panegyricus; atque oratio Conſtantini ad ſanctos*, Paris, 1659; *Socratis & Sozomeni hiſtoria eccleſiaſtica*, 1668; *Theodoreti & Evagrii hiſtoria eccleſiaſtica, item excerpta & hiſtoria eccleſiaſtica Philoſtorgii*, 1673. Theſe were reprinted in three volumes folio, firſt at Amſterdam in 1699, and then at Cambridge in 1720: to which laſt edition ſome remarks, but very inconſiderable ones, ſcattered up and down in various authors, were collected and ſubjoined by the editor Gulielmus Reading.

In 1660, Valeſius was honoured with the title of hiſtoriographer of France; and had alſo a penſion ſettled on him by the king, in conſideration of his edition of Euſebius, which had appeared the year before. In 1662, he loſt his left eye, ſo that now he was blind; and notwithſtanding all the ſkill of oculiſts, the moſt that could be done for him was, to ſee but very poorly with the left eye: a new cataract, almoſt as ſoon as it was removed, forming itſelf again in the right. In 1663, he had an addition to his penſion from the crown. He had hitherto lived among his books, and troubled himſelf about nothing elſe: but now, being ſixty years of age, he took it into his head to have a wife by way of comfort; and accordingly was married November the 18th to a handſome young woman, by whom he had ſeven children. He died the 7th of May, 1676, having ſpent the two laſt years of his life, in all the miſeries of one oppreſſed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his nature was far from being amiable. He was very ſparing of his praiſes to others, and few works had the happineſs to pleaſe him; yet he was particularly tender and fond of his own. He was bold in finding fault with others, but could not bear to be criticiſed himſelf; and all, who preſumed to do it, paſſed with him for very ignorant perſons. When he was well, he had no feeling at all for the indiſpoſition and ſickneſs of others; but when he ailed any thing himſelf, then awful ſtillneſs was every where to be obſerved, and all poſſible precautions taken not to diſturb him. He ſhewed vaſt

weakneſs

weakneſs at theſe ſeaſons: he would ſee nobody, no, not even the light: he would weep, and cry, and bemoan himſelf like a child: yet, when the malady was over, no mention at all was ever to be made of it, nor was he to hear any thing but congratulations upon his good health and ſound ſtate. He had the weakneſs, at ſixty years of age, to deſire to paſs for a young man; and James Gronovius, in a letter he wrote to him then about, gave him infinite offence, by wiſhing him a long and happy old age. He flung the letter aſide with much indignation, calling Gronovius an inconſiderate young man; and ſaying, that till now he never thought himſelf old. Valeſius is an inſtance to prove, that great learning and greatneſs of ſoul do not always go together; and, that a man may be a very profound ſcholar, and yet have nothing in him of the philoſopher.

After his death was publiſhed by the care of James Gronovius, *Notæ & animadverſiones in Harpocrationem & Philippi Jacobi Mauſſaci Notas. Ex bibliotheca Gulielmi Prouſteau*, Lugd. Bat. 1682, in 4to. Three Latin funeral orations upon three of his intimate friends are inſerted in Bates's *Vitæ ſelectorum aliquot virorum*, printed at London, 1681, in 4to. the firſt made upon Sirmond in 1651, the ſecond upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an Hexameter poem, made upon the recovery of the King's health, and publiſhed by himſelf in 1663, with the title of *Soteria pro Ludovico magno*. There are alſo *Harangues a la reine de Suede, & quelques autres petites pieces*.

VALESIUS (ADRIAN), or Adrien de Valois, brother of Henry Valeſius, and a very learned man alſo, was born at Paris the 14th of January, 1607; and was educated in the College of Clermont there under the Jeſuits. He followed the example of his brother, and had the ſame Counſellors in his ſtudies, the Fathers Sirmond and Petavius. Hiſtory was his principal object; and he ſpent many years in ſearching into the moſt authentic records, manuſcripts as well as printed. His long perſeverance in theſe purſuits enabled him to give the public an elaborate Latin work, intitled *Geſta Francorum, ſeu de rebus Francicis*, in three volumes

Niceron, Memoirs, &c. Tom. 3.

lumes folio: the firſt of which came out in 1646, the two others in 1658. This hiſtory begins with the year 254, and ends with 752. It is written with care and elegance, and may ſerve for an excellent Commentary upon the ancient hiſtorians of France, who wrote rudely and barbarouſly: but for itſelf, it ſhould be conſidered, and ſo ſome have conſidered it, as a critical work filled with rude erudition, rather than an Hiſtory. At leaſt it would only have been fit to be read by the learned, had it been written in the vulgar tongue. Colbert aſked him one day concerning his Latin hiſtory of France, and preſſed him to continue it; but he anſwered the Miniſter, that he might as well take away his life, as put him upon a work ſo full of difficulties, and ſo much beyond what his age could bear: for he was then in years. He is the author of ſeveral other Latin works, for his works are all in Latin: as, *Notitia Galliarum, ordine alphabetico digeſta*, 1675, in folio. This is exceeding uſeful for the underſtanding of ancient Gaul. He was the editor of the ſecond edition of Ammianus Marcellinus; to which, beſides additional notes of his brother and Lindenbrokius, he added notes and emendations of his own. He wrote a Panegyric upon the King, and a life of his brother. There is alſo a *Valeſiana*.

In the year 1660, he was with his brother honoured with the title of Hiſtoriographer to the King; and had a penſion ſettled upon him. In 1664, he loſt the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian however ſome years after followed his brother's example, and married a wife too; by whom he had children. He enjoyed good health, till he was eighty-five years of age: and then died, July the 2d, 1692.

VALLA (LAURENTIUS) an Italian writer of great parts and learning, was born at Rome in the year 1415. He attacked with great vigour the barbariſm, which had prevailed over the Latin tongue for ſeveral ages; and wrote books, on purpoſe to collect the elegancies of that language, which had been ſo little uſed by the ſchoolmen and civilians: yet, as Paul Jovius obſerves, when he himſelf attempted to write

Bayle's Dict.

In Elog. cap. 13.

write hiſtory, he ſhewed, that he was more capable of prescribing to others, than of practiſing himſelf. He was of a moſt contentious, criticiſing and contradicting nature; and this raiſed him up many enemies. The title of his books, ſome of them at leaſt, ſhew, that he was one of the greateſt duelliſts in the republic of letters; and that his life may be compared to the profeſſion of a gladiator. He never pardoned his adverſaries any word or phraſe, which ſavoured of barbariſm; and this gave occaſion to an epigrammatic fiction after his death, of his having made himſelf ſo formidable in hell, that Pluto durſt not ſpeak Latin there: to which it is added, that Jupiter would have admitted him into Heaven, but for fear of having his words criticiſed. Upon the whole, his mordacity and ill temper was ſuch, that he was ſuppoſed to write principally for the pleaſure of abuſing both the living and the dead.

Nor did prudence give the leaſt check to the virulence and acrimony of his temper: for he did not confine his cenſures to the profeſſors of literature, but he attacked the eccleſiaſtics; and ſpake boldly againſt ſome things, which they approved and even held in veneration. He had the courage to refute the tradition of Conſtantine's donation to Sylveſter, which, though falſe and pretended, was yet prodigiouſly agreeable to the court of Rome; and, as if this was not bad enough, he even let fall, that he had arrows in his quiver againſt Chriſt himſelf. He left his country, whether by order of the pope, or becauſe he had expoſed himſelf to the hatred of too many perſons; and retired to the court of Alphonſus king of Naples, who was a great patron of men of learning, and deſired to learn Latin of him at fifty years of age. Here the eccleſiaſtics perſecuted him ſeverely; they darted upon him the thunders of the inquiſition; they delivered him up to the penal laws of the ſecular arm; and they would have burned him alive, if king Alphonſus had not moderated their rigour, and forced them to content themſelves with whipping him in the convent of the Jacobines. Nevertheleſs, returning to Rome, he found good patrons; who procured him the pope's favor, the liberty of teaching, and a penſion. He died the 1ſt of Auguſt, 1465; as appears from his epitaph, which his mother cauſed to be engraven

graven in the church of St. John Lateran, of which he was canon.

He is cenſured not only for his virulence, but alſo for his vanity: which two qualities, when they go together, make the moſt odious compoſition in nature. He eſpouſed the doctrine of Epicurus with reſpect to the ſovereign good; yet corrected it in ſuch a manner, as to reconcile it with the doctrines of chriſtianity. He was an exceſſive admirer of Quintilian, and that, as is ſuppoſed, becauſe his adverſary Trapezuntius was perpetually cenſuring him; and he affected to deſpiſe Ariſtotle. He was not well enough ſkilled in the Greek tongue, to undertake, as he did, the tranſlations of Herodotus, Thucydides, and Homer's Iliad. "As great a maſter, ſays Huetius, as he was of the elegancies of the Latin tongue, in theſe verſions he was very inelegant and almoſt barbarous." In the mean time it muſt be owned, that Valla, with all his faults, has had his defenders; and it is not a little to his honor, that Eraſmus was the moſt ſtrenuous of them. This great man expreſſes himſelf with indignation, that Poggius ſhould be in every body's hands, while Valla, who had a hundred times his learning, *centuplo doctior*, was read by nobody; and he declares, in the ſame epiſtle, that "the mordacity of Valla alone, if they will call it ſo, has contributed more to the promoting of literature, than the fooliſh and inſipid candor of thouſands, who admire all the productions of all men without diſtinction, and who applaud and (as they ſay) ſcratch one another:" *itaque unius Laurentii mordacitas, ſiquidem ita malunt appellare, non paulo plus conduxit rei literariæ, quam plurimorum ineptus candor, omnia omnium ſine delectu mirantium, ſibique invicem plaudentium, ac mutuum (quod aiunt) ſcabentium.* In ſhort, this whole epiſtle, which is by no means a ſhort one, is written intirely in the defence of Valla; though at the ſame time, it would be eaſy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of ill-nature and foul language. Ludovicus Vives alſo praiſes him for a thing, which is really laudable and deſerves to be known: he tells us, that however careful Valla was to inquire into the propriety of expreſſions, and to inſtruct his readers in it, yet he ſuſpended his labor, when the queſtion

DeClaris Interpretibus.

See POGGIUS.

Eraſmi Epiſt. Chriſtoph. Fiſchero, Anno 1505. five p. 96. tom. III. Lugd. Bat. 1706.

Lud. Vives, de tradendis diſciplinis, Lib. 3.

ſion was about an obſcene word; and uſed to ſay, "I had "rather it ſhould continue unknown, than be explained by "me:" *ignorari malo, quam me docente ſciri.*

His principal works are, *Elegantiarum linguæ Latinæ libri ſex: De voluptate & vero bono libri tres: De Dialectica: De geſtis Ferrandi Arragonum Regis: Annotationes in Novum Teſtamentum: De ficta Conſtantini Donatione:* His Annotations upon the New Teſtament have always been well ſpoken of.

VALLA (GEORGE) an Italian phyſician and profeſſor of the belles lettres at Venice, was born at Piacenza, and was a contemporary of Laurentius Valla. He was well ſkilled in the Latin and Greek tongues, and wrote a conſiderable number of books both in phyſic and literature. One of his books in the former has a title, which gives us no leſs an opinion of his honeſty, than of his ſkill in his profeſſion: it is, *De tunda ſanitate per victum.* He wrote commentaries on ſome books of Cicero, Horace's Art of Poetry, Juvenal, &c. He wrote a comment alſo upon the ſecond book of Pliny's Natural Hiſtory, printed at Venice 1502, in 4to: which however muſt be certainly very ſcarce, ſince father Hardouin tells us, that he could not meet with it. He was alſo the compiler of a work, intitled *de expetendis & fugiendis rebus.* This Valla exaſperated the duke of Milan ſo much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to priſon even at Venice. He ſuffered great hardſhips in that confinement, but was at laſt releaſed. He died ſuddenly. He was juſt going from his lodgings, in order to read a lecture upon the immortality of the ſoul; but ſtopping at the neceſſary houſe, he there expired, like Arius the Hereſiarch.

Bayle's Dict. and Lindenius Renovatus.

in Præfat. ad Plin.

VAN BRUG (Sir JOHN) a very celebrated Engliſh dramatic writer, was deſcended from an antient family in Cheſhire, which came originally from France; though by his name he ſhould appear to be of Dutch extraction. The year of his birth is not mentioned: but it is probable, that he was born about the middle of king Charles II's reign. Though he is not ſaid to have been at any univerſity, yet he was very liberally educated, and became eminent for poetry and ſkill in

in architecture; to both which he diſcovered an early propenſion. He had a moſt ready wit, and was particularly formed for dramatic productions; and his firſt comedy, called "The Relapſe, or Virtue in Danger," was acted with great applauſe in the year 1697, which encouraged him to write more, as he did to the number of eleven. The reputation which he gained by his comedies, for all his dramatic pieces are of the comic kind, was rewarded with greater advantages, than uſually ariſe from the profits of writing for the ſtage. He was appointed Clarencieux king at arms; a place, which he ſome time held, and at laſt diſpoſed of. In Auguſt 1716, he was appointed ſurveyor of the works at Greenwich hoſpital: he was likewiſe made comptroller-general of his majeſty's works, and ſurveyor of the gardens and waters. But perhaps it may be more reaſonable to aſcribe theſe preferments to his ſkill in Architecture, than to his accompliſhment as a dramatic writer: for he was a very ingenious and able architect, and ſeveral noble ſtructures were raiſed under his direction, as Blenheim in Oxfordſhire, Claremont in Surry, &c. He likewiſe built the opera-houſe in the Hay-Market, for which purpoſe he raiſed a ſubſcription among thirty perſons of quality of 100l. each; in conſideration whereof every ſubſcriber, for his own life, was to be admitted to whatever entertainment ſhould be publicly exhibited there, without farther payment for entrance. When the firſt ſtone of the theatre was laid, it was inſcribed with theſe words, "The Lit-"tle Whig:" as a compliment to a lady of extraordinary beauty, then the celebrated toaſt and pride of that party: namely, the counteſs of Sunderland, ſecond daughter of the great duke of Marlborough. The building was finiſhed about the year 1706. In ſome part of Sir John Vanbrug's life, for we cannot aſcertain the time, he went over to France: where, his taſte for architecture exciting him to view the fortifications of the country, he was one day obſerved by an engineer, whoſe information cauſed him to be ſecured by authority, and ſent to the Baſtile. Yet his confinement was ſo eaſy, that he is ſaid to have made, while he was under it, ſome rude draughts of comedies; and he was ſoon ſet at liberty.

This

This ingenious man died of a quinſey at his houſe in Whitehall, the 26th of March 1726. He was the contemporary and friend of Mr. Congreve, whoſe genius was likewiſe formed for dramatic productions; and theſe two comic writers gave new life to the Engliſh ſtage, and reſtored it to reputation, when it had in reality been ſinking for ſome time. It would however have been more to their credit, if, while they exerted their wit upon this occaſion, they had preſerved it pure and unmixed with that obſcenity and licentiouſneſs; which, while it pleaſed, tended to corrupt the audience. When Mr. Collier attacked "the immorality and profaneneſs of the ſtage" in the year 1698, theſe two writers were his principal objects. They defended themſelves, it is true; Sir John Vanbrug in "A Short Vindication of the *Relapſe* and the *Provoked Wife*," from theſe imputations, publiſhed the ſame year: but their defences were nothing more than witticiſms, played off againſt ſolid reaſon and argument. Sir John Vanbrug indeed ſeems afterwards to have pleaded guilty to the charge, and to have been ſenſible of the indecency and immorality of his ſcenes; for in the year 1725, when the company of comedians were called upon, by an authority that could not be reſiſted, to revive the *Provoked Wife*, Sir John, as if conſcious how juſtly it was expoſed to cenſure, thought proper to ſubſtitute a new ſcene in the fourth act, in the place of another, where he had made a rake talk like a rake in the habit of a clergyman. To avoid which offence, he put the ſame debauchee into the undreſs of a woman of quality; for the character of a fine lady is, it ſeems, not reckoned ſo indelibly ſacred, as that of a churchman.

VANDER-LINDEN (JOHN ANTONIDES) a celebrated and learned profeſſor of phyſic at Leyden, was deſcended from anceſtors, diſtinguiſhed in the republic of letters. His grandfather Henry, born in 1546, was a maſter of the learned languages, and ſuffered greatly on account of the reformation, which he embraced very young. He loſt his father, his wife's father, his relations and friends, in the Spaniſh maſſacre at Naerden in 1572. After that fatal accident, he exerciſed the function of a Miniſter at Enckhuiſen till Bayle's Dict.

till 1585, when he was invited to be Profeſſor of Divinity at Francker. He was the firſt, who read lectures in that Univerſity; and it was he, who pronounced the Inaugural Oration of it, by which we learn, that it was then founded. He died there in 1614, and left among other children a ſon, named Antony: who had good parts and ſkill in polite letters, and on that account was by the magiſtrates of Enckhuiſen made rector of their college. He was likewiſe a good muſician and organiſt, and no ſtranger to divinity: but his chief talent was phyſic, in which faculty, having taken the degree of doctor at Francker in 1608, he practiſed with ſucceſs and reputation firſt at Enckhuiſen, and afterwards at Amſterdam.

Enckhuiſen is one of the towns in North Holland; and here it was, that John Antonides, the ſon of Antony Vander-Linden, was born the 13th of January 1609. He was ſent to Leyden in 1625, to ſtudy philoſophy there; and after this, he applied himſelf intirely to phyſic. From Leyden he went to Francker in 1629, in order to continue his ſtudies there; and received the degree of doctor ſome months after. His father, who had been at Amſterdam ever ſince the year 1625, ſent for him home, for the ſake of inſtructing him in his profeſſion; and died in 1633. Our Vander-Linden continued to practiſe phyſic there with a ſucceſs, which raiſed his reputation greatly; for, in 1639, he was ſent for to be profeſſor of phyſic in the univerſity of Francker. He diſcharged that office with great applauſe for almoſt twelve years: he read lectures both on the theory and practice, on anatomy and botany: and it was by his care, that the garden of the univerſity was enlarged, and an houſe built to it. The library was no leſs indebted to him for a great number of books, which by his addreſs he procured to it. The univerſity of Utrecht offered him a profeſſor's place in 1649, which he did not accept; but, two years after, he accepted the ſame offer from the curators of the univerſity of Leyden. He diſcharged the functions of it with high reputation, till his death; which happened the 5th of March 1664. Guy Patin, who was a friend of this phyſician, often mentions him in his letters. Vander-Linden, ſays he in one of them, "died at Leyden, aged 53 years, of a fever and defluxion

"upon

" upon the lungs, after having taken antimony, and without " being blooded. What pity it is, that a man, who wrote " ſo many books, and was ſo well ſkilled in Latin and Greek, " ſhould die of a fever and ſuffocating catarrh without being " blooded ?"

Vander-Linden wrote many books upon phyſic, and one *De Scriptis Medicis*. It is a catalogue of books upon phyſic; was printed and enlarged ſeveral times by the author in his life-time; and very conſiderably ſo after his death by a German, named Merklinus, who publiſhed it in a thick quarto, under the title of *Lindenius Renovatus*, at Nuremberg in 1686. He procured editions alſo of other books; and after having publiſhed Celſus at Leyden 1657 in 12mo, left an edition of the works of Hippocrates to be publiſhed there, in 1665, 8vo, Greek and Latin, in two volumes. He had taken great pains in it, but did not live intirely to finiſh it. The Journal des Savans ſpeaks of it in theſe terms: " This new for Feb. 21, " edition of Hippocrates has this advantage, that it anſwers 1666. " all the former by means of the figures, which are in the " margin, and ſhew in what page and place every thing occurs. Thus it may ſerve inſtead of all the other editions, " and remedies the confuſion occaſioned by the diverſity of " them, when a paſſage is ſought for. It is alſo more cor- " rect than all the reſt: for Mr. Vandel-Linden, having " carefully compared all the old editions and ſeveral manu- " ſcripts, has reſtored a great number of paſſages, which " were not exact even in Foeſius's edition. With regard to " the Latin tranſlation, he choſe that of Cornarius, becauſe " it is the oldeſt, and that commonly uſed. He was ſur- " priſed by death a little before this edition was finiſhed, and " ſo prevented from publiſhing the remarks, which he in- " tended to make upon Hippocrates."

VAN DYCK (Sir ANTHONY) a moſt illuſtrious painter, was born at Antwerp in the year 1599, and trained under the no leſs illuſtrious Rubens. He gave early proofs of his excellent endowments in this way; and while he lived with his maſter, there happened an affair, which may very properly be called the foundation of his reputation. Rubens having left a picture unfiniſhed one night, and going out contrary

trary to cuſtom, his ſcholars took the opportunity of ſporting about the room; when one more unfortunate than the reſt, ſtriking at his companion with a maul-ſtick, chanced to throw down the picture, which not being dry acquired ſome damage. Van Dyck, being at work in the next room, was prevailed on to repair the miſchief; and when Rubens came next morning to his work, firſt going at a diſtance to view his picture, as is uſual with painters, and having contemplated it a little, he cried out ſuddenly, that he liked the piece far better than he did the night before. While he lived with Rubens, he painted a great number of faces, and among the reſt that of his maſter's wife, which was eſteemed long after one of the beſt pictures in the Low Countries. Afterwards he went to Italy, ſtaid a ſhort time at Rome, and then removed to Venice; where he attained the beautiful colouring of Titian, Paul Veroneſe, and the Venetian ſchool: proofs of which appeared in the pictures he drew at Genoa, where he left behind him many excellent pieces. After a few years ſpent abroad, he returned to Flanders, with a manner of painting ſo noble, natural, and eaſy, that Titian himſelf was hardly his ſuperior; and no other maſter in the world equal to him in portraits. When he was got home, he did ſeveral pieces of hiſtory, that rendered his name famous all over Europe; but believing he ſhould be more employed in the courts of foreign princes, if he applied himſelf to painting after the life, he reſolved at laſt to make it his chief buſineſs; knowing it to be, as it certainly is, not only the moſt acceptable, but the moſt advantageous part of his profeſſion. Beſides, he was willing perhaps to ſignalize himſelf by a talent, with which nature had particularly favoured him: though ſome have ſaid, that it was his maſter Rubens, who diverted him from hiſtory-painting to portraits, out of a fear that he ſhould become as univerſal as himſelf. The prince of Orange, hearing of his fame, ſent for him to draw the pictures of his princeſs and children. Cardinal Richelieu invited him to France; where, not liking his entertainment, he ſtaid but a little time. Then he came over to England, ſoon after Rubens had left it, and was entertained in the ſervice of king Charles I, who conceived a marvellous eſteem for his works; honoured him with knighthood; preſented

him

him with his own picture, ſet round with diamonds; aſſigned him a conſiderable penſion; ſate very often to him for his portrait; and was followed by moſt of the nobility and gentry of the kingdom. He did a prodigious number of portraits, about which he took a great deal of care at firſt; but at laſt he ran them over haſtily, and painted them very ſlightly. A friend aſking him the reaſon of this, he replied, "I have worked a long time for reputation, and I now "work for my kitchen."

He was a perſon low of ſtature, but well proportioned; very handſome, modeſt, and extremely obliging; a great encourager of all ſuch, as excelled in any art or ſcience, moſt of whoſe pictures he drew; and generous to the very laſt degree. He acquired great riches by his profeſſion; married one of the faireſt ladies of the Engliſh court, a daughter of the Lord Ruthen Earl of Gowry; and though he had little with her except her beauty and her quality, lived in a ſtate and grandeur anſwerable to her birth. His own garb was generally very rich, his coaches and equipage magnificent, his retinue numerous and gallant, his table very ſplendid, and ſo much frequented by perſons of the beſt quality of both ſexes, that his apartments ſeemed rather to be the court of a prince, than the lodgings of a painter. He grew weary, towards the latter end of his life, of the continued trouble that attended face-painting; and being deſirous of immortalizing his name by ſome more glorious undertaking, went to Paris, in hopes of being employed in the grand gallery of the Louvre. Not ſucceeding there, he returned to England; and propoſed to the king, by his friend Sir Kenelm Digby, to make cartoons for the Banqueting-houſe at Whitehall. The ſubject was to have been the inſtitution of the order of the garter, the proceſſion of the knights in their habits, with the ceremony of their inſtallment, and St. George's feaſt: but his demand of 8000l. being thought unreaſonable, while the king was treating with him for a leſs ſum, the gout and other diſtempers put an end to his life. He died in 1641, aged forty-two years; and was buried in St. Paul's cathedral, where his monument, whatever it was, periſhed by the fire. Du Freſnoy ſays,

Art of painting, tranſlated by Dryden, p. 237. edit. 1716.

that "of all the diſciples of Rubens, many of whom were "admirable, Van Dyck was he, who beſt comprehended "the rules and general maxims of his maſter; that he even "excelled him in the delicacy of his colouring, and in his "cabinet-pieces; but that his guſto in the deſigning part "was nothing better, than that of Rubens."

VAN HUYSUM (JOHN) a painter of great name, was born at Amſterdam in the year 1682; and was the ſon of a painter. His father taught him to paint ſcreens, figures and vaſes on wood, landſkips, and ſometimes flowers; but the ſon, being arrived to years of maturity, perceived, that to work in every branch of his art was the way to excel in none; and therefore he confined himſelf to flowers, fruit and landſkip. Quitting his father's ſchool, he ſet up for himſelf; and married a wife about the year 1705. No man before this painter attained ſo perfect a manner of repreſenting the beauty of flowers, and the down and bloom of fruit. At the times of the year, when the flowers were in bloom, and the fruit in perfection, he uſed to deſign them in his own garden; and he has ſhewn, by the ſuperiority of his touch, the delicacy of his pencil, his ſurprizing exactneſs, and high finiſhing, that he could trace nature through all her refinements, and exceed all that went before him in the manner of expreſſing thoſe beautiful productions of the earth. At laſt his reputation roſe to ſuch an height, that all the curious in painting ſought his works with great eagerneſs; and this encouraged him to raiſe his prices, till his pictures grew out of the reach of any but princes and men of the largeſt fortunes.

Van Huyſum at length began to have ſtrange freaks that approached to madneſs, which are attributed to the railleries of ſome painters, on the coquetry of his wife, though ſhe was neither young nor handſome. This made him take to drinking; which, joined with the ill humour of his wife, and the debauchery of his ſon, whom he was obliged to ſend to the Indies, threw him into a ſtate of jealouſy and melancholy. His frenzy would often laſt ſeveral days, yet without ever communicating itſelf in the leaſt to his

works; ſo that his laſt pictures are as much eſteemed, as thoſe he painted in his prime. The year before he died, nature began to decay in him; and in proportion as his ſtrength failed him, his mind grew more tranquil; ſo that, ſome months before his death, he intirely recovered his reaſon. He died at Amſterdam the 8th of February 1749, aged ſixty-ſeven.

VANIERE (JAMES) a French jeſuit, famous for Latin poetry, was born at Cauſſes, a town in the dioceſe of Beziers, the 3d of March 1664. His parents ſpent their lives in rural occupations and amuſements, and Vaniere entered throughly into their manners and taſte. He ſtudied under the jeſuits at Beziers, and became one of their ſociety in the year 1680. He diſtinguiſhed himſelf early by his Latin poetry, and compoſed a great number of works in this way; the principal of which is, *Prædium Ruſticum*. He publiſhed alſo a poetical dictionary in the year 1710, of which he afterwards gave an abridgment. He went a great way likewiſe in compiling a French and Latin dictionary, but did not live to finiſh it. He died at Toulouſe in the year 1739. He holds a very high rank among the modern Latin poets, but reſembles them all in his ſervile imitation of the ancients: as perhaps it is now impoſſible to compoſe Latin poetry, and yet preſerve the ſpirit and manner of an original writer.

VANINI, a moſt determined atheiſt of Italy, was born at Taurisano, in the kingdom of Naples, in the year 1585; and was the ſon of John Baptiſt Vanini, ſteward to Don Francis de Caſtro, Duke of Taurisano, and Viceroy of Naples. His chriſtian name was Lucilio, but it was cuſtomary with him to aſſume different names in different countries: for in Gaſcony he called himſelf Pompeio; in Holland Julius Cæſar, which name he placed in the title-pages of his books; and at Toulouſe, when he was tried, he was called Luciſio. He was a great lover of letters from his infancy; and his father ſent him to Rome to ſtudy philoſophy and divinity, where he had for his maſters two Carmelite friars. From Rome, he returned to Naples, where he continued his ſtudies in philoſophy. He delighted ex-

Niceron, Memoires, &c. Tom. xxvi. Gen. dictionary.

tremely in natural philoſophy; and out of love to that ſcience applied himſelf ſome time to phyſic, which is one of its branches. Aſtronomy likewiſe employed him much, which inſenſibly threw him into the reveries of aſtrology: but he beſtowed the beſt part of his time upon divinity. The title of *Doctor in utroque Jure*, which he takes in the title-page of his dialogues, ſhews, that he had applied himſelf to the civil and canon law; and it appears from his writings, that he was no novice in that ſtudy. When he had finiſhed his ſtudies at Padua, where he reſided ſome years, he procured himſelf to be ordained prieſt, and became a preacher: but this employment did not hinder him, from devoting part of his time to the reading of Ariſtotle, Averroes, Cardan, and Pomponatius, who were his favourite authors. His admiration of Ariſtotle was ſuch, that he calls him, the god of philoſophers, the dictator of human nature, and the ſovereign pontiff of the ſages. The ſyſtem of Averroes, which is but a branch of that of Ariſtotle, was ſo highly approved of by him, that he recommended it to his ſcholars at their firſt entrance upon the ſtudy of philoſophy. He ſtiles Pomponatius his divine maſter, and beſtows great encomiums upon his works. He ſtudied Cardan very much, and gives him the character of a man of great ſenſe, and not at all affected with ſuperſtition. It is ſuppoſed, that he drew from theſe authors the ſeeds of atheiſm, and imbibed thoſe monſtrous doctrines, which he afterwards taught others. Father Merſenne aſſures us, that Vanini, before he was executed at Toulouſe, confeſſed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the ſake of ſowing the doctrine of atheiſm, and that France had fallen to his ſhare: but this is very improbable, ſince the preſident Gramond, who was upon the place, ſays nothing of this particular in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable ſettlement, led him to the ſeveral places, through which he paſſed; and he ſpread his ſingular ſentiments, according as he had opportunity.

Dialog. xi.

Amphitheatrum, p. 350.

ibid. p. 374.

Comment. in Geneſ. p. 671.

However that was, after he had travelled through part of Germany and the Low Countries, he went to Geneva, and thence

thence to Lyons; where having preſumed to vent his irreligious notions, under the pretext of teaching philoſophy, he found himſelf in danger of being ſeized, and was obliged to fly. He paſſed over into England, and in 1614 was at London; where he was impriſoned for nine and forty days, "well prepared," ſays he, with that air of devotion which runs through all his writings, "to receive the crown of martyrdom, which he longed for with all the ardor imaginable." Being ſet at liberty, he repaſſed the ſea, and took the road for Italy. He ſtopped at Genoa, and undertook to teach the youth; but it being diſcovered, that he had infuſed pernicious notions into their minds, he was forced to abandon that city. He returned to Lyons, where he endeavoured to gain the favor of the eccleſiaſtics, by writing a pretended confutation of Cardan and other atheiſtical writers: it was only a pretended confutation; for, under the pretence of confuting them, he gives them in ſome meaſure the victory by the weakneſs of his anſwers. It was printed at Lyons 1615, in 8vo, under the title of, *Amphitheatrum æternæ Providentiæ Divino-Magicum, Chriſtiano-Phyſicum, nec non Aſtrologo-Catholicum, adverſus veteres Philoſophos, Atheos, Epicureos, Peripateticos, & Stoicos. Autore Julio Cæſare Vanino, Philoſopho, Theologo, ac Juris utriuſque Doctore.* Dedicated to the Count de Caſtro, the protector of his family and his benefactor. This work, though really written in the cauſe of atheiſm, was approved by four doctors, among whom was John Claude de Villa, cenſor of the books for the archbiſhop of Lyons; and this, in the following high terms: *Fidem facimus nos hoc opus evolviſſe, nihilque in eo a Catholica & Romana fide alienum, ſed cum peracutas tum pervalidas rationes juxta ſanam ſublimiorum in ſacra Theologia magiſtrorum doctrinam (O quam utiliter) contineri.*

Amphitheatr. p. 118.

Vanini however, knowing better than this, and being apprehenſive that his artifice might be detected, although theſe noodles were not able to detect it, went again into Italy; where being accuſed of reviving and propagating his former impieties, he returned to France, and became a monk in the convent of Guienne. We are informed of this particular, in the *Patiniana*; and father Merſenne, who con-

firms it, (as quoted above) adds, that he was baniſhed this convent for an unnatural crime. Then he retired to Paris, where he endeavoured to introduce himſelf to Robert Ubaldini, the Pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewiſe ſeveral friends, and had acceſs to the Mareſchal de Baſſompierre, who made him his chaplain, and gave him a penſion of two hundred crowns. Upon this account he dedicated to him his dialogues, which were printed at Paris in 1616, 8vo. with this title: *Julii Cæſaris Vanini, Neapolitani, Theologi, Philoſophi, & Juris utriuſque Doctoris, de admirandis Naturæ Reginæ Deæque Mortalium arcanis, libri quatuor.* The book was printed with the king's privilege, and the following approbation: *Nos ſubſignati Doctores in alma facultate Theologica Pariſienſi fidem facimus, vidiſſe & legiſſe Dialogos Julii Cæſaris Vanini, Philoſophi præſtantiſſimi; in quibus nihil religioni Catholicæ, Apoſtolicæ, & Romanæ repugnans aut contrarium reperimus, imo ut ſubtiliſſimos digniſſimoſque qui typis demandentur.* Subſcribed by three doctors, the 20th of May 1616. It is aſtoniſhing, that any perſons ſhould be ſo ignorant or careleſs, as to give ſuch an approbation to a book, whoſe impiety is ſo obvious. In his *Amphitheatrum*, he had taken ſome pains to diſguiſe his irreligion; inſomuch that even the judges were divided, ſome believing it to be a very innocent book, and not without good things in it. But here, in his *dialogues*, he reaſons very little; rallies continually, and in a very ſhocking manner, upon the moſt important points; and concludes the whole with declaring, in the words of Taſſo's Aminta, that all the time is loſt, which is not ſpent in love:

Perduto è tutto il tempo,
Che in amor non ſi ſpende.

Vanini was now in appearance well ſituated, yet he was not contented with his poſt, which perhaps there was ſome particular reaſon for his quitting; or it may be, he choſe rather to be independent, and to ramble about for the ſake of gratifying his vanity, by making converts to his hopeful cauſe. Beſides, his books were every day more known and

more

more ſuſpected: his *Amphitheatrum* had begun to raiſe ſuſpicions againſt him by the paradoxes, of which it was full; but his *Dialogues*, which were much more impious, had entirely diſgraced him. Though he could not be condemned for theſe books, which had been printed with a privilege, approved by divines, and ſubmitted to the authority of the holy ſee; yet the Sorbonne ſubjected his *Dialogues* to a new examination, and condemned them to the flames. We are informed in the *Patiniana* of another circumſtance; which is, that Vanini, finding himſelf ſhunned by every body, and reduced to the extremeſt poverty, wrote to the Pope, that "If he had not a good benefice ſoon beſtowed upon him, he "would in three months time overturn the whole chriſtian "religion." Patin, who is repreſented as relating this, adds, that "he knew a man of honour, who had ſeen the "letter, in which were many other abſurdities and things of "a ſhocking nature:" and Vanini might poſſibly write ſuch a letter, in order to vent his ſpleen, and ſhew it to his friends; but it is ſcarce credible, that he ſhould have ſent it to Rome.

This is certain, that he quitted Paris in the year 1617, and returned to Toulouſe; where he ſoon infuſed his impious notions into the minds of his ſcholars, whom he taught phyſic, philoſophy, and divinity. This being diſcovered, he was proſecuted, and condemned to be burnt to death; and this ſentence was executed the 19th of February, 1619. Gramond, preſident of the parliament of Toulouſe, gives us the following account of the affair; which is curious, and deſerves to be tranſcribed. "About the ſame time, Fe-"bruary 1619, by order of the parliament of Toulouſe, was "condemned to death Lucilio Vanini; who was eſteemed "an arch-heretic with many perſons, but whom I always "looked upon as an atheiſt. This wretch pretended to be "a phyſician, but in reality was no other than a ſeducer "of youth. He laughed at every thing ſacred: he abomi-"nated the incarnation of our Saviour, and denied the being "of a God, aſcribing all things to chance. He adored "nature, as the cauſe of all beings: this was his principal "error, whence all the reſt were derived; and he had the "boldneſs to teach it with great obſtinacy at Toulouſe.

Gramondi Hiſtoria ab excelſa Hen. IV.

" He gained many followers among the younger ſort, whoſe " foible it is to be taken with any thing, that appears extra- " ordinary and daring. Being caſt into priſon, he pretended " at firſt to be a catholic; and by that means deferred his " puniſhment. He was even juſt going to be ſet at liberty, " for want of ſufficient proofs againſt him; when Franconi, " a man of birth and probity, depoſed, that Vanini had " often in his preſence denied the exiſtence of God, and " ſcoffed at the myſteries of the chriſtian religion. Vanini, " being brought before the ſenate, and aſked what his " thoughts were concerning the exiſtence of a God? an- " ſwered, that *he adored with the church a God in three per-* " *ſons*, and that *Nature evidently demonſtrated the being of a* " *Deity*. And ſeeing by chance a ſtraw on the ground, he " took it up, and ſtretching it forth ſaid to the judges, *This* " *ſtraw obliges me to confeſs, that there is a God*; and he " proved afterwards very amply, that God was the author " and creator of all things, nature being incapable of creating " any thing. But all this he ſaid through vanity or fear, " rather than an inward conviction: and as the proofs a- " gainſt him were convincing, he was by ſentence of parlia- " ment condemned to die, after they had ſpent ſix months " in preparing things for a hearing. I ſaw him in the dung- " cart, continues Gramond, when he was carried to execu- " tion, making ſport with a frier, who was allowed him, in " order to reclaim him from his obſtinacy. Vanini refuſed " the aſſiſtance of the frier, and inſulted even our Saviour in " theſe words, *He ſweated with weakneſs and fear in going* " *to ſuffer death, and I die undaunted.* This profligate wretch " had no reaſon to ſay, that he died undaunted: I ſaw him " entirely dejected, and making a very ill uſe of that philo- " ſophy, of which he ſo much boaſted. At the time when " he was going to be executed, he had an horrible and wild " aſpect: his mind was uneaſy, and he diſcovered in all his " expreſſions the utmoſt anxiety; though from time to time " he cried out, that he *died like a philoſopher*. Before the " fire was applied to the wood-pile, he was ordered to put " out his tongue, that it might be cut off; which he refuſed " to do; nor could the executioner take hold of it but " with pincers. There never was heard a more dreadful

ſhriek,

"ſhriek, than he then gave: it was like the bellowing of "an ox. His body was conſumed in the flames, and his "aſhes thrown into the air. I ſaw him in priſon, and at "his execution; and likewiſe knew him, before he was ar- "reſted. He had always abandoned himſelf to the gratifi- "cation of his paſſions, and lived in a very irregular man- "ner. When his goods were ſeized, there was found a "great toad alive in a large chryſtal bottle full of water. "Whereupon he was accuſed of witchcraft; but he anſwer- "ed, that that animal being burned was a ſure antidote a- "gainſt all mortal and peſtilential diſeaſes. While he was "in priſon, he pretended to be a catholic, and went often "to the ſacrament; but when he found there were no hopes "of eſcaping, he threw off the maſk, and died as he had "lived."

The hiſtory of Vanini diſplays the exceeding power of vanity in ſome temperaments: for what other motive can be aſſigned for a zeal of converting men to atheiſm? which attempt, if it ſucceeds, is as ſure to end in the deſtruction of the convert, as it can hardly miſs of doing in the converter, whether he ſucceeds, or not. The life of this atheiſt has been written ſeveral times; but that by M. Durand, intitled, *La Vie & les Sentimens de Lucilio Vanini*, and printed at Rotterdam 1727 in 12mo, compriſes every thing which hath been ſaid of him.

VARILLAS (ANTOINE) a French writer, more known than eſteemed for ſeveral hiſtorical works, was deſcended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper advantages, he became a private tutor to ſome young perſons of quality; and then went to Paris, where he was well received as a man of letters, and had acceſs to the Dupuy's, whoſe houſe was the common rendezvous of the learned. He obtained afterwards a place in the king's library, by his intereſt with Nicolas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards miniſter of ſtate, commiſſioned his brother Nicolas, to find out a man capable of collating certain manuſcripts. Varillas was recommended, and had the Abbé of St. Real for Niceron, Tom. v.

for his coadjutor: and handſome penſions were ſettled upon both. But whether Varillas was negligent and careleſs, or had not a genius for ſuch ſort of buſineſs, he did not give ſatisfaction, and was therefore diſmiſſed from his employment in 1662; yet had his penſion continued till 1670. He retired from the royal library, and ſpent the remainder of his days in ſtudy. He was a great lover of liberty and his own humor; and, for the ſake of gratifying that, refuſed ſeveral advantageous offers. He lived frugally and with oeconomy, like a philoſopher: yet not through neceſſity, for his circumſtances were eaſy. St. Come was the ſeat of his retirement; and here he died the 9th of June 1696, aged 72 years.

He wrote a great number of works, chiefly of the hiſtorical kind; and publiſhed, at different times and in diſtinct portions, a hiſtory of France, compriſing a period of 176 years, under nine different reigns, beginning with Lewis XI. and ending with Henry III. He publiſhed alſo *Les Anecdotes de Florence, ou l'Hiſtoire ſecrette de la Maiſon de Medicis*, at the Hague 1685, in 12mo; and, *Hiſtoire des Revolutions arrivees en Europe en matiere de Religion*, at Paris 1686, and often reprinted. Varillas had ſome advantages to recommend him as an hiſtorian: an eaſy natural ſtile, though neither correct nor cloſe enough for hiſtory. He had a good way of relating and ſetting off facts; and his characters, though ſomewhat diffuſe, are drawn with art, and for the moſt part appear curious and intereſting. Add to this, that he abounds in anecdotes, which are things that all people love. Menage wondered, that a man, who had ſo little commerce with the world, ſhould attain ſo juſt a notion of the public, as he has ſhewn in his hiſtories: but he accounts for it in ſome meaſure, when he tells us, how he once heard Varillas ſay, that "of ten things which he knew, he had learned nine from "converſation."

Menagiana, Tom. iv. page 3.

His frequent profeſſions of ſincerity prejudiced many in his favor, and made him paſs for a writer, who had penetrated into the inmoſt receſſes of the cabinet, and drawn forth a great deal of ſecret hiſtory; and this was the more readily believed, on account of the numerous and important manuſcripts, which he pretends in his prefaces to have been from time

time to time communicated to him. All this procured him a vaſt reputation at firſt: his books were read with eagerneſs; and ſuch was the call of the public for them, that the booksellers generally ſent forth two editions, in different forms, at the ſame time. The public however were at length undeceived, and came to be convinced, that the hiſtorical anecdotes, which Varillas put off for authentic facts, had no foundation, but were wholly his own inventing: altho' he endeavored to make them paſs for realities, by affected citations of titles, inſtructions, letters, memoirs, and relations, all of them imaginary. As his deſign was to pleaſe, rather than to inſtruct, his readers, he omitted nothing which he thought might conduce to this. Thus he characteriſed perſons he knew little of, as if he had lived in the greateſt familiarity with them; and gave particular reaſons for all the ſteps they took, as if he had been privy to their councils. He advanced facts with the utmoſt confidence, which were ſcarcely probable: the air of politics, which runs through all his writings, is romantic; for every event according to him proceeded from premeditation and deſign, which, we know, is contrary to truth and experience.

This is the cenſure, which his own countrymen have paſſed upon him, with regard to his hiſtory of France, and Florentine Anecdotes: but his Hiſtory of the Revolutions in matters of religion, which have happened in Europe, utterly ruined his reputation abroad, as it expoſed him to the criticiſms of able men in each country: for inſtance, Burnet in England, Brunſmannus in Denmark, Puffendorf and Seckendorf in Germany, who copiouſly detected and expoſed his falſhoods and miſrepreſentations concerning the ſtate of religion in their reſpective countries, and made a wonderful revolution in the opinions of thoſe, who had been uſed to believe Varillas upon his own bare word. We may add, that the criticiſms of Bayle, occaſionally made on this author, in various parts of his dictionary, ſufficiently prove him to have been not only inaccurate, but unworthy of all credit.

VARRO

VARRO (MARCUS TERENTIUS) uſually ſtiled the moſt learned of all the Romans, was born in the year of Rome 638; that is, about twenty-eight years before Chriſt. His immenſe learning made him the admiration of his time; which yet was the moſt flouriſhing for arts and glory, that Rome ever knew. He was a ſenator of the firſt diſtinction, both for birth and merit; and bore many great offices, that of Tribune of the people among the reſt. He was an intimate friend of Cicero; and this friendſhip was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his Academic Queſtions to Varro; and Varro dedicated his treatiſe on the Latin tongue to Cicero. In the Civil Wars, he was zealouſly attached to Pompey; but after his defeat ſoon ſubmitted to Cæſar, who was reconciled to him. From thence he applied his whole time to letters, and had the charge of the Greek and Latin libraries at Rome. He was above ſeventy, when Antony proſcribed him; however, he found means to eſcape and ſave his life, though he could not ſave ſome of his works and his library from being plundered by the ſoldiers. After this ſtorm was over, he purſued his ſtudies as uſual; and Pliny relates, that he continued to ſtudy, and to write, when he was eighty-eight years of age. He was eighty, when he wrote his three books *de re ruſtica*, which are ſtill extant. Five of his books *de lingua Latina*, which he addreſſed to Cicero, are alſo extant. There remain too divers fragments of his works, particularly of his Menippean Satires, which are medleys of proſe and verſe; and Scaliger has collected ſome of his Epigrams from among the *Catalecta Virgilii*. His books *de lingua Latina*, and *de re ruſtica*, were printed with the notes of Joſeph Scaliger, Turnebus, and Victorius, by Henry Stephens at Paris 1573, in 8vo, and have been publiſhed ſeparately ſince among the *auctores de lingua Latina*, and the *auctores de re ruſtica*.

Nat. Hiſt. Lib. xxix. c. 4.

There was another Varro of antiquity, called *Atacinus*; who was born about ten years after the firſt, at a ſmall town near Narbonne. Though infinitely below the Roman in learning, he was at leaſt as good if not a better Poet; which perhaps has made Lilius Gyraldus and other Critics confound them.

them. He compoſed many works in verſe; ſome fragments of which were collected, and publiſhed with thoſe of other ancient Poets at Lyons, in 1603. His chief works were a Poem on the war with the Sequani, a people of Gaul; and the Aſtronomics, that went under the name of Planciades the Grammarian. But the Argonautics in four books, was what gained him the greateſt reputation; and, though indeed nothing but a tranſlation of Apollonius Rhodius, yet was ſo well done, as to be commended by Quintilian. Seneca alſo obſerves, that Virgil had ſo good an opinion of this author, that he ſometimes inſerted his verſes into his works. This gives us an high idea of his merit.

Inſt. Orat. Lib. x. c. 10. Controverſ. 16.

VASARI (GEORGIO) a Florentine Painter, equally famous for his pen and pencil, and as eminent for his ſkill in Architecture, was born at Arezzo, a city of Tuſcany, in the year 1514. He was at firſt a diſciple of William of Marſeilles, who painted upon glaſs, afterwards of Andrea del Sarto, and at laſt of Michael Angelo. Vaſari was not, like ſome other Painters, hurried on to this profeſſion by natural inclination: for it is probable, that he made choice of it from prudence and reflection, more than from the impulſe of genius. When the troubles of Florence were over, he returned to his own country, where he found his father and mother dead of the plague, and five brethren left to his care, whom he was forced to maintain by the profits of his labor. He painted in freſco in the towns about Florence; but fearing this would not prove a ſufficient maintenance, he quitted his profeſſion, and turned Goldſmith. But this not anſwering, he again applied himſelf to Painting; and with an earneſt deſire to become a maſter. He was indefatigable in deſigning the antique ſculpture, and ſtudying the beſt pieces of the moſt noted maſters; and though he very much improved his deſign, by copying intirely Michael Angelo's chapel, yet he joined with Salviati in deſigning all Raphael's works: by which means he improved his invention and hand to ſuch a degree, that he attained a wonderful freedom in both. He did not pay a vaſt attention to colouring, having no very true idea of it: on which account his works, though he was an artful deſigner, did not acquire him the reputation

tion he expected. He was a very good architect, and underſtood ornaments very well; and he executed innumerable works in this way, as well as in painting. He ſpent the moſt conſiderable part of his life in travelling over Italy, leaving in all places marks of his induſtry.

But he was a writer, as well as a painter. He wrote "A Hiſtory of the Lives of the moſt excellent Painters, "Sculptors, Architects," &c. which he firſt publiſhed at Florence, in two volumes, anno 1550; and reprinted in 1568, with large additions, and the heads of moſt of the maſters. This work was undertaken at the requeſt of the cardinal de Medicis, who was very much his patron; and, in the opinion of Hannibal Caro, is written with great veracity and judgment: though Felibien and others tax him with ſome faults, particularly with flattering the maſters then living, and with partiality to thoſe of his own country. He publiſhed alſo, "Reflections on his own pictures:" of which the chief are at Rome, Florence, and Bologna.

He died at Florence in the year 1578, aged ſixty four; and was carried to Arezzo, where he was buried in a chapel, of which he himſelf had been the architect.

VAVASSOR (FRANCIS), or Vavaſſeur, a jeſuit of France, and eminently diſtinguiſhed for his accompliſhments in the belles lettres, was born in the year 1605 at Paray, a ſmall town in Charolois. He entered into the ſociety of the Jeſuits in October 1621; and after having finiſhed the courſe of his ſtudies, taught polite literature and rhetoric for ſeven years. Afterwards he was called to Paris, to explain the holy ſcriptures; which province he ſuſtained for ſix and thirty years, all the while cultivating poetry and claſſical literature, in which he particularly excelled. He died at Paris in December 1681. He underſtood the Latin tongue very exactly, and alſo ſpoke it with the greateſt purity and elegance. He was a man of fine parts, great acuteneſs, ſolid and accurate judgment, and profound learning: ſo that he had all the qualities neceſſary to make him, what every body allowed him to be, a very good critic.

Præfat. ad Opera Vavaſſoris.

His book *de ludicra dictione*, printed in 1658, was written to oppoſe a bad taſte, which then prevailed in France, when the

the works of Scarron and Daſſouci were read by every body; by ſhewing, that the Greeks and Romans knew nothing of the burleſque ſtile, although Monſ. Le Clerc is of opinion, that ſomething of it may be found in Ariſtophanes. He wrote it at the requeſt of Balzac, who had a great diſlike to this ſtile, which is in truth the remains of barbariſm: but Balzac died, before it was publiſhed. All the authors of antiquity, who have mixed any pleaſantries or *bons mots* in their writings, were neceſſarily to be examined in the courſe of this treatiſe; and this gave Vavaſſor an opportunity of ſhewing much fine criticiſm and learning. Another of his works, no leſs excellent than the former, is his book *de Epigrammate*, printed in 1669, and reprinted with his epigrams in 1672, 12mo; in which there are many new and yet juſt obſervations. This piece laid the foundation of a diſpute between him and a brother of the ſociety; I mean, father Rapin: who, in his reflections on Ariſtotle's poeſy printed in 1674, after having ſaid, that the epigram of all the works in verſe that antiquity has produced is the leaſt conſiderable, and criticiſed the ancient epigrammatiſts, has the following paſſage. "I "find nothing conſiderable to ſay on thoſe, who have at- "tempted any thing in this way among the moderns. It is "one of the ſorts of verſe, in which a man has little ſuc- "ceſs; for it is a kind of a lucky hit, if it proves well. An "epigram is little worth, unleſs it be admirable; and it is ſo "rare to make them admirable, that it is ſufficient to have "made one in a man's life. Maynard has ſucceeded the beſt "in this way of all our French poets." A man jealous of his reputation, and naturally ſplenetic, as Vavaſſor was, muſt have been extremely hurt with this; and it appears very plainly, that he was ſo. For the year after, 1675, he publiſhed *Remarques* upon the reflections of Rapin, which had no name to them; and for the ſake of abuſing him, pretended not to know, while every body elſe knew very well, who the author of thoſe reflections was. Rapin complained loudly of this ill treatment; and Vavaſſor's book, by way of redreſs, was ſuppreſſed by order of the ſociety.

Bibl. Choiſ. tom. XIX. p. 441.

Vavaſſor's other treatiſes are chiefly theological. All his works were collected and printed at Amſterdam 1709, in folio; with a prefatory diſcourſe by Monſ. Le Clerc.

VAU-

VAUGELAS (CLAUDE FAVRE DE) a moſt accurate and elegant French writer, was born of an ancient family at Chamberry in the year 1585. His father Antoine Favre, or Antony Faber, was firſt preſident of the ſenate of Chamberry, and publiſhed ſeveral learned works upon law-ſubjects. Vaugelas was ſent to court very young, and there ſpent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom: he was afterwards governor to the children of prince Thomas. He had a penſion from the crown early ſettled on him; but it never was paid him, till cardinal Richelieu put the French academy upon forming a dictionary of the language: for that body then repreſenting to the cardinal, that the only way to have one well and thoroughly compleated was to commit the chief management of it to Vaugelas, the penſion was then re-eſtabliſhed and punctually paid. But although he had other advantages beſides this, and a handſome patrimony from his father; and though he was not debauched or extravagant, nor neglected any means of improving his fortune, yet the expence of attending his maſter and other misfortunes made him very poor; inſomuch that when he died in February 1650, he did not leave enough to ſatisfy his creditors.

Niceron, Memoires, &c. t. XIX.

He was one of thoſe, who firſt corrected and regulated the French language. He had cultivated it with peculiar care and attention from his infancy, and formed himſelf chiefly upon Coeffeteau; whoſe writings he held in ſuch eſteem, and above all his Roman Hiſtory, that he could hardly allow any phraſes or expreſſions to be pure and genuine, but what were to be found in that work: which made Balzac ſay pleaſantly, that, "in the judgment of Vaugelas, ſalvation was "no more to be had out of the Roman Hiſtory, than out of "the Roman church." His principal talent was for proſe: for, as to poetry, though he wrote ſome verſes in Italian that were admired, yet he could not ſucceed in French. He was the author of two very important works: 1. *Remarques ſur la Langue Françoiſe*, Paris 1647, in 4to. Mr. de la Monnoye has obſerved of the preface to this excellent treatiſe, that it is a maſter-piece of elegance and ſolidity. 2. *Quint-*

2. *Quint-Curce de la vie & des actions d'Alexandre le Grand, traduit du Latin*, Paris 1653, in 4to. This first edition was conducted by Conrart and Chapelain; and a second succeeded, like unto it. After this, a third was published by Patru, at Paris 1659, in 4to; but this was from a new copy of the author, very different from the former, and which had been found since. Vaugelas spent thirty years in translating this author, altering and correcting it eternally: so that the translation ought indeed to be, what Balzac and Bouhours have declared it, a model by which all succeeding translators may very safely form themselves.

Voiture, who was the intimate friend of Vaugelas, used to rally him much for his over-niceness and delicacy in translating this author. He used to tell him, that it could never be finished; for that, while he was polishing one part, the language must needs undergo some change, and he would have all the rest to do over again: and he applied to him Martial's epigram upon the barber, who was so long in shaving one part of the face, that the beard in the mean time grew again upon the other. However, raillery apart, and let the philosopher despise this belles-lettres gentleman as much as he pleases, for spending so much valuable time upon so futile an object, the French language will ever be indebted to him for it. "The language, says Mr. Voltaire, began to attain "purity, and to assume a fixed form: which was owing to "the French academy, but particularly to Vaugelas. His "translation of Quintus Curtius, which appeared in 1646, "was the first good book written with purity; and there "are few of the expressions and turns, that are yet become "obsolete." Siecle de Louis XIV. ch. 29.

VAYER. See MOTHE LE VAYER.

VEGA. See GARCILASSO.

VELSERUS (Marcus) a learned civilian and celebrated writer of Germany, was descended of an ancient and wealthy family, and born at Augsburg June the 20th 1558. He was educated with great care; and, as he discovered a love for polite literature, was sent very young to Melchior Adam, in vitis Jurisconsultorum Germanorum.—— Bayle's Dict.

Rome, to learn it of Antony Muretus: he was there in the year 1575. He joined to the ſtudy of antiquity that of the Italian tongue; and made himſelf ſo perfect a maſter of it, that he wrote it like a Florentine. Upon his return to his own country, he applied himſelf to the bar in 1589; obtained the dignity of a ſenator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He diſcharged all theſe offices with great reputation, and was the ornament of his country. He loved and patronized learning and learned men; and never any perſon had more friends in the republic of letters than he. He furniſhed aſſiſtance to ſeveral authors; and particularly contributed to the great collection of inſcriptions publiſhed by Gruter. He gave the ſecurity of a thouſand florins, in order to procure to Ritterſhuſius a manuſcript of the epiſtles of Iſidorus Peluſiota, which was in the library of the duke of Bavaria, and could not be had without ſuch ſecurity; and what made this act of generoſity the greater, he did it without Ritterſhuſius's knowledge. But he was not only an aſſiſtant to others: he was alſo the author of ſeveral good books himſelf. His firſt eſſay, according to Melchior Adam, was a work which he publiſhed at Venice in 1594, thus intitled: *Rerum Auguſtanarum Vindelicarum Libri Octo, quibus a prima Rhætorum ac Vindelicorum origine ad annum uſque* 552 *a Nato Chriſto nobiliſſimæ gentis Hiſtoria & Antiquitates traduntur; ac antiqua monumenta, tam quæ Auguſtæ, quam quæ in agro Auguſtano, quin & quæ alibi extant ad res Auguſtanas ſpectantia, æri inciſa & notis illuſtrata exhibentur.* In 1602, he publiſhed at Augſburg, *Rerum Boicarum libri quinque, Hiſtoriam a gentis origine ad Carolum Magnum complexi.* He afterwards publiſhed at different times the lives of ſeveral martyrs of Augſburg. His works were collected and reprinted at Nuremberg 1682 in folio, under the inſpection and care of Arnoldus, profeſſor there; who wrote Prolegomena, in which he informs us of many particulars concerning him. As Velſerus held a great correſpondence with the learned of Italy and ſeveral other countries, many of his Latin and Italian letters were collected and inſerted in this edition. He paſſed for the author of a celebrated piece, called *Squittinio della liberta Veneta*, which was publiſhed in 1612. Gaſſendus

thus having obſerved, that ſeveral aſcribed this book to Peireſckius, adds, that they were miſtaken; and, that it was probably written by the illuſtrious Velſerus, as he calls him. in Vita Peireſkii.

Velſerus died June the 13th, 1614, and left no iſſue by his marriage. He was one of thoſe, who never would ſuffer his picture to be drawn: yet it was done without his knowledge, as Gaſſendus informs us in his life of Peireſc.

VERGIL (POLYDORE) a writer "who did not want "either genius or learning," ſays Mr. Bayle, was born at Urbino in Italy in the fifteenth century; but the year is not named. The firſt work he publiſhed was, a Collection of Proverbs, in 1498. He was the firſt among the moderns, who publiſhed any book of that nature; and he ſeems to have been a little vain upon it: for when Eraſmus afterwards publiſhed his *Adagia*, and did not take notice of his work, he reproached him for it in terms not civil, in the preface to his book *de rerum inventoribus*. Their friendſhip however does not ſeem to have been interrupted by it; and Vergil, at the inſtigation of Eraſmus, left the paſſage out in the later editions. Theſe Adagies of Polydore Vergil were printed three or four times in a very ſhort ſpace; and this ſucceſs encouraged him to undertake a more difficult work. That was his book *de rerum inventoribus*, printed in 1499. At the end of the 4th edition at Baſil 1536, in 12mo, is ſubjoined a ſhort commentary of his upon the Lord's Prayer. After this, he was ſent into England by pope Alexander VI, to collect the papal tribute, called peter-pence. He recommended himſelf in this country ſo effectually to the powers in being, and was ſo well pleaſed with it, that having obtained the dignity of archdeacon in the church of Wells, he reſolved to ſpend the remainder of his life in England. Here he undertook a conſiderable work, at the command of Henry VII; upon which he ſpent above twelve years. It was an Hiſtory of England, and dedicated in 1533 to Henry VIII: but, as Mr. Bayle rightly obſerves, the Engliſh do not much value it. It has indeed been ſeverely cenſured by many of our writers; and a critic upon hiſtorical works, who ſpeaks of it with moderation, has yet ſaid enough to make it of no va- Dict. in voce.

lue. Theſe are his words: "Polydore Vergil was the moſt "accompliſhed writer for elegancy and clearneſs of ſtile, that "his age afforded. So much Leland, the ſevereſt enemy he "had, has acknowledged of him; and, on this ſcore alone, "ſome have unreaſonably extolled him. But there is ſo lit- "tle of the other more neceſſary qualification of a good hi- "ſtorian, truth and fair dealing, in all his twenty ſix books, "that he has been juſtly condemned by our critics; and it "is no wonder, that ſome of them have expreſſed an indig- "nation ſuitable to the abuſes put upon their country." And John Caius, in his book *de Antiquitatibus Cantabrigiæ* mentions it as a thing, "not only reported, but even cer- "tainly known, that Polydore Vergil, to prevent the diſ- "covery of the faults in his hiſtory, moſt wickedly com- "mitted as many of our ancient and manuſcript hiſtories to "the flames, as a waggon could hold." Yet it was printed ſeveral times, and very much read: which reflection among many others may ſerve to ſhew us the value of fame, diſtinct from the real advantages it brings; ſince the worſt books are often applauded in one age, while the beſt in another ſhall drop into oblivion, ere they ſcarcely become known.

Nicholſon's Engliſh Hiſtorical Library, p. 70. folio.

In 1526, he publiſhed a treatiſe "Of Prodigies:" it conſiſts of dialogues, and ſtrongly attacks divination. He did not deſire to leave England, till the year 1550; and he would not have deſired it then, if old age had not required a warmer and more ſouthern climate. He obtained what he deſired, and was permitted to enjoy the income of his benefices, which were the archdeaconry of Wells and prebend of Nonnington, during his abſence. Biſhop Burnet tells us, that "this leave was granted him, in conſideration of the ſer- "vices, which he was thought to have done to the public by "his hiſtory." It is ſaid, that he died at Urbino in the year 1555. He was not a zealous papiſt in all points: he approved the marriage of the clergy, and condemned the worſhip of images; nor was he at all diſguſted with the alterations, that were made in the affairs of England under Henry VIII and Edward VI. There are ſeveral things occaſionally dropped in his writings, which did not pleaſe the bigots of his own church. His name of late has been writ-

Hiſtory of the Reformation, ad ann. 1550.

ten

ten *Virgil*; but before the Baſil edition in 1536 of his book *de rerum inventoribus*, it is printed *Vergilius*.

VERROCHIO (ANDREA) a Florentine, born in 1432, was well ſkilled in mathematics, muſic, architecture, ſculpture, and painting; which laſt, it ſeems, he left off on this account. In a piece which he had made of St. John baptizing our Saviour, Leonardo da Vinci, who was one of his ſcholars, had by his order painted an angel, holding up ſome part of our Saviour's garments; which ſo far excelled all the reſt of the piece, that Verrochio, vexed to be outdone by a youth, reſolved never to make uſe of the pencil any more. He was the firſt, who found out the art of taking and preſerving the likeneſs of the face, by moulding off the features in plaiſter of Paris. He underſtood caſting very well. The Venetians would have employed him to have made a brazen ſtatue of Bartolomeo di Bergamo on horſeback, and he drew a model of it in wax; but another being preferred before him to caſt the ſtatue, he was ſo provoked, that out of ſpite he broke off the head and legs of his model, and fled. The ſenate in vain ſent out orders to ſtop him; they declared, they would have his head cut off, if they could catch him; to which he publiſhed an anſwer, that, "if they "ſhould cut off his head, it would be impoſſible to make "another: whereas he could eaſily make a head, and a finer "one, for the model of his horſe."

He was pardoned, and employed; but had not the pleaſure of putting the horſe in its place: for, over heating himſelf in caſting it, he fell ill of a pleuriſy, and died in the year 1488, aged 56.

VERSCHURE (HENRY) a Dutch painter, was the ſon of a captain, and born at Gorcum in the year 1627. He was one of thoſe fruits, that are ripe early; and his father, perceiving his turn for deſigning, put him at eight years of age to a painter at Gorcum, who did nothing but portraits. Verſchure ſpent his time in this way, till he was thirteen; and then left his maſter the face-painter at Gorcum, to learn the greater principles of his art at Utrecht. After he had continued about ſix years with Bot, a painter of good repu-

tation there, he travelled to Italy, and went firſt to Rome; where he frequented the academies, and employed himſelf in deſigning after the beſt models. His genius leading him to paint animals, huntings, and battles, he ſtudied every thing that might be uſeful to him in thoſe ways. He deſigned landſkips and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a reliſh of architecture. He made a long ſtay at Rome, Florence and Venice; and after having lived ten years in Italy, he reſolved to return to his own country. He paſſed through Swiſſerland into France; and while he was at Paris, met with a young gentleman, who was going to make the tour of Italy, and was prevailed on to accompany him. He ſpent three years more in Italy; and then came back to Holland, arriving at Gorcum in the year 1662. His talent for battles put him upon employing it in that kind of painting; and, to raiſe himſelf to as much perfection in it as he could, he made a campaign in 1672. He deſigned encampments, the events in battles, routs, retreats, what happens after a victory in the place of battle among the dead and dying mingled with horſes and abandoned arms. His genius was fine and fruitful; there was a great deal of fire in his imagination, and in his works; and, as he had ſtudied much after nature, he formed a particular guſto, which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemiſh in it. He took vaſt pleaſure in his profeſſion. He had always a crayon in his hand; and wherever he came, deſigned ſomething or other after nature, if he met with any thing to his goût, or after a good picture. His beſt performances are at the Hague, Amſterdam, and Utrecht.

He was a man of ſo reſpectable a character, that he was choſen to be one of the magiſtrates of the city he lived in: and he accepted the office, with the condition that he ſhould not be obliged to quit his profeſſion. He ſpent his time very happily, was honoured as a magiſtrate, eſteemed as an artiſt, and beloved by every body: when happening to undertake a ſmall voyage, he was caſt away two leagues from Dort, and drowned the 6th of April 1690, aged 62 years.

VERTOT. See page 242.

VESALIUS

VESALIUS (ANDREAS) a celebrated anatomiſt and phyſician, was deſcended from a family, which had abounded with phyſicians. John Veſalius, his great-grandfather, was phyſician to Mary of Burgundy, firſt wife of Maximilian I; and went and ſettled at Louvain, when he was old. Everard, his grand-father, wrote commentaries upon the books of Rhaſes, and upon Hippocrates's Aphoriſms: and his father Andreas was apothecary to the emperor Charles V. Our Veſalius was born at Bruſſels, but in what year ſeems to be uncertain: Vander-Linden finding his birth in 1514, while others place it in 1512. He was inſtructed in the languages and philoſophy at Louvain, and there gave early tokens of his love for anatomy, and of his future ſkill in the knowledge of the human body; for he was often amuſing himſelf with diſſecting rats, moles, dogs and cats, and with inſpecting their viſcera.

Melchior Adam, in vitis Medicorum.—Lindenius Renovatus.—Niceron, Memoires, &c. tom. v.

Afterwards he went to Paris, and ſtudied phyſic under James Sylvius; but applied himſelf chiefly to anatomy, which was then a ſcience very little known. For though diſſections had been made formerly, yet they had long been diſcontinued, as an unlawful and impious uſage; and Charles V had a conſultation of divines at Salamanca, to know, if in good conſcience an human body might be diſſected, for the ſake of knowing its ſtructure. He perfected himſelf in this ſcience very early, as we may know from his work, *De Humani Corporis Fabricâ*: which, though then the beſt book of anatomy in the world, and what juſtly gave him the title of the father of anatomy, was yet compoſed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures and made anatomical demonſtrations at Piſa, Bologna, and ſeveral other cities there. About the year 1537, the republic of Venice made him profeſſor in the univerſity of Padua, where he taught anatomy ſeven years: and Charles V called him to be his phyſician, as he was alſo to Philip II, king of Spain. He acquired a prodigious reputation at theſe courts by his ſagacity and ſkill in his profeſſion, of which Thuanus has recorded this very ſingular inſtance. He tells us, that Maximilian d'Egmont,

count of Buren, grand general and a favorite of the emperor, being ill, Veſalius declared to him, that he could not recover; and alſo told him, that he could not hold out beyond ſuch a day and hour. The count, firmly perſuaded that the event would anſwer the prediction, invited all his friends to a grand entertainment at the time; after which he made them preſents, took a final leave of them, and then expired preciſely at the moment Veſalius had mentioned. If this account be not true, it ſhews at leaſt the vaſt reputation Veſalius muſt have riſen to, where ſuch ſtories were invented to his honour: but if it be true, it muſt be aſcribed to chance, and called a lucky hit; and this, without detracting from the merits of Veſalius: for ſuch *præſagia* or prognoſtications may fairly be deemed beyond the reach of human ſagacity; nor can the medical art, when cultivated and improved to the utmoſt, ever carry its profeſſors ſo far.

Veſalius was now at the very height of his glory, and in the moſt flouriſhing condition imaginable, when all at once he formed a deſign of making a journey to Paleſtine. Many reaſons have been given, and more conjectures formed, about his motive to this ſtrange adventure; yet nothing certain appears concerning it. Hubertus Languetus, in a letter to Gaſparus Peucerus, gives this account of the affair. Veſalius, as he relates, believing a young Spaniſh nobleman, whom he had attended, to be dead, obtained leave of his parents to open him, for the ſake of inquiring into the real cauſe of his illneſs, which he had not rightly comprehended. This was granted; but he had no ſooner made an inciſion into the body, than he perceived the ſymptoms of life; and opening the breaſt, ſaw the heart beat. The parents, coming afterwards to the knowledge of this, were not ſatisfied with proſecuting him for murder, but accuſed him of impiety to the inquiſition; in hopes that he would be puniſhed with greater rigour by the judges of that tribunal, than by thoſe of the common law. But the king of Spain interpoſed, and ſaved him; on condition, however, that by way of atoning for the crime he ſhould make a pilgrimage to the Holy Land. Others pretend, that he undertook this journey out of an inſatiable thirſt after riches: but this is a more improbable reaſon, than the former; for how was a journey to Jeruſa-

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lem calculated to make a man rich? It was more likely to make him poor. Swertius aſcribes it to the querulous and imperious humour of his wife, which made home inſupportable to him: and this reaſon, it muſt be confeſſed, has abundantly more ſenſe in it, than the laſt; but yet does not ſeem ſo probable as that, which Joannes Imperialis aſſigns. It is, that the uneaſineſs ariſing from the cabals of envy and the hatred of the Galeniſts, whoſe maſter and doctrines he cenſured without any addreſs or management, without allowing any thing to inveterate prejudices, ſo diſguſted him with his preſent ſituation, by perhaps hurting him with his prince, that in order to withdraw from court with the beſt grace he could, he formed this extraordinary reſolution. But whatever was the motive, out he ſet with De Rimini, general of the Venetian army, whom he accompanied to Cyprus; from whence he paſſed to Jeruſalem. He was returning, at the invitation of the ſenate of Venice, to fill the phyſic chair at Padua, become vacant in 1563 by the death of Fallopius; but being ſhipwrecked and thrown upon the iſland of Zante, he periſhed miſerably, dying of hunger and hardſhip, the 15th of October 1564. His body was afterwards found, and buried in the church of St. Mary in that iſland.

He was the author of ſeveral works in his own-way; the chief of which is that *De Humani Corporis Fabricâ*, already mentioned. He has ever been conſidered as the reſtorer of anatomy, in which he was indeed profoundly ſkilled. Thuanus relates a ſingular proof, he gave of his exact knowledge of the human body, while he was at Paris; where, with his eyes bound, he undertook to mention any the leaſt bone that ſhould be put into his hands, defying them to impoſe upon him, and did actually perform what he undertook. Being at Baſil in 1542, he preſented the univerſity there with an human ſkeleton, which he had prepared himſelf: it is ſtill in the phyſical auditory there, with a long inſcription over it.

VICTOR (SEXTUS AURELIUS) a Roman hiſtorian, who flouriſhed under the emperors Conſtantius and Julian; as we learn from many paſſages in his own writings, and alſo from Ammianus Marcellinus. This hiſtorian relates, that Conſtantius made him conſul, and honoured him with a brazen

Hiſt. L. xxi.

brazen ſtatue, on account of his excellent qualifications; although, as he owns of himſelf, he was born in an obſcure village, and of poor and illiterate parents: *rure ortus, tenuique & indocto patre.* It is commonly believed, that he was an African: it is certain, that he dwells much upon the praiſes of that country, which he calls the glory of the earth; *decus terrarum.* Two books of his are extant in the hiſtorical way: one *de viris illuſtribus urbis Romæ*, the other *de Cæſaribus*; to which is prefixed *Libellus de origine gentis Romanæ*, which however Voſſius ſuppoſes the work of ſome later writer, while Fabricius thinks it may as reaſonably be aſcribed to Victor, as the others. The whole makes an abridged hiſtory of Rome, from its foundation down to the reign of Julian incluſively. At the end of Aurelius Victor is uſually ſubjoined, *De Vita & Moribus Imperatorum Romanorum: excerpta ex libris Sexti Aurelii Victoris, a Cæſare Auguſto uſque ad Theodoſium Imperatorem.* This is by a later writer. The beſt editions of Victor are, that of Leyden 1670, in 8vo, *cum notis Schotti, Vineti, Lipſii, Caſauboni, Gruteri*, &c. that of Paris 1681, in 4to, *cum notis & interpretatione Annæ Tan. Fabri filiæ in uſum Delphini*; another by Pitiſcus, Traject. ad Rhenum, 1696, in 8vo; and another by Junckerus, Coburgi, 1703, in 8vo.

Voſſ. de Hiſt. Latin. —Fabric. Bibl. Latin.

VICTORIUS (PETER) a very reſpectable perſon in the republic of letters, was born of a noble family at Florence, in the year 1499. He was educated in a manner ſuitable to his rank; and, notwithſtanding the poor helps in that age of ignorance, made himſelf a perfect maſter of the Greek and Latin tongues. He was alſo deeply verſed in logic, moral philoſophy, theology, and had ſome ſkill in mathematics and aſtronomy. His life was ſpent in correcting and explaining the Greek and Latin writers of antiquity; and Cicero in particular owes more to him alone, than to all the other critics and commentators put together. This at leaſt is the judgment of Grævius, whoſe words are very remarkable: *Illi uni plus Cicero debet, quam reliquis omnibus, qui in eo perpoliendo tempus ſtudiumque poſuerunt; horum enim pleriſque cultum quidem refert acceptum, ſed Victorio ſalutem.* There are few authors of antiquity, but what are indebted more

Præfat. ad Ciceron. Epiſt. ad Familiares.

more or leſs to the critical acumen and learning of Victorius: but his edition of Cicero was his capital work. On the merit of this, Coſmo duke of Tuſcany gave him a profeſſor's chair at Florence, which he filled with great reputation and abilities. He ſent him alſo, in the year 1550, to congratulate pope Julius III on his election to the pontificate; when the pope was ſo charmed with the addreſs and eloquence of Victorius, that he not only conferred upon him titles of honour, but preſented him alſo with a rich collar of gold. In the year 1557, this learned man was nominated a member of the ſenate at Florence, with extraordinary marks of diſtinction: yet continued as uſual to reſtore the text of ancient authors, as well as to compoſe works of his own. He had ſeveral invitations from foreign princes, accompanied with large promiſes, if he would honour them with his reſidence; but his love for his own country kept him at home. He died in the year 1585, aged eighty ſix.

VIDA (MARCUS HIERONYMUS) an illuſtrious Latin poet of modern Italy, was born at Cremona in the year 1470, of an ancient and noble family, but not in great circumſtances. He was liberally educated notwithſtanding; and having laid the foundation of his ſtudies in languages and philoſophy at Cremona and Mantua, he was ſent to Padua; where, and afterwards at Bologna, he applied himſelf to poetry and divinity. It does not appear, what time he ſpent at each of theſe places; but he was very young, when he entered into the congregation of regular canons of St. Mark at Mantua: which he quitted however ſoon after, and went to Rome, where he was received among thoſe of St. John Lateran. Here the reputation of his fine parts and uncommon learning, and eſpecially of his talents and ſkill in poetry, ſoon reached the ears of Leo X: which pontiff, out of that ſingular regard which he always ſhewed to men any way accompliſhed, immediately drew him from the obſcurity of the cloyſter, by calling him to court, and ſhewing him many marks of favor and friendſhip; particularly, by naming him, as he did ſoon after, for the priory of St. Silveſter at Tivoli. It was in this pleaſant retreat, that he began his poem, intitled *Chriſtias*; which he projected and undertook, at the order

De Vita & Scriptis Vidæ, prefixed to his three books De Arte Poetica, publiſhed by Thomas Triſtram, fellow of Pembroke College, at Oxford, 1723, 2d edit. in 12mo.

order of the pope. He was carrying it on with as much happy enjoyment of himſelf, as Virgil had in his retreat, and like him was neither unhonored by his prince, nor unregarded by the world; when the death of both his parents, for they died almoſt together, interrupted it: and the death of his friend and patron Leo X, which happened ſoon after in December 1521, made him lay it entirely aſide; for as to Leo's ſucceſſor in the Holy See, Hadrian VI, he had no notion of poetry and the fine arts, but being a mere churchman, conſidered them as unclerical, and therefore to be diſcouraged, rather than promoted. Clement VII, however, who ſucceeded Hadrian in little more than a year, was not of this caſt, but more like Leo. He commanded Vida to go on with the noble work he had began; and not only graciouſly received the poem when it was finiſhed, but rewarded the poet with a biſhopric. Vida was made biſhop of Alba in February 1532; and after continuing two years with Clement at Rome, went and reſided upon his See: where he performed all the offices of a good biſhop and a good man for thirty years. And though he was very mild, gentle, and full of goodneſs, yet it appears that he was far from wanting ſpirit; for when the Gauls beſieged the city of Alba, he uſed all poſſible means that it might not be given up, as well by ſtrenuouſly exhorting the people, as by feeding them at his own coſt, when proviſions grew ſcarce. It appears from the regiſters of the cathedral church of Cremona, that he was elected to that biſhopric; but pope Paul III, who procured that election, dying before it took place, it afterwards became void. He died September the 27th, 1566, aged ninety ſix years; and was buried in his own cathedral: yet the inhabitants of Cremona erected a noble monument and handſome inſcription in theirs ſoon after, for the ſake of doing honour to him and themſelves.

Dialogus de Claris Oratoribus, printed with Tacitus.

Niceron, Memoires, &c. t. xxix.

Vida's poetical works were collected by himſelf, and printed at Cremona 1550, in two volumes 8vo. The firſt contains, *Hymni de rebus divinis*, and *Chriſtiados libri ſex*: the ſecond, *De Arte Poetica libri tres*; *De Bombyce libri duo*; *Scacchia. Ludus*; *Bucolica*; *Eclogæ*; & *Carmina diverſi generis*. Beſides the poems, comprehended in theſe two volumes, others are aſcribed to him; as, *Italorum Pugilum*

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cum totidem Gallis certamen; *Carmen Paſtorale in Obitum Julii II, Pontificis Maximi*; *Epicedion in Funere Oliverii Cardinalis Caraphæ*: but theſe he diſavowed in a poſtſcript to the above edition of his poems. He was alſo the author of ſome pieces in proſe: as, *Dialogi de Republicæ Dignitate*; *Orationes tres Cremonenſium adverſus Papienſes in Controverſia Principatus*; & *Conſtitutiones Synodales Civitati Albæ & Dceiæſi præſcriptæ*.

Innumerable have been the eloges of all orders of the learned upon this poet and man of learning; but it will be ſufficient to ſubjoin in the following lines the ſingle teſtimony of Mr. Pope.

"But ſee! each muſe, in Leo's golden days,
"Starts from her trance, and trims her wither'd bays.
"Rome's ancient genius o'er its ruins ſpread
"Shakes off the duſt, and rears his reverend head.
"Then ſculpture and her ſiſter-arts revive;
"Stones leap to form, and rocks begin to live.
"With ſweeter notes each riſing temple rung;
"A Raphael painted, and a Vida ſung.
"Immortal Vida! on whoſe honoured brow
"The poet's bays and critic's ivy grow:
"Cremona now ſhall ever boaſt thy name,
"As next in place to Mantua, next in fame.

Eſſay on Criticiſm, v. 697.

VILLIERS (GEORGE) duke of Buckingham, and memorable in Engliſh ſtory for having been the favorite of two kings, was born the 20th of Auguſt 1592 at Brookeſby in Leiceſterſhire; and was the ſon of Sir George Villiers, by a ſecond wife of the ancient family of Beaumont. At ten years of age, he was ſent to a private ſchool in that county, but never diſcovered any genius for letters; ſo that more regard was had in the courſe of his education to the accompliſhments of a gentleman, than thoſe of a ſcholar. About eighteen, he travelled into France, where he perfectly learned the French language, with all the exerciſes of the nobleſſe; ſuch as fencing and dancing, in which laſt he particularly excelled. Soon after his return to England, which was at the end

The Life and Death of George Villiers, Duke of Buckingham, by Sir Henry Wotton. Reliquiæ Wottonianæ, p. 208. edit. 1685.

end of three years, his mother, who was a ſagacious and enterpriſing woman, carried him to court; concluding probably, and not without good reaſon, that a young gentleman of his fine perſon and accompliſhments could not fail of making his fortune under ſuch a monarch as James I. The king, about the beginning of March 1614-15, went according to his cuſtom to take his hunting pleaſures at Newmarket; and the Cambridge ſcholars, who knew the king's humour, invited him to a play, called *Ignoramus*. At this play it was ſo contrived, that Villiers ſhould appear with all the advantages, his mother could ſet him off with; and the king no ſooner caſt his eyes upon him, than he became confounded with admiration: for, ſays lord Clarendon, "though "he was a prince of more learning and knowledge than any "other of that age, and really delighted more in books, and "in the converſation of learned men; yet, of all wiſe men "living, he was the moſt delighted and taken with handſome "perſons and fine cloaths." Thus he conceived ſuch a liking to the perſon of Villiers, that he *reſolved to make him a maſter-piece; and to mould him, as it were, Platonically to his own idea.*

Detection of the Court and State of England, by Roger Coke, Eſq; ad ann. 1615.

Hiſt. of Rebellion, Book I.

Sir Henry Wotton.

The king begun to be weary of his favourite, the earl of Somerſet; and many of the courtiers were ſufficiently angry and incenſed againſt him, for being what they themſelves deſired to be. Theſe therefore were pleaſed with the proſpect of a new favourite; and, out of their zeal to throw out Somerſet, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers go glorioufly on: inſomuch that, in a few days after his firſt appearance at court, he was made cup-bearer to the king. He acted very few weeks upon this ſtage, when he mounted higher; *favors now coming thick upon him, liker main ſhowers, than ſprinkling drops or dews:* and thus, being knighted, without any other qualification, he was at the ſame time made gentleman of the bed-chamber, and knight of the order of the garter. In a ſhort time, "very ſhort, ſays lord Clarendon, for ſuch a prodigious aſ"cent," he was made a baron, a viſcount, an earl, a marquiſs: he became lord high admiral of England, lord warden of the Cinque ports, maſter of the horſe; and intirely diſpoſed

Sir Henry Wotton.

poſed of the favors of the king, in conferring all the honors, and all the offices of the three kingdoms, without a rival. In this, he was guided more by appetite, than judgment; and ſo exalted almoſt all of his own numerous family and dependants, whoſe greateſt merit was their alliance to him: which equally offended the ancient nobility and people of all conditions, who ſaw the flowers of the crown every day fading and withered, while the revenues thereof were ſacrificed to the enriching a private family.

About the end of the year 1620, the marquiſs of Buckingham married the only daughter of the earl of Rutland, who was the richeſt heireſs in the kingdom. Some have ſaid, that he debauched her firſt, and that the earl of Rutland threatened him into the marriage: but this may reaſonably be ranked with many other ſcandals and abuſive imputations, which now began to ſpread very faſt againſt him. In 1623, the marquiſs perſuaded Charles prince of Wales, to make a journey into Spain, and to fetch home his miſtreſs the Infanta; by repreſenting to him, how gallant and brave a thing it would be, and how ſoon it would put an end to thoſe formalities, which, though all ſubſtantial matters were already agreed upon, might yet retard her voyage into England many months. The king was vehemently againſt this affair, and the event ſhewed that he had ſufficient reaſon; but the ſollicitations of the prince and the impetuoſity of the marquiſs prevailed. The marquiſs attended the prince, and was made a duke in his abſence: yet it is certain, ſays lord Clarendon, that the king was never well pleaſed with the duke, after this journey into Spain; which was infinitely againſt his will, and contrived wholly by the duke out of envy, that the earl of Briſtol ſhould have the ſole management of ſo great an affair. Many were of opinion that king James, before his death, grew weary of this favourite, and that, if he had lived, he would have deprived him at leaſt of his large and unlimited power; but there appeared no evidence, that the king did really leſſen his affection towards him.

Charles ſucceeded to the throne in the beginning of 1625; and the duke continued in the ſame degree of favour at the leaſt with the ſon, which he had enjoyed ſo many years under the father. This was matter of great diſappointment to very

very many; who, knowing the great jealouſy and indignation, which the prince had heretofore conceived againſt the duke, for having been once very near ſtriking him, expected that he would now remember that inſolence, of which he often complained. But the very contrary to this fell out: the new king, from the death of the old, even to the death of the duke himſelf, diſcovered the moſt intire confidence in, and even friendſhip to him, that ever king had ſhewed to any ſubject; all preferments in church and ſtate were given by him; all his kindred and friends promoted to the degree in honor, or riches, or offices, that he thought fit; and all his enemies and envyers diſcountenanced, as he appointed. But whatever intereſt and affection he might have in the prince, he had now none with the parliament and people. The parliament, which had ſo raſhly advanced the war with Spain, upon the breaking the match with the Infanta, and ſo paſſionately adhered to his perſon, was now no more; and the affection and confidence, which the major part had in and for the duke, were all changed now into prejudice and animoſity againſt him. All the actions of his life were ripped up, and ſurveyed; and all malicious gloſſes were made upon all he had ſaid, and all he had done. Votes and remonſtrances paſſed againſt him, as an enemy of the public; and his ill management was made the ground of the refuſal to give the king a ſupply. This kind of treatment was ſo ill ſuited to the duke's great ſpirit, that inſtead of breaking it, it wrought contrary effects; and he ſhewed the utmoſt indignation upon finding that they, who flattered him moſt before, mentioned him now with the greateſt bitterneſs and acrimony; and that the ſame men, who had called him *our Saviour* for bringing the prince ſafe out of Spain, called him now the corrupter of the king, and betrayer of the liberties of the people, without imputing to him the leaſt crime, committed ſince the time of that exalted adulation. This indignation ſo tranſported the duke, that he ventured to manifeſt a greater contempt of them, than he ſhould have done; for he cauſed this and the next parliament to be quickly diſſolved, and upon every diſſolution had ſuch, as had given any offence, impriſoned or diſgraced. He cauſed new projects

to be every day ſet on foot for raiſing money; and, in ſhort, he ſaid and did every thing with paſſion and violence.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared againſt France: for which no reaſonable cauſe could ever be aſſigned. It has been ſaid, that the king was hurried into this war, purely from a private motive of reſentment in the duke of Buckingham; who, having been in France to bring over the queen, had the confidence to make overtures of an amour to Anne of Auſtria, the conſort of Lewis XIII; and that his high ſpirit was ſo fired with the repulſe he met with on this extraordinary occaſion, as to be appeaſed with nothing leſs than a war between the two nations. Whatever was the cauſe, the fleet, which had been deſigned to have ſurpriſed Cales, was no ſooner returned without ſucceſs and with much damage, than it was repaired, and the army reinforced for the invaſion of France. Here the duke was general himſelf, and made that unfortunate deſcent upon the Iſle of Rhee, in which the flower of the army was loſt. Having returned to England, and repaired the fleet and the army, he was about to tranſport himſelf to the relief of Rochelle, which was then ſtraitly beſieged by the cardinal Richelieu; and for the relief whereof the duke was the more obliged, becauſe at the Iſle of Rhee he had received great ſupplies of victuals and ſome men from that town, the want of both which they laboured under at this time. He was at Portſmouth for this purpoſe, when he was aſſaſſinated by Felton on the 23d of Auguſt 1628, in the fourth year of the king, and the thirty-ſixth of his age. The particulars of this aſſaſſination are very well known, being related at large by lord Clarendon, to whom we refer the reader: we will here ſubjoin another account, as being alſo circumſtantial and curious, given by Sir Simonds D'Ewes, in a manuſcript life of himſelf. "Auguſt the 23d, "being Saturday, the duke having eaten his breakfaſt be- "tween eight and nine o'clock in the morning, in one Mr. "Maſon's houſe in Portſmouth, he was then haſting away "to the king, who lay at Reſwicke about five miles diſtant, "to have ſome ſpeedy conference with him. Being come to "the further part of the entry, leading out of the parlor "into the hall of the houſe, he had there ſome conference

Rapin's Hiſt. of England, ad ann. 1627.

Gen. Dict. in the Appendix. VILLIERS, Not. A.

" with Sir Thomas Frier, a colonel; and ſtooping down in " taking his leave of him, John Felton, Gentleman, having " watched his opportunity, thruſt a long knife with a white " halft, he had ſecretly about him, with great ſtrength and " violence into his breaſt under his left pap, cutting the dia- " phragma and lungs, and piercing the very heart itſelf. The " duke having received the ſtroke, and inſtantly clapping his " right hand on his ſword hilt, cried out *God's wounds, the* " *villain hath killed me.* Some report his laſt words other- " wiſe, little differing for ſubſtance from theſe; and it might " have been wiſhed, that his end had not been ſo ſudden, " nor his laſt words mixed with ſo impious an expreſſion. " He was attended by many noblemen and leaders, yet none " could ſee or prevent the ſtroke. His ducheſs and the coun- " teſs of Angleſey (the wife of Chriſtopher Villiers, earl of " Angleſey, his younger brother) being in an upper room, " and hearing a noiſe in the hall, into which they had car- " ried the duke, ran preſently into a gallery, that looked " down into it; and there beholding the duke's blood " guſh out abundantly from his breaſt, noſe and mouth, " (with which his ſpeech, after thoſe his firſt words, had been " immediately ſtopped) they brake into pitiful outcries, and " raiſed great lamentation. He pulled out the knife himſelf; " and being carried by his ſervants unto the table, that ſtood " in the ſame hall, having ſtruggled with death near upon a " a quarter of an hour, at length he gave up the ghoſt about " ten o'clock, and lay a long time after he was dead upon " the table."

As to the character of this great man, he was " of a no- " ble nature and generous diſpoſition, and of ſuch other en- " dowments, as made him very capable of being a great " favourite with a great king. He underſtood the arts of a " court, and all the learning that is profeſſed there, exactly " well. By long practice in buſineſs, under a maſter that " diſcourſed excellently, and ſurely knew all things won- " derfully, and took much delight in indoctrinating his young " unexperienced favourite, who (he knew) would always " be looked upon as the workmanſhip of his own hands, he " had obtained a quick conception and apprehenſion of bu- " ſineſs, and had the habit of ſpeaking very gracefully and " pertinently.

Clarendon Hiſt. B. I.

"pertinently. He was of a moſt flowing courteſy and affa-
"bility to all men, who made any addreſs to him; and ſo
"deſirous to oblige them, that he did not enough conſider
"the value of the obligation, or the merit of the perſon he
"choſe to oblige: from which much of his misfortune re-
"ſulted. He was of a courage not to be daunted, which
"was manifeſted in all his actions, and in his conteſts with
"particular perſons of the greateſt reputation; and eſpecially
"in his whole demeanour at the Iſle of Rhee, both at the
"landing, and upon the retreat: in both which no man was
"more fearleſs, or more ready to expoſe himſelf to the high-
"eſt dangers. His kindneſs and affection to his friends was
"ſo vehement, that they were as ſo many marriages for
"better and worſe, and ſo many leagues offenſive and de-
"fenſive; as if he thought himſelf obliged to love all his
"friends, and to make war upon all they were angry with,
"let the cauſe be what it would. And it cannot be denied,
"that he was an enemy in the ſame exceſs; and proſecuted
"thoſe he looked upon as his enemies with the utmoſt rigor
"and animoſity, and was not eaſily induced to a reconcilia-
"tion.—His ſingle misfortune was, which was indeed pro-
"ductive of many greater, that he never made a noble and
"a worthy friendſhip with a man ſo near his equal, that
"he would frankly adviſe him for his honour and true in-
"tereſt againſt the current, or rather the torrent, of his
"paſſions:—and it may reaſonably be believed, that if he
"had been bleſſed with one faithful friend, who had been
"qualified with wiſdom and integrity, he would have com-
"mitted as few faults, and done as tranſcendent worthy ac-
"tions, as any man who ſhined in ſuch a ſphere in that age
"in Europe. For he was of an excellent diſpoſition, and
"of a mind very capable of advice and counſel: he was in
"his nature juſt and candid, liberal, generous, and bounti-
"ful; nor was it ever known, that the temptation of money
"ſwayed him to do an unjuſt or unkind thing.—If he had
"an immoderate ambition, with which he was charged,—it
"doth not appear that it was in his nature, or that he brought
"it with him to the court, but rather found it there.—He
"needed no ambition, who was ſo ſeated in the hearts of
"two ſuch maſters." This is the character which the earl

of Clarendon has thought fit to give the duke; and if other hiſtorians have not drawn him in colours quite ſo favorable, yet they have not varied from him in the main lines.

The ſtory of Sir George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windſor caſtle, and predicting the duke's death, is ſo very well known, that it does not ſeem neceſſary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it told at large in the firſt book of Clarendon's *Hiſtory of the Rebellion.*

VILLIERS (GEORGE) duke of Buckingham, and a very diſtinguiſhed perſonage in the reign of Charles II, was the ſon of George Villiers, duke of Buckingham; and little more than an infant, when his father was murdered. He was born at Wallingford-Houſe in Weſtminſter, the 30th of January 1627; and chriſtened the 14th of February by Dr. Laud, then biſhop of Bath and Wells. After he had been carefully trained under ſeveral tutors, he was ſent to Cambridge for a time; and then travelled into foreign countries. Upon his return, which was after the breaking out of the civil wars, he was conducted to Oxford to the king who was there; and entered of Chriſt church. When the king's cauſe declined, he attended prince Charles, with whom he went afterwards to Scotland, and was preſent at the battle of Worceſter in 1651; where, being hard put to it to ſhift for himſelf, he eſcaped and got beyond ſea, and was ſoon made knight of the garter. Afterwards he ſtole over to England, made his court to lady Mary the daughter and heireſs of lord Fairfax, and married her the 19th of November 1657; by which ſingle fetch of policy, he obtained all or moſt of his eſtate, which before was loſt to him. By the way, muſt not this noble duke have had extraordinary management and addreſs, and have been a man of a moſt verſatile genius, who could equally charm the puritanic Fairfax and the diſſolute king Charles? for he was at this very time, and continued many years after, the moſt of all men in favor with this monarch. After the reſtoration, he was computed to be poſſeſſed of 20,000l. per annum; which, with the royal favour, entitled him to the firſt poſts and offices of the kingdom.

Wood's Athen. Ox. vol. II. edit. 1721.

kingdom. He became one of the gentlemen of the bedchamber, one of the privy council, lord lieutenant of Yorkſhire, and at length maſter of the horſe. Yet he had no wiſdom, no prudence, no ſteadineſs, and could in ſhort have been of uſe in no court, but ſuch a one as Charles the ſecond's; where wit, and humour, and buffoonery, and immorality, and irreligion, made up the great buſineſs of the king and miniſtry. Thus the main employ of Buckingham was to ridicule and mimick, at which he had an excellent talent; and it is well known, that he uſed equally to ridicule the witty Charles and his grave chancellor Clarendon, whoſe ſolemnity doubtleſs muſt have been a fine ſubject for him. At length however he grew miſchievous, as well as witty; and as much as he had obtained the king's favour, by promoting every thing to gratify that monarch's paſſions, he afterwards loſt it, and fell into diſgrace. In 1666, he maintained ſecret correſpondence by letters and other tranſactions, which had a tendency to ſtir up ſedition, and breed diſturbances in the nation; and this being diſcovered and laid before the king and privy council, he withdrew from court, and abſconded. On the 8th of March the ſame year, his majeſty iſſued out a proclamation for apprehending him; but he was no where to be found by thoſe, who wanted him. However, after lying concealed above a year, he at length yielded himſelf up to the king; and making moſt humble ſubmiſſion, was received into favour the 13th of September 1667, and reſtored to his place in the council and the bedchamber. In 1670, he is ſuppoſed to have been privy to Blood's attempt on the life of the duke of Ormond: the attempt was to have conveyed that duke to Tyburn, and there to have hanged him; for which purpoſe he was taken out of his coach in St. James's ſtreet on the 6th of December, and carried ſome part of the way by Blood and his ſon, but then reſcued. In June 1671, he was inſtalled chancellor of Cambridge; and the ſame year was ſent ambaſſador to the king of France, who being much pleaſed with his perſon, and more with his errand, entertained him very nobly for ſeveral days together; and in concluſion gave him a ſword and belt, ſet with pearls and diamonds, to the value of forty thouſand piſtoles. He was afterwards ſent to that king at Utrecht in

June 1672, together with lord Arlington, and lord Halifax. He was one of the *CABAL* at Whitehall; and in the beginning of the ſeſſion of Parliament in 1672-3, endeavoured to caſt the odium of the Dutch war from himſelf upon lord Arlington, another of the *CABAL*. In 1674, he reſigned the chancellorſhip of the univerſity of Cambridge; and about this time became a great favourer of the nonconformiſts. In 1676, he, with the lords Saliſbury, Shafteſbury, and Wharton, were committed to the Tower, for a contempt in refuſing to retract what they had ſaid the day before; namely, when the duke, immediately after the king had ended his ſpeech to both houſes, endeavoured to ſhew from law and reaſon, that the long prorogation was nulled, and that the parliament was conſequently diſſolved. Upon the breaking out of the Popiſh plot, he was very zealous for the proſecution of the perſons accuſed, and ſhewed great oppoſition to the meaſures of the court. He died the 16th of April 1687, after having ſpent almoſt his whole eſtate: Mr. Wood tells us, that he died at his houſe in Yorkſhire; but Mr. Pope repreſents him, as having died at an inn in very mean circumſtances. He was interred in Henry the VIIth's chapel at Weſtminſter, near his father.

He is the author of ſeveral little pieces in verſe and proſe; and alſo of ſome dramatic works, the moſt memorable of which by far is, "The Rehearſal." This comedy was written in the years 1663 and 1664, ready for appearing upon the ſtage, when the plague breaking out in 1665, put a ſtop to every thing; and it was laid by for ſeveral years, and did not appear till 1671. During this interval many plays came forth, writ in heroic rhime; and on the death of Sir William Davenant in 1669, Mr. Dryden, a new laureat, appeared on the ſtage, much admired and highly applauded. This moved the duke to make conſiderable alterations in his play; and to change the name of his hero from Bilboa, by whom was meant Sir Robert Howard, to Bayes, for the better expoſing of Dryden. It was received with vaſt applauſe, and obtained a prodigious character, which it has ſupported ever ſince; for it is now frequently acted at our theatres, and raiſes probably as loud a laugh, as it did at its firſt appearance. It has ever been reckoned a moſt perfect piece in its kind;

kind; and a conſummate judge makes it a very ſtandard in the way of ridicule. "We may obſerve, ſays he, that in "our own nation, the moſt ſucceſsful criticiſm or method of "refutation is that, which borders moſt on the manner of "the earlieſt Greek comedy. The highly rated burleſque "poem, written on the ſubject of our religious controverſies "in the laſt age, is a ſufficient token of this kind. And "that juſtly admired piece of comic wit, given us ſome time "after by an author of the higheſt quality, has furniſhed our "beſt wits in all their controverſies, even in religion and "politics, as well as in the affairs of wit and learning, with "the moſt effectual and entertaining method of expoſing "folly, pedantry, falſe reaſon, and ill writing." Dryden, in revenge for this ridicule and *unmerciful expoſing*, as biſhop Burnet calls it, ſatyriſed the duke under the name of *Zimri*, in his poem called *Abſalom and Achitophel*; and the portrait is admirable, being allowed, ſays Wood, by all who knew or ever heard of the duke, to have been drawn exactly from the life. This is it:

Shafteſbury's Characteriſtics, vol. 1. p. 259.

Hudibras.

The Rehearſal.

"Some of their chiefs were princes of the land;
"In the firſt rank of theſe did *Zimri* ſtand.
"A man ſo various, that he ſeem'd to be
"Not one, but all mankind's epitome:
"Stiff in opinions, alway in the wrong,
"Was every thing by ſtarts, and nothing long:
"But in the courſe of one revolving moon,
"Was chymiſt, fidler, ſtateſman, and buffoon:
"Then all for women, painting, rhiming, drinking,
"Beſides ten thouſand freaks that died in thinking.
"Bleſt madman, who could every hour employ
"With ſomething new to wiſh, or to enjoy!
"Railing and praiſing were his uſual themes;
"And both (to ſhew his judgment) in extremes:
"So over violent, or over civil,
"That every man with him was God or Devil.
"In ſquandring wealth was his peculiar art:
"Nothing went unrewarded, but deſert.
"Beggar'd by fools, whom ſtill he found too late;
"He had his jeſt, but they had his eſtate.

" He laugh'd himſelf from court; then ſought relief
" By forming parties, but could ne'er be chief:
" For, ſpite of him, the weight of buſineſs fell
" On Abſalom and wiſe Achitophel.
" Thus, wicked but in will, of means bereft,
" He left not faction, but of that was left.

But as it would be injuſtice to take his character only from a poet and ſatyriſt, who was at the ſame time biaſſed by motives of revenge; we will ſubjoin it, as it is copiouſly drawn by biſhop Burnet. The duke of Buckingham, ſays that hiſtorian, " was a man of a noble preſence. He had a " great livelineſs of wit, and a peculiar faculty of turning all " things into ridicule with bold figures and natural deſcrip- " tions. He had no ſort of literature: only he was drawn " into chymiſtry: and for ſome years he thought, he was " very near finding the philoſopher's ſtone; which had the " effect that attends on all ſuch men as he was, when they " are drawn in to lay out for it. He had no principles of " religion, virtue, or friendſhip. Pleaſure, frolick, or ex- " travagant diverſion was all that he laid to heart. He was " true to nothing, for he was not true to himſelf. He had " no ſteadineſs nor conduct: he could keep no ſecret, nor " execute any deſign without ſpoiling it. He could never " fix his thoughts, nor govern his eſtate, though then the " greateſt in England. He was bred about the king; and " for many years he had a great aſcendant over him: but he " ſpake of him to all perſons with that contempt, that at laſt " he drew a laſting diſgrace upon himſelf: and he at length " ruined both body and mind, fortune and reputation equally. " The madneſs of vice appeared in his perſon in very emi- " nent inſtances; ſince at laſt he became contemptible and " poor, ſickly, and ſunk in his parts, as well as in all o- " ther reſpects; ſo that his converſation was as much avoid- " ed, as ever it had been courted. He found the king, " when he came from his travels in the year 1645, newly " come to Paris, ſent over by his father when his affairs " declined: and finding the king enough inclined to receive " ill impreſſions, he, who was then got into all the impie- " ties and vices of the age, ſet himſelf to corrupt the king, " in

Hiſt. of his own Time, vol. 1.

N. B. Mr. Wood's account varies a little from this.

"in which he was too ſucceſsful, being ſeconded in that "wicked deſign by the lord Percy. And to compleat the "matter, Hobbes was brought to him, under the pretence "of inſtructing him in mathematics: and he laid before him "his ſchemes, both with relation to religion and politics, "which made deep and laſting impreſſions on the king's "mind. So that the main blame of the king's ill principles "and bad morals was owing to the duke of Buckingham."

Beſides *The Rehearſal*, the duke was the author of ſome other dramatic pieces: as, *The Chances*, a comedy altered from Fletcher; *The Reſtauration, or Right will take place*, a tragi-comedy; *The Battle of Sedgmoor*, a farce; *The Militant Couple, or the Huſband may thank himſelf*, a fragment. He was the author of ſome proſe-pieces, among which were *An Eſſay upon Reaſon and Religion*, in a letter to Nevile Pain, Eſq; *On Human Reaſon*, addreſſed to Martin Clifford, Eſq; *An Account of a Conference between the Duke and Father Fitzgerald, whom King James ſent to convert his Grace in his ſickneſs*; and, *A ſhort Diſcourſe upon the Reaſonableneſs of men's having a religion or worſhip of God.* This laſt was printed in 1685, and paſſed through three editions. The duke wrote alſo ſeveral ſmall poems, complimentary and ſatyrical. One is intitled, *The loſt miſtreſs, a complaint againſt the Counteſs of* ——— Shrewſbury, as is ſuppoſed; whoſe lord he killed in a duel on her account, and who is ſaid to have held the duke's horſe, diſguiſed like a page, during the combat. The loves of this tender pair are touched by Mr. Pope, among the following lines:

"Behold, what bleſſings wealth to life can lend!
"And ſee, what comfort it affords our end.
"In the worſt inn's worſt room, with mat half-hung,
"The floors of plaiſter, and the walls of dung,
"On once a flock-bed, but repair'd with ſtraw,
"With tape-tied curtains, never meant to draw,
"The George and garter dangling from that bed,
"Where tawdry yellow ſtrove with dirty red,
"Great *Villiers* lies—alas! how chang'd from him,
"That life of pleaſure, and that ſoul of whim!

"Gallant

" Gallant and gay, in Cliveden's proud alcove,
" The bower of wanton *Shrewſbury* and love;
" Or juſt as gay at council, in a ring
" Of mimick'd ſtateſmen, and their merry king.
" No wit to flatter, left of all his ſtore!
" No fool to laugh at, which he valued more.
" There, victor of his health, of fortune, friends,
" And fame; this lord of uſeleſs thouſands ends.
Epiſt. to Allen Lord Bathurſt, v. 297.

The greateſt part of the above-mentioned works, with ſeveral of his grace's ſpeeches, were printed in a bookſeller's miſcellany, containing various poems and ſpeeches of eminent perſons, with the title of, *The Works of his Grace George Villiers, late Duke of Buckingham.* Lond. 1715, in two volumes, 8vo.

VINCI (LEONARDO DA) an illuſtrious Italian painter, and univerſal genius, was deſcended from a noble family in Tuſcany, and born in a caſtle called Vinci near Florence, in 1445. He was placed under Andrea Verrochio, a celebrated painter of that city; but ſoon ſurpaſſed him and all his predeceſſors ſo much, that he is owned to have been the maſter of the third or golden age of modern painting. His ſurpaſſing Verrochio firſt appeared in a piece, which that painter had made of St. John, baptizing our Saviour. Vinci, by his order, aſſiſted him in that piece, and painted an angel, holding up ſome of the veſtments; which proved ſo much the fineſt figure in it, that it viſibly diſcredited all the reſt: and this hurt Verrochio to that degree, that he reſolved never to uſe his pencil any more.

Leonardo, quitting Verrocchio, ſet up for himſelf; and did many paintings, which are ſtill to be ſeen at Florence. He became in all reſpects a moſt accompliſhed perſon. Never was painter more knowing in the theory of his art, than he. He was well ſkilled in anatomy, a maſter in optics and geometry, and applied himſelf thoroughly to the ſtudy of nature and her operations: for he maintained the knowledge of nature to be the ground-work of painting; and ſuppoſed very reaſonably, that no man could imitate what he was not acquainted

quainted with. But his ſtudies were far from terminating here: as his genius was univerſal, for ſurely no man's was ever more ſo, he applied himſelf to arts, to literature, to accompliſhments of the body; and he excelled in every thing he applied to. He was a good architect, an able carver, and extremely well verſed in the mechanics: he had a fine voice, and underſtood muſic, and both played and ſung as well as any man of his time. He was a well formed perſon, and a maſter of all genteel exerciſes. He underſtood the management of a horſe, and took delight in appearing well mounted: and he was very dextrous in the uſe of arms. His behavior was polite, and his converſation ſo infinitely taking, that no man ever enjoyed it without pleaſure, or left it without regret.

His reputation ſoon ſpread itſelf all over Italy, where he became known for the firſt man of his age in all polite arts. Lewis Sforza, duke of Milan, called him to his court, and prevailed with him to be a director of the academy for architecture, he had juſt eſtabliſhed: where Leonardo ſoon baniſhed all the old Gothic faſhions, and reduced every thing to the happy ſimplicity and purity of the Greeks and Romans. About this time, duke Lewis formed a deſign of ſupplying the city of Milan with water by a new canal: the execution of which project was deputed to Leonardo. In order to accompliſh this vaſt deſign, he ſpent much time in the ſtudy of philoſophy and mathematics; applying with double ardor to thoſe parts, which might give him light into the work he had undertaken. To theſe he joined antiquity and hiſtory; and obſerved, as he went along, how the Ptolemies had conducted the waters of the Nile through the ſeveral parts of Egypt; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers, lying between that city and the ſea. At length, he brought this great work to paſs; and happily atchieved what ſome thought next to impoſſible, by rendering hills and valleys navigable with ſecurity. The canal goes by the name of Morteſana, being above 200 miles in length; and paſſes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After

After Leonardo had been laboring ſome years, for the ſervice of Milan, in quality of architect and engineer, he was called, by the duke's order, to adorn and beautify it by his paintings: and he painted, among other things, his celebrated piece of our Saviour's Laſt Supper. Francis I was ſo charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which is ſtill to be ſeen at St. Germains; while the original, being painted in oil, and upon a wall not ſufficiently ſecured from moiſture, has been defaced long ago. The wars of Italy began now to interrupt him; and his friend and patron, duke Lewis, being defeated and carried priſoner to France, the academy was deſtroyed, the profeſſors turned adrift, and the arts effectually baniſhed out of Milan. In 1499, the year before duke Lewis's defeat, Leonardo being at Milan was deſired, by the principals of the place, to contrive ſome new device for the entertainment of Lewis XII of France, who was juſt then ready to make his entrance into that city. Leonardo conſented, and accordingly made a very curious automaton: it was the figure of a lion, whoſe inſide was ſo well furniſhed with machinery, that it marched out to meet the king; made a ſtand when it came before him; reared up on its hinder legs; and, opening its breaſt, preſented a ſcutcheon, with flower de luces quartered upon it.

The diſorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Leonardo to quit Milan, he retired to Florence; where he floriſhed under the patronage of the Medici. In 1503, the Florentines reſolving to have their council-chamber painted, Leonardo by a public decree was elected to the office; and got Michael Angelo to aſſiſt him in painting one ſide of it, while he himſelf painted the other. Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Leonardo. Jealouſy, as is uſual, aroſe between them; and each had their partiſans, who helped to imbitter them againſt each other, ſo that at laſt they became open enemies. About this time, Raphael was led by Leonardo's reputation to Florence; the firſt view of whoſe works aſtoniſhed him, and wrought in him a reformation, to which all the glory he afterwards acquired has been aſcribed by ſome. Leonardo kept cloſe to Florence,

Florence, till 1513; and then went to Rome, which it is ſaid he had never yet ſeen. Leo X, then Pope, who had a love for painting and the fine arts, received him graciouſly, and reſolved to employ him: upon which, Leonardo ſet himſelf to the diſtilling of oils, and the preparing of varniſh, to cover his paintings with. Leo, informed of this, ſaid ſmartly enough, that "nothing could be expected from a "man, who thought of finiſhing his works, before he had "begun them:" and this unlucky bon mot of Leo, together with other little mortifications related by Vaſari, who, however, on account of his great partiality to Michael Angelo, is not altogether to be credited, made him ſo weary of Rome, that, having an invitation from Francis I, he removed into France. He was above ſeventy years of age, when he undertook this journey: and it is probable, that the fatigues of it, together with the change of climate, contributed to the diſtemper, of which he died. He languiſhed ſeveral months at Fontainebleau, during which time the king went frequently to ſee him: and one day, as he was raiſing himſelf up in bed to thank the king for the honor done him, he was at that inſtant ſeized with a fainting fit; and, Francis ſtooping to ſupport him, he expired in the arms of that monarch. He died in 1520.

Nature perhaps never was more laviſh, than in the compoſition of this great man; for ſhe gave him even all, that ſhe had to give. We have ſpoken above of his many and various accompliſhments. As to his art, he was extremely diligent in the performance of his works: it was the opinion of Rubens, that his chief excellence lay in giving every thing its proper character; he was wonderfully diffident of himſelf, and ſo curious, that he left ſeveral pieces unfiniſhed; believing, that his hand could never reach that idea of perfection, which he had conceived in his mind. Some of his paintings are to be ſeen in England and other countries, but the greateſt part of them are in Florence and France. He compoſed a great number of diſcourſes upon ſeveral curious ſubjects, among which were, "A Treatiſe of the Nature, "Equilibrium, and Motion of Water; A Treatiſe of Ana-"tomy; The Anatomy of a Horſe; A Treatiſe of Perſpec-"tive; A Treatiſe of Light and Shadows; and, A Treatiſe

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"of Painting." None of these have found their way into day-light, but the "Treatise of the Art of Painting:" a noble edition of which was published by R. du Fresne at Paris in 1651, with figures by Nicolas Poussin. It was also published in English in 1721, 8vo, with a life of the author prefixed; from which we have extracted chiefly this account of him.

VIRGIL, in Latin Publius Virgilius Maro, the most excellent of all the ancient Roman poets, was born the 15th of October, in the year of Rome 684, in the consulship of Pompey and Crassus, at a village called Andes, now Petula, not far from Mantua. His father was undoubtedly of low birth and mean circumstances, but by his industry so much recommended himself to his master, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, discovering early marks of a very fine genius, was sent at twelve years old to study at Cremona, where he continued till his seventeenth year. He was then removed to Milan, and from thence to Naples, being the residence of several teachers of philosophy and polite learning; and applied himself heartily to the study of the best Greek and Roman writers. But physic and mathematics were his favorite sciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably, that regularity of thought, propriety of expression, and exactness in conducting all subjects, for which he is so remarkable. He learned the Epicurean philosophy under the celebrated Syro, of whom Cicero speaks twice with the greatest encomiums both of his learning and virtue: his acquaintance with Varus, his first patron, commenced by his being fellow-student with him under this philosopher. After Virgil had completed his studies at Naples, Donatus affirms, that he made a journey to Rome; and relates some marvellous circumstances concerning his being made known to Augustus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occasion of Virgil's going to Rome, how his connexions with the wits and men of quality

Virgilii Vita a Donato.—Eadem a Ruæo.—Fabric. Bibl. Latin.—Bayle's Dict. in voce.—Warton's Life of Virgil, prefixed to Virgil's works published with a translation and notes, at London 1753, in four volumes, 8vo.

quality began, nor how he was introduced to the court of Auguſtus.

We cannot imagine, that ſuch an exalted genius, as Virgil was bleſſed with, could lie long unactive and unexerted. Accordingly it is related that, in the warmth of early youth, he framed a noble deſign, of writing an heroic poem "On "the Wars of Rome;" but, after ſome attempts, was diſcouraged from proceeding by the roughneſs and aſperity of the old Roman names, which not only diſguſted his delicate ear, but, as Horace expreſſes it, *quæ verſu dicere non eſt.* He turned himſelf therefore to paſtoral; and, captivated himſelf with the beauty and ſweetneſs of Theocritus, was ambitious to introduce this new ſpecies of poetry among the Romans. His firſt performance in this way is ſuppoſed to have been written U. C. 709, the year before the death of Julius Cæſar, when the poet was in his 25th year: it is intitled *Alexis.* Poſſibly *Palæmon* was his ſecond: it is a cloſe imitation of the fourth and fifth Idylls of Theocritus. Mr. Warton places *Silenus* next: which is ſaid to have been publicly recited on the ſtage by Cytheris, a celebrated comedian. Cicero, having heard this eclogue, cried out in an extaſy of admiration, that the author of it was *magnæ ſpes altera Romæ*; eſteeming himſelf, ſay the commentators, to be the firſt. But the words may be underſtood in a very different ſenſe, and more honorable to Cicero. The ſubject of this eclogue, we ſhould remember, was an account of the Epicurean philoſophy both natural and moral, which had been but lately beautifully illuſtrated by Lucretius: an author, whom Cicero was ſo eminently fond of, as to reviſe and publiſh his work. Upon hearing therefore the beautiful verſes of Virgil upon the ſame ſubject, Cicero exclaimed to this purpoſe, "Behold another great genius riſing up among us, "who will prove a ſecond Lucretius." Mr. Warton is the author of this very ingenious and natural interpretation. Virgil's fifth eclogue is compoſed in alluſion to the death and deification of Cæſar. The battle of Philippi in 712 having put an end to the Roman liberty, the veteran ſoldiers began to murmur for their pay; and Auguſtus, to reward them, diſtributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied

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to Varus and Pollio, who warmly recommended him to Auguſtus, and procured for him his patrimony again. Full of gratitude to Auguſtus, he compoſed the *Tityrus*, in which he introduces two ſhepherds: one of them, complaining of the diſtraction of the times, and of the havock the ſoldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his eſtate, and promiſing to honor the perſon who reſtored it to him as a God. But our poet's joy was not of long continuance; for we are told, that when he returned to take poſſeſſion of his farm, he was violently aſſaulted by the intruder, and would certainly have been killed by him, if he had not eſcaped by ſwimming haſtily over the Mincio. Upon this unexpected diſappointment, melancholy and dejected, he returned to Rome to renew his petition: and, during his journey, ſeems to have compoſed his ninth eclogue. The celebrated eclogue, intitled *Pollio*, was compoſed in 714, upon the following occaſion. The conſul Pollio on the part of Antony, and Mæcenas on the part of Cæſar, had made up the differences between them; by agreeing, that Octavia, half ſiſter to Cæſar, ſhould be given in marriage to Antony. This agreement cauſed an univerſal joy; and Virgil, in this eclogue, teſtified his. Octavia was with child by her late huſband Marcellus at the time of this marriage: and, whereas the Sybilline oracles had foretold, that a child was to be born about this time, who ſhould rule the world, and eſtabliſh perpetual peace, the poet ingeniouſly ſuppoſes the child in Octavia's womb to be the glorious infant, under whoſe reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celebrated poem, the author with great delicacy at the ſame time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time conſul; and therefore we are ſure of the date of this eclogue, as it is known that he enjoyed that high office in 714. In 715, Pollio was ſent againſt the Parthini, a people of Illyricum; and during this expedition, Virgil addreſſed to him a beautiful eclogue, called *Pharmaceutria*. His tenth and laſt eclogue is addreſſed to Gallus. Theſe were our poet's firſt productions; and we have been the more circumſtantial in

See GALLUS.

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our account of ſome of them, as many particulars of his life are intimately connected with them.

Being in his 34th year, he retired to Naples; and laid the plan of his inimitable *Georgics*, which he undertook at the entreaties of Mæcenas, to whom he dedicated them: not to rival and excel Heſiod, as he had lately done Theocritus, but on a noble political motive, and to promote the welfare of his country. Great was the deſolation occaſioned by the civil wars: Italy was almoſt depopulated: the lands were uncultivated and unſtocked: a famine and inſurrection enſued: and Auguſtus himſelf hardly eſcaped being ſtoned by the people, who attributed this calamity to ambition. His wiſe and able miniſter therefore reſolved, if poſſible, to revive the decayed ſpirit of huſbandry, to introduce a taſte for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the inſinuating charms of poetry. Virgil fully anſwered the expectations of his polite patron; for the *Georgics* contain all thoſe maſterly beauties, that might be expected from an exalted genius, whoſe judgment and imagination were in full maturity and vigor, and who had leiſure to give the laſt poliſh and perfection to his incomparable workmanſhip. They are divided into four books; and the ſubjects of them are particularly ſpecified in the four firſt lines of the firſt book. Corn and plowing are the ſubject of the firſt book, vines of the ſecond, cattle of the third, and bees of the fourth.

He is ſuppoſed to have been in his 45th year, when he began to write the *Æneid*; the deſign of which is thus explained by an able maſter in claſſical literature. Auguſtus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he choſe to be called their father, he was, in every thing but the name, their king. But the monarchical form of government muſt naturally diſpleaſe the Romans; and therefore Virgil, like a good courtier, ſeems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of ſome old prophecies that muſt have been very flattering to the Roman people, as promiſing them the empire of the whole world. He weaves this in with the moſt probable account of their origin; that of their being deſcended from

Spence's Polymetis, Dialogue iii. p. 18.

the Trojans. He ſhews, that Æneas was called into their country by the expreſs order of the gods, that there was an uninterrupted ſucceſſion of kings from him to Romulus, that Julius Cæſar was of this royal race, and that Auguſtus was his ſole heir. The reſult of all which was, that the promiſes, made to the Roman people in and through this race, terminating in Auguſtus, the Romans, if they would obey the gods, and be maſters of the world, were to yield obedience to the new eſtabliſhment under that prince. The poem therefore may very well be conſidered, as a political work: Mr. Pope uſed to ſay, "it was evidently as much a party-piece, as *Abſalom and Achitophel*:" and if ſo, Virgil was not ſo highly encouraged by Auguſtus and Mæcenas for nothing. The truth is, he wrote in defence of the new uſurpation of the ſtate; and all that can be offered in his vindication, which however ſeems enough, is, that the Roman government could no longer be kept from falling into a ſingle hand, and that the uſurper he wrote for was as good a one as they could have. But whatever may be ſaid of his motives for writing it, the poem has in all ages been highly applauded. Auguſtus was eager to peruſe it, before it was finiſhed; and entreated him by letters to communicate it. Macrobius has preſerved to us part of one of Virgil's anſwers to the Emperor, in which the poet excuſes himſelf; who however at length complied, and read himſelf the ſixth book to the Emperor, when Octavia, who had juſt loſt her ſon Marcellus, the darling of Rome, and adopted ſon of Auguſtus, made one of the audience. Virgil had artfully inſerted that beautiful lamentation for the death of young Marcellus, beginning with — *O nate, ingentem luctum ne quære tuorum* — but ſuppreſſed his name, till he came to the line— *Tu Marcellus eris:* upon hearing which Octavia could bear no more, but fainted away, overcome with ſurpriſe and ſorrow. When ſhe recovered, ſhe made the poet a preſent of ten ſeſterces for every line, which amounted in the whole to above 2000 *l.*

Warton's Dedication to Sir George Lyttelton.

Saturnal. Lib. 1.

The *Æneid* being brought to a concluſion, but not to the perfection our author intended to give it, he reſolved to travel into Greece to correct and poliſh it at leiſure. It was probably on this occaſion, that Horace addreſſed that affec-

tionate ode to him, *Sic te Diva potens Cypri*, &c. Auguſtus, returning victorious from the Eaſt, met with Virgil at Athens, who thought himſelf obliged to attend the Emperor to Italy: but the poet was ſuddenly ſeized with a fatal diſtemper, which, being increaſed by the agitation of the veſſel, put an end to his life, as ſoon as he landed at Brunduſium. He died the 22d of September in his 52d year. He had ordered in his will, that the *Æneid* ſhould be burnt as an unfiniſhed poem; but Auguſtus forbad it, and had it delivered to Varius and Tucca, with the ſtricteſt charge to make no additions, but only to publiſh it correctly. He died with ſuch ſteadineſs and tranquillity, as to be able to dictate his own epitaph in the following words,

Plinii Hiſt. Nat. Lib. 7. c. 30.

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope: cecini Paſcua, Rura, Duces.

His bones were carried to Naples, according to his earneſt requeſt; and a monument was erected at a ſmall diſtance from the city. He was of a ſwarthy complexion, tall, of a ſickly conſtitution, afflicted with frequent head-achs and ſpittings of blood, very temperate, ſober, and chaſte, whatever may have been ſurmiſed to the contrary. That he wrote in his youth ſome laſcivious verſes, is not to be doubted, ſince the younger Pliny, who had done the ſame, juſtifies himſelf by his example: and in his Bucolics, he relates very criminal paſſions, but it does not follow from thence, that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was ſo very baſhful, that he frequently ran into the ſhops, to prevent being gazed at in the ſtreets; yet ſo honoured by the Roman people, that, once coming into the theatre, the whole audience roſe up out of reſpect to him. He was of a thoughtful and melancholy temper, ſpoke little, loved retirement and contemplation. His fortune was not only eaſy, but affluent: he had a delightful villa in Sicily, and a fine houſe and well-furniſhed library near Mæcenas's gardens on the Eſquiline Hill at Rome. He reviſed his verſes with prodigious ſeve-

Epiſt. 5. Lib. 5.

Dialogus de Oratoribus, printed with Tacitus.

rity, and uſed to compare himſelf to a ſhe-bear, which licks her cubs into ſhape. He was ſo benevolent and inoffenſive, that moſt of his contemporary poets, though they envied each other, agreed in loving and eſteeming him: which, ſays Mr. Bayle, commands my admiration of him more, than all he wrote. Among Caligula's follies, we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to ſay, had neither wit nor learning, and whoſe writings and effigy he endeavored to remove out of all libraries. The Emperor Alexander Severus judged quite otherwiſe: he called him the Plato of the poets, and placed his picture with that of Cicero in the temple, in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birth-day, as Pliny relates, with greater ſolemnity than his own; and ſo did our Sir William Temple, who did "not wonder that "the famous Dr. Harvey, when he was reading Virgil, "ſhould ſometimes throw him down upon the table, and "ſay, *He had a devil.*" With regard to the characteriſtical difference between Virgil and Homer, ſo much diſputed, it may with truth be affirmed, that the former excelled all mankind in judgment, and the latter in invention. "Me-"thinks the two poets, ſays Mr. Pope, reſemble the heroes "they celebrate. Homer, boundleſs and irreſiſtable as "Achilles, bears all before him, and ſhines more and "more, as the tumult increaſes: Virgil, calmly daring like "Æneas, appears undiſturbed in the midſt of the action, "diſpoſes all about him, and conquers with tranquillity. "Or, when we look on their machines, Homer ſeems like "his own Jupiter in his terrors, ſhaking Olympus, ſcatter-"ing the lightnings, and firing the heavens: Virgil, like "the ſame power in his benevolence, counſelling with the "gods, laying plans for empires, and regularly ordering his "whole creation."

Sueton. in Calig. Cap. xxxiv. Lampridius, in Alex. Severo, c. xxxi. Plin. Epiſt. 7. Lib. iii. Miſcellanea.

The genuine and undiſputed works of this poet are ten *Eclogues*, or *Bucolics*, four books of *Georgics*, and the *Æneid* in twelve books. The *Culex*, the *Ceiris*, and ſome ſmaller pieces, called *Catalecta*, are ſubjoined to ſome editions of his works; particularly to that of Maſvicius, with the notes of Servius, at Lewarden 1717, in two volumes 4to: which

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is perhaps the beſt edition of Virgil, although that of Burman at Amſterdam 1746, in four volumes 4to, bears an higher price. There are beſides theſe ſeveral good ones; as the Elzevir in 1636, 12mo; De la Cerda's in 1642, folio; that in Uſum Delphini a Ruæo 1675, 4to; and the variorum edition at Leyden 1680, in three volumes 8vo. The verſions of, and commentaries upon, his works are innumerable. Thoſe into our own language by Ogilby, Dryden, and Trapp, are well-known: but Mr. Warton's edition in Latin and Engliſh, referred to above, is preferable to any of theſe, not on account of the tranſlation only, but becauſe the Latin text is correctly printed with it. The *Bucolics* and *Georgics* have alſo been publiſhed by Dr. John Martyn, F. R. S. Profeſſor of Botany in Cambridge, with an Engliſh verſion in proſe, and with uſeful and curious notes.

VITRUVIUS (MARCUS VITRUVIUS POLLIO) a great and famous Architect of antiquity; of whom however nothing is known, but what is to be collected from his ten books *de Architecturâ*, ſtill extant. From the preface to the ſixth book, we learn, that he was carefully educated by his parents, and inſtructed in the whole circle of arts and ſciences; which he ſpeaks of with great gratitude, laying it down as certain, that no man can be a compleat Architect, without ſome knowledge and ſkill in every one of them. In the preface to the firſt he informs us, that he was known to Julius Cæſar: afterwards recommended by Octavia to her brother Auguſtus Cæſar; and that he was ſo favored and provided for by this Emperor, as to be out of all fear of poverty as long as he lived: *ut ad exitum vitæ non haberet inopiæ timorem.* It is ſuppoſed, that he was born either at Rome or Verona; but it is not known which. His books of Architecture are addreſſed to Auguſtus Cæſar, and not only ſhew conſummate ſkill in that particular ſcience, but alſo very uncommon genius and natural abilities. The ſtile, in which they are written, is not equal to that of the Auguſtan age, but ſavors of ſomething harſh and plebeian, as the Critics have obſerved. Cardan, in his 16th book *de ſubtilitate*, ranks Vitruvius with eleven others, whom he ſup-

poſes to have excelled all men in the force of genius and invention; and would not have ſcrupled to have given him the firſt place, if it could be imagined, that he had delivered nothing but his own diſcoveries. His twelve, for the reader may be curious to know their names, are Archimedes, Ariſtoteles, Euclides, Scotus, Joannes Suiſſet ſurnamed the Calculator, Apollonius Pergæus, Archytas of Tarentum, Mahomet Ibn Moſes the inventor of Algebra, Alchindus, Heber of Spain, Galen, and Vitruvius.

The Architecture of Vitruvius has been frequently printed; but the beſt edition is that with the following title: *M. Vitruvii Pollionis de Architectura libri decem. Cum notis, caſtigationibus, & obſervationibus Gulielmi Philandri integris; Danielis Barbari excerptis; & Claudii Salmaſii paſſim inſertis. Præmittuntur elementa Architecturæ, collecta ab illuſtri viro Henrico Wottono Equite Anglo. Accedunt Lexicon Vitruvianum Bernardini Baldi Urbinatis Guaſtellæ Abbatis; & ejuſdem Scamilli Impares Vitruviani. De Pictura libri tres abſolutiſſimi Leonis Baptiſtæ de Albertis. De Sculptura excerpta maxime animadvertenda ex Dialogo Pompenii Gaurici Neapolitani. Ludovici Demontioſii commentarius de Sculptura & Pictura. Cum variis indicibus copioſiſſimis. Omnia in unum collecta, digeſta, & illuſtrata, a Joanne de Laet Antwerpiano. Amſtelodami, apud Ludovicum Elzevirium, anno* MDCXLIX.

Claude Perrault, the famous French Architect, at the command of the Miniſter Colbert, made an excellent French tranſlation of this work of Vitruvius, and added notes and figures. The firſt edition was publiſhed at Paris in 1673; the ſecond, reviewed, corrected, and augmented, at the ſame place in 1684: both in folio.

PERRAULT, Claude.

VIVES (JOANNES LUDOVICUS) a very ingenious and learned man, was born at Valentia or Valenza in Spain, in March 1492. He learned Grammar and claſſical learning in his own country; and went to Paris to ſtudy Logic and Philoſophy. But Paris was the very worſt place, he could at that time have gone to; for there the ſtudents were wholly bent upon the method of the Schoolmen, which conſiſted in learning a great number of barbarous and unmeaning terms, and

Du Pin, Bibl. Eccleſ. Ant. 16. Cent. Wood's Athen. Ox. V. 1. Niceron, Memoires, &c. Tom. XXI.

and in diſputing upon them for ever. With theſe ſophiſtical and vain bablings he was preſently diſguſted; and going from Paris to Louvain, he there in 1519 publiſhed a book againſt them, intitled *Contra Pſeudo-Dialecticos*. At Louvain he applied himſelf intirely to the Belles Lettres, and became very conſummate therein. His reputation was ſuch, that he was choſen to be Preceptor to William de Croy, afterwards Archbiſhop of Toledo, and Cardinal, who died in 1521. In July 1517, he was made, though then at Louvain, one of the firſt fellows of Corpus Chriſti College in Oxford by the founder thereof: his fame being ſpread over England, as well on account of his great parts and learning, as for the peculiar reſpect and favor with which Queen Catherine of Spain honored him. In 1522, he dedicated his Commentary upon St. Auguſtine *de Civitate Dei* to Henry VIII; which was ſo acceptable to that Prince, that Cardinal Wolſey by his order invited him over to England. He came in 1523, and was employed to teach the Princeſs Mary polite literature and the Latin tongue: it was for her uſe, that he wrote *De Ratione ſtudii puerilis*, which he addreſſed to his patroneſs Queen Catherine in 1523: as he did the ſame year *De inſtitutione fœminæ Chriſtianæ*, written by her command. During his ſtay in England, he reſided a good deal at Oxford; where he was admitted Doctor of Law, and read lectures in that and the belles lettres. King Henry conceived ſuch an eſteem for him, that he accompanied his Queen to Oxford, in order to be preſent at the lectures, which he read to the Princeſs Mary, who reſided there: nevertheleſs, when Vives afterwards preſumed to ſpeak and write againſt the divorce of Catherine, Henry changed his countenance towards him, and even confined him ſix months in priſon. Having obtained his liberty, he returned to the Netherlands, and reſided at Bruges; where he married, and taught the Belles Lettres, as long as he lived. The year of his death is diſputed; but all ſeem agreed, that he died ſomewhere between forty and fifty years of age.

Vives was one of the moſt learned men of his age; and ſome have affected to make him and Budæus and Eraſmus, the Triumvirs as it were in the then Republic of Letters. They aſcribed to each thoſe peculiar qualities, in which they

ſuppoſed him to exceed the other; as, wit to Budæus, eloquence to Eraſmus, judgment to Vives, and learning to them all. But Du Pin does not approve this diviſion and adjuſtment of things: Eraſmus, he ſays, was doubtleſs a man of finer wit, more extenſive learning, and of a more ſolid judgment, than Vives; Budæus had more ſkill in the languages and in profane learning, than either of them; and Vives excelled in Grammar, in Rhetoric, and in Logic. But however Du Pin may ſeem to degrade Vives upon the compariſon with Eraſmus and Budæus, yet he has not been backward in doing juſtice to his real merit. "Vives, ſays "he, was not only excellent in polite letters, a judicious "critic, and an eminent philoſopher; but he applied him-"ſelf alſo to divinity, and was ſucceſsful in it. If the "Critics admire his books *de cauſis corruptarum artium*, and "*de tradendis diſciplinis*, on account of the profane learning "that appears in them, and the ſolidity of his judgment in "thoſe matters; the Divines ought no leſs to eſteem his "books *de Veritate Fidei Chriſtianæ*, and his Commentary "upon St. Auguſtine *de Civitate Dei*, in which he ſhews, "that he underſtood his religion throughly."

His writings were printed, in two volumes folio, at Baſil 1555: his Commentary upon St. Auſtin is not included, but has been publiſhed ſeparately, though never well. It is perhaps at preſent the moſt uſeful of his works: there is a great deal of ſacred and profane learning in it; and Scaliger certainly judged too ſeverely of it, but it was his way, when he ſaid, that "it might well enough paſs for an excellent "work at the time it was written, but that now it is of no "value at all."

Scaligerana Secunda.

VIVIANI (VINCENTIO) a great Mathematician of Italy, was born of a noble family at Florence, in the year 1621, and was inſtructed by the illuſtrious Galileo. The firſt work which he undertook was his Divination upon Ariſteus, who was contemporary with Euclid, and author of five books of Problems *de locis ſolidis*; the bare propoſitions of which were collected by Poppus, but the books are intirely loſt. He broke this work off before it was finiſhed, in order to apply himſelf to another of the ſame kind; and that

Bayle's Dictionary. Fontenelle's Elogium on M. Viviani, read in an Aſſembly of the Royal Academy of Sciences, April 11, 1704.

that was, to reſtore the fifth book of Apollonius's conic ſections. While he was engaged in this, the famous Borelli found in the library of the Great Duke of Tuſcany, an Arabic manuſcript with a Latin inſcription, which imported, that it contained the eight books of Apollonius's conic ſections; the eighth however of which was found to be wanting in it. He carried this manuſcript to Rome, in order to tranſlate it with the aſſiſtance of a famous profeſſor of the oriental languages. Viviani, very unwilling to loſe the fruits of his labours, procured a certificate that he did not underſtand the Arabic language, and knew nothing of that manuſcript; and would not even ſuffer Borelli to ſend him an account of any thing relating to it. At laſt he finiſhed his book, and publiſhed it in 1659, folio, with this title, *De Maximis & Minimis Geometrica Divinatio in quintum Conicorum Apollonii Pergæi.* He found, that he had more than divined; for, that he was ſuperior to Apollonius himſelf. He was obliged to interrupt his ſtudies for the ſervice of his Prince in an affair of great importance: it was, to prevent the inundations of the Tiber, in which Caſſini and he were employed ſome time; but nothing was intirely executed. He was rewarded with a penſion by the king of France; and he reſolved upon this to finiſh his divination upon Ariſteus, with a view to dedicate it to that monarch. He was honoured by Ferdinand II, Great Duke of Tuſcany, with the title of firſt mathematician to his highneſs: a title the more glorious, as Galileo had born it. He reſolved three problems in geometry; which had been propoſed to all the mathematicians of Europe; and dedicated that work to the memory of Mr. Chapelain, under the title of *Enodatio Problematum*, &c. He propoſed himſelf the problem of the ſquarable arch, which Mr. Leibnitz and the Marquiſs de l'Hoſpital gave the ſolution of by the *Calculus Differentialis.* In the year 1699, he was choſen to fill in the Royal Academy of Sciences a place among the eight foreign aſſociates. This new favor reanimated his zeal; and he publiſhed three books of his divination upon Ariſteus at Florence in 1701, which he dedicated to the king of France. It is a folio of 128 pages, intitled, *De locis ſolidis ſecunda Divinatio Geometrica in quinque libros injuria temporum amiſſos Ariſtæi ſenioris*

ſenieris Geometræ. This was a ſecond edition enlarged; the firſt was printed at Florence in 1673.

He died in September 1703, aged eighty one years. He laid out the fortune, which he had raiſed by the bounties of his Prince, in building a magnificent houſe at Florence; in which he placed a buſt of Galileo, with ſeveral inſcriptions in honour of that great man. His opinions, with regard to religion, were very erroneous and ſtrange: for, as he owned to Mr. Monconys, he believed the neceſſity of all things, the nullity of evil, and the participation of the univerſal ſoul. But it is remarkable, that ſuch ſort of faith as this has prevailed among the better ſort of the modern Italians, ſince the revival of Platoniſm there in the fifth century.

Monconys, Voiage, &c. Part II. p. 130. ad An. 1646. Lyons 1665.

VOITURE (VINCENT) a moſt polite and elegant French writer, was the ſon of a wine-merchant; and born at Amiens in the year 1598. His fine parts and delicate taſte for the belles lettres made him very illuſtrious in an age, which barbariſm and ignorance yet hung over; and eaſily introduced him to the great and polite world. He was the firſt in France, diſtinguiſhed for what is called a *bel eſprit*; and, though this is all the merit of his writings, yet this merit was then great, not only becauſe it was very uncommon, but eſpecially uſeful, in contributing to baniſh an uncultivated and Gothic taſte, which then prevailed among the Literati of all orders. His great reputation opened his way to court, and procured him penſions and honourable employs. He was ſent to Spain about ſome affairs, from whence out of curioſity he paſſed over to Africa: he was mightily careſſed at Madrid, where he compoſed verſes in ſuch pure and natural Spaniſh, that every body aſcribed them to Lopez de Vega. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of *Humoriſts*; as he had been of the French academy in 1634. He was the perſon employed, to carry the news of the birth of Lewis XIV, to Florence; and had a place in the houſhold of that Monarch. He had ſeveral conſiderable penſions from the court; but the love of play kept him from being rich. He died in the year 1648. He wrote verſes in French, Spaniſh, and Italian; and there are ſome very fine lines written by him, but they are

but

but few. His Letters make the bulk of his works; and have been often printed in two volumes, 12mo. They are elegant, polite and eaſy; but, like the genius of the writer, without nerves or ſtrength. Boileau praiſes Voiture exceſſively; and doubtleſs, conſidered as a poliſher and refiner in a barbarous age, was a writer to be valued; yet every one, who does not make the whole merit of a writer to conſiſt in fine turns and harmonious periods, will readily ſubſcribe to the following criticiſm of Monſ. Voltaire: "Voiture gave "ſome idea, ſays he, of the ſuperficial graces of that epiſto-"lary ſtile, which is by no means the beſt, becauſe it aims "at nothing higher than pleaſantry and amuſement. His "two volumes of Letters are the mere paſtime of a wanton "imagination, in which we meet not with one that is in-"ſtructive, not one that flows from the heart; that paints "the manners of the times, or the characters of men: they "are rather an abuſe, than an exerciſe of wit." Siecle de Louis XIV. ch. 29.

VOSSIUS (JOHN GERARDUS) a very learned and excellent man, was born in Germany, at a town in the neighbourhood of Heidelberg, in the ſpring of the year 1577. His father, not he, as ſome have aſſerted, was a native of Ruremond; but upon embracing the reformed religion, left that place, and went into the Palatinate, where he ſtudied divinity, and became a Miniſter in 1573. He removed to Leyden the year after this ſon was born, and was admitted a member of the univerſity there. He made ſome removes after that, and ſettled at length in Dort; where he buried his firſt wife, married a ſecond, and died about three months after. Gerard John Voſſius was only in his eighth year, when he loſt his father; and the circumſtances he was left in were not ſufficient to do juſtice in an education to ſuch excellent natural parts as his: however, he ſupplied all defects by his aſſiduity and unwearied application. He began his ſtudies at Dort, and had Erycius Puteanus for his ſchool-fellow; with whom he ever after lived in the cloſeſt intimacy and friendſhip. He learned Latin, Greek, and Philoſophy here. In September 1595, he went to Leyden; where he purſued theſe ſtudies, joining Mathematics to them, and was made Maſter of Arts and Doctor in Philoſophy in March 1598. Then he Niceron's memoirs, &c. Tom. xiii.

he applied himſelf to Divinity and the Hebrew tongue; and, his father having left him a library well furniſhed with books of eccleſiaſtical hiſtory and theology, he was led betimes to be deeply verſed in theſe branches of knowledge. The curators of the academy were upon the point of chuſing him Profeſſor of Phyſic, when he was invited to be director of the college at Dort: which would have been thought a place of too much gravity and importance for ſo young a man, if there had not been ſomething very reſpectable in his character.

He married a Miniſter's daughter of Dort in February 1602, who died the ſame month 1607, having brought him three children. He married a ſecond wife ſix months after, by whom he had five ſons and two daughters. This fertility in Voſſius, which was at the ſame time attended with a wonderful fertility in his pen, made Grotius ſay with ſome pleaſantry, that he did not know, whether Voſſius had a better knack at getting children, or writing books: *ſcriberetne accuratius, an gigneret felicius?* Theſe children were educated with the utmoſt care, ſo that his houſe was called the habitation of Apollo and the Muſes. He had the misfortune to ſurvive them all, except Iſaac Voſſius; and one of his daughters, a very accompliſhed perſon, came to an untimely end: for having an inclination to ſlide, according to the cuſtom of the country, upon the canals near Leyden, the ice broke under her, and ſhe was drowned.

In 1614, an attempt was made to draw him to Steinfurt, to be Divinity-Profeſſor there; but the univerſity of Leyden having named him at the ſame time to be Director of the theological college, which the States of Holland had juſt founded in that town, he thought it better to accept this latter employ. Four years after, he was made Profeſſor of Eloquence and Chronology in the academy: which was a place more agreeable to his taſte. Though he took all imaginable care to keep himſelf clear from the diſputes about grace and predeſtination, which then ran high among the Miniſters of that country; yet his precautions did not avail, for he was entangled in ſpite of them. He had rendered himſelf ſuſpected and obnoxious to the Gomariſts, who had prevailed in the ſynod of Dort held in 1612, becauſe he had openly

openly favoured the toleration of the Remonſtrants; and becauſe in his hiſtory of the Pelagian controverſy printed in 1618, he had affirmed, that the ſentiments of St. Auguſtin upon grace and predeſtination were not the moſt ancient, and that thoſe of the Remonſtrants were different from thoſe of the Semi-Pelagians. He did not ſeparate himſelf from the communion of the Anti-Remonſtrants; yet they knowing full well, that he neither approved their doctrines nor their conduct, had him turned out at the ſynod of Tergou held in 1620. The year after, another ſynod was held at Rotterdam; where it was ordered, that he ſhould be received again, provided he would promiſe neither to do nor ſay any thing againſt the ſynod of Dort, and would alſo retract the errors advanced in his hiſtory of Pelagianiſm. They had hard work to bring him to do either of theſe; but putting a ſtop to his teaching pupils, and occaſioning him thereby a greater loſs than his ſituation and circumſtances could bear, they drew him in 1624 to make ſome promiſes of this kind.

But whatever diſgrace his Pelagian hiſtory might fix upon him, and whatever detriment it might be to him, in Holland; it procured him both honour and profit from England, where it was by ſome exceedingly well received. Laud, Archbiſhop of Canterbury, eſteemed it infinitely; and obtained leave of King Charles I for Voſſius to hold a Prebend in the church of Canterbury, while he reſided at Leyden: which Prebend did more than indemnify him for the damages he had ſuſtained there. He came over to be inſtalled, took a Doctor of Law's degree at Oxford, and then returned. This was in 1629. The town of Amſterdam, having formed a project in 1630 of erecting an univerſity, caſt their eyes upon Voſſius, whom they propoſed to be as it were the foundation-ſtone of its reputation and credit. The town of Leyden complained loudly of this deſign, as injurious to their own univerſity; which, they ſaid, had had the preference aſſigned to it above all the other towns of Holland, becauſe Leyden had ſuſtained in 1574 a long ſiege againſt the Spaniards: and they were ſtill more averſe to it, becauſe they had no inclination to part with Voſſius. The town of Amſterdam however carried their purpoſe into execution; and Voſſius went thither in 1633, to be Profeſſor of

Wood's Faſti, Vol. II. p. 183. edit. 1721.

of History. He died there in 1649, aged 72 years; after having wrote and published as many works, as when they came to be collected and printed at Amsterdam in 1695, and the five following years, amounted to six volumes in folio. His principal things are, *Etymologicon Linguæ Latinæ: De Origine & Progressu Idololatriæ: De Historicis Græcis: De Historicis Latinis: De Arte Grammatica: De vitiis sermonis & glossematis Latino-Barbaris: Institutiones Oratoriæ: Institutiones Poeticæ: Ars Historica: De quatuor artibus popularibus, Grammatice, Gymnastice, Musice, & Graphice: De Philologia: De Universa Mathesos natura & constitutione: De Philosophia: De Philosophorum sectis: De veterum Poetarum temporibus.* Yet, voluminous as the works of Vossius are, they are not, as a certain author has judiciously observed, "to be ranked among those, which are read for "a certain time, and then consigned to dirt and vermin in "the corner of a library: but they will be esteemed and "read, as long as there shall be men of taste and learning "to read them."

Nouv. de la Republique des Lettres, Mai, 1702.

The character of Vossius will be illustrated, by a comparison between him and his son, at the end of the following article.

VOSSIUS (ISAAC) a man of great parts and learning, was the son of Gerardus John Vossius; and born of his second wife at Leyden, in the year 1618. The particulars of his life will be comprized in a short compass: he had no master but his father, in any thing he was taught; and his whole life was spent in studying. His merit having recommended him to the notice of Christina of Sweden, that queen submitted to correspond with him by letters, and employed him in some literary commissions. He even made several journeys into Sweden by her order, and had the honour of teaching her majesty the Greek language: but being there in 1652 with M. Huet and Bochart, she refused to see him, because she had heard that he intended to write against Salmasius, for whom she had a most particular regard. In 1663, he received a handsome present of money from Lewis XIV of France, and at the same time the following obliging letter from Monsr. Colbert. "Sir, Though "the

Niceron's memoirs, &c. Tom. xiii.

"the King be not your ſovereign, he is willing nevertheleſs "to be your benefactor; and has commanded me to ſend "you the bill of exchange hereunto annexed, as a mark of "his eſteem, and as a pledge of his protection. Every one "knows, that you worthily follow the example of the fa- "mous Voſſius your father; and that having received from "him a name, which hath rendered him illuſtrious by his "writings, you will preſerve the glory of it by yours. Theſe "things being known to his Majeſty, it is with pleaſure that "he makes this gratification of your merit," &c.

After the death of his father, he was offered the Hiſtory-Profeſſorſhip there; but refuſed it, preferring a ſtudious retirement to any honours. In the year 1670, he came over to England, and was that year created Doctor of Laws at Oxford; "after he had been, ſays Mr. Wood, with great "humanity and friendſhip entertained by ſome of the chief "heads of colleges, as his father had been before in 1629." In 1673, King Charles II made him Canon of Windſor, aſſigning him lodgings in the caſtle; where he died the 10th of February 1688. He left behind him the beſt private library, as it was then ſuppoſed, in the world; which, to the ſhame and reproach of England, was ſuffered to be purchaſed and carried away by the univerſity of Leyden.

Faſti, V. II. P. 183. edit. 1721.

Monſ. des Maizeaux, in his Life of St. Evremont, has recorded ſeveral particulars relating to the life and character of Iſaac Voſſius, which it is proper to mention here. St. Evremont, he tells us, uſed to ſpend the ſummers with the court at Windſor, and there often ſaw Voſſius: who, as St Evremont deſcribed him, underſtood almoſt all the languages in Europe, without being able to ſpeak one of them well; who knew to the very bottom the genius and cuſtoms of antiquity, yet was an utter ſtranger to the manners of his own times. He expreſſed himſelf in converſation, as a man would have done in a commentary upon Juvenal or Petronius. He publiſhed books to prove, that the ſeptuagint verſion was divinely inſpired; yet diſcovered in private converſation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary, ſhewed that he did not. And yet, to ſee the frailty of the human underſtanding, he was in other reſpects the weakeſt

4th edit. in French, 1726. p. 214.

and

and moſt credulous man alive, and ready to ſwallow without chewing any extraordinary and wonderful thing, though ever ſo fabulous and impoſſible. This is the idea which St. Evremont, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremont. He relates, that Dr. Haſcard, Dean of Windſor, with one of the Canons, viſited Voſſius upon his death-bed, and preſſed him to receive the ſacrament; but could not prevail, though they begged of him at laſt, that "if he would not do it for the love of God, he would at "leaſt do it for the honour of the Chapter." Somebody having aſked him one day concerning the profeſſion of a man of letters, whom he had formerly ſeen at his houſe, he bluntly replied, "Eſt ſacrificulus in pago, & ruſticos decipit:" which may as well continue untranſlated. Des Maizeaux relates another fact concerning Voſſius, which he had received from good hands; namely, that when Dr. Haſcard preſſed him to take the ſacrament, he replied, "I wiſh you "would inſtruct me how to oblige the farmers to pay me "what they owe me: this is what I would have you do for "me at preſent." Such ſort of replies are ſaid to have been common with him; and that, once when a brother of his mother was ſick, and a Miniſter was for giving him the communion, he oppoſed it, ſaying, "this is a pretty cuſtom "enough for ſinners; but my uncle, far from being a ſin-"ner, is a man without vices."

As to his credulity and propenſity to believe in the moſt implicit manner any thing ſingular and extraordinary, Monſ. Renaudot, in his diſſertations added to *Anciennes Relations des Indes & de la Chine*, relates, that Voſſius, having had frequent conferences with the father Martini, during that jeſuit's reſidence in Holland for the printing his *Atlas Chinois*, made no ſcruple of believing all, which he told him concerning the wonderful things in China; and that he did not ſtop where Martini ſtopped, but proceeded farther, even to infer as a certain fact the antiquity of the Chineſe accounts above that of the books of Moſes. Charles II, who knew his nature and character well, uſed to call him the ſtrangeſt man in the world; for "there is nothing," the King would ſay,

page 395.

"which he refuſes to believe, except the Bible;" and it is probable, that the noble author of the *Characteriſtics* had him in his eye, while he was writing the following paragraph. "It muſt certainly be ſomething elſe than incredu-
"lity, which faſhions the taſte and judgment of many gen-
"tlemen, whom we hear cenſured as Atheiſts, for attempting
"to philoſophiſe after a newer manner than any known of
"late. I have ever thought this ſort of men to be in general
"more credulous, though after another manner, than the
"mere vulgar. Beſides what I have obſerved in converſa-
"tion with the men of this character, I can produce many
"anathematized authors, who, if they want a true Iſraelitiſh
"faith, can make amends by a Chineſe or Indian one. If
"they are ſhort in Syria, or the Paleſtine; they have their
"full meaſure in America, or Japan. Hiſtories of Incas or
"Iroquois, written by friars and miſſionaries, pyrates and
"renegados, ſea-captains and truſty travellers, paſs for au-
"thentic records, and are canonical, with the virtuoſos of
"this ſort. Though Chriſtian miracles may not ſo well ſa-
"tisfy them, they dwell with the higheſt contentment on the
"prodigies of Mooriſh and Pagan countries." This perfectly correſponds with the nature and character of Iſaac Voſſius, whoever lord Shafteſbury might mean to deſcribe. Shafteſbury's Characteriſtics, vol. I. p. 345.

His works are neither ſo numerous, nor ſo uſeful, as his father's: indeed he wrote very little, that is of any uſe at all. His firſt publication was, *Periplus Scylacis Caryandenſis, & anonymi Periplus Ponti Euxini, Græce & Latine, cum notis.* Amſt. 1639, 4to. This was only in his twenty-firſt year, yet James Gronovius judged his notes worth inſerting in the new augmented edition, which he gave of theſe authors at Leyden 1697, under the title of *Geographia Antiqua*, in 4to. The year after, 1640, he publiſhed Juſtin, with notes, at Leyden, in 12mo. This was alſo a work of his youth. *Ignatii Epiſtolæ, & Barnabæ Epiſtola, Græce & Latine, cum notis*, Amſt. 1646, in 4to. He was the firſt, who publiſhed the genuine epiſtles of Ignatius; and he did it from a Greek manuſcript in the library of Florence, which was found to agree exactly with the ancient Latin verſion, which archbiſhop Uſher had publiſhed two years before. His notes have been inſerted in Mr. Le Clerc's edition of the Patres Apoſtolici.

tolici. *Pomponius Mela de ſitu orbis, cum obſervationibus*; Hagæ Com. 1658, 4to. Salmaſius is much abuſed in theſe notes. *Diſſertatio de vera ætate Mundi*, &c. Hagæ Com. 1659, 4to. This diſſertation, in which it is attempted to eſtabliſh the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius; to whom Voſſius replied in, *Caſtigationes ad Scriptum Hornii de ætate Mundi*, Hagæ Com. 1659, 4to. Hornius defended what he had written, the ſame year; and Voſſius, the ſame year, replied to him again in, *Auctarium Caſtigationum*, &c. 4to. Hornius was not however to be ſilenced, but publiſhed another piece, ſtill in the ſame year; and then father Pezron took up and maintained the opinion of Voſſius in his finely written book intitled, L'Antiquité de temps retablie. In 1661, Voſſius publiſhed, *De Septuaginta Interpretibus, eorumque tralatione & chronologia Diſſertationes*; and in 1663, *Appendix ad hunc librum, ſeu Reſponſiones ad objecta variorum Theologorum*: both in 4to. His next publications were upon philoſophical ſubjects, as *de luce, de motu marium & ventorum, de Nili & aliorum fluminum origine*; which are of little conſequence. *De Poematum cantu & viribus Rythmis*, Oxon, 1673, in 8vo. There are ſome very curious things in this piece. *De Sybillinis aliiſque, quæ Chriſti natalem præceſſere, Oraculis*, Oxon. 1679: reprinted in *Variarum Obſervationum Liber. Catullus, & in eum Iſaaci Voſſii Obſervationes*, Lond. 1684, 4to. There is a great deal of erudition, as well as a great deal of obſcenity, in theſe notes of Voſſius. The greateſt part of a treatiſe by Adrian Beverland *de proſtibulis veterum*, the printing of which had been prohibited, was inſerted in them: which being known, the preſs was ſtopped from proceeding any farther, and the edition, though begun and carried on in Holland, was brought over to England to be finiſhed; as may appear from the different characters of the end, the title, and the preface. In 1685, he publiſhed a thin quarto volume at London, intitled, *Variarum Obſervationum Liber*, in which are contained the following diſſertations: *De Antiquæ Romæ & aliarum quarundam urbium magnitudine*; *De Artibus & Scientiis Sinarum*; *De Origine & Progreſſu pulveris bellici apud Europæos*; *De triremium & liburnicarum*

See HORNIUS, in the Appendix.

burnicarum conſtructione; *De emendatione Longitudinum*; *De patefacienda per Septentrionem ad Japonenſes & Indos navigatione*; *De apparentibus in Luna circulis*; *Diurna Telluris converſione omnia gravia ad medium tendere*: to which are ſubjoined, *De Sybillinis Oraculis*, *Reſponſio ad Objecta nuperæ Criticæ Sacræ*, and *ad iteratas P. Simonii objectiones altera Reſponſio*. Voſſius's propenſity to the marvellous, and his prejudices for antiquity, appear from the firſt page of this book of various obſervations: where he tells us, that ancient Rome was twenty times as big, as Paris and London put together are at preſent; and aſſigns it fourteen millions of inhabitants: which however is nothing in compariſon of the ſingle town of Hanchou in China, whoſe inhabitants, he aſſures us, amount to twenty millions, beſides the ſuburbs. We may ſay of this *Variarum Obſervationum Liber*, as we may of Iſaac Voſſius's works in general, that they all ſhew ingenuity and learning, and that there are in them ſome ſingular and ſtriking obſervations; but that yet very little knowledge is to be drawn from, and very little uſe to be made of them. *Obſervationum ad Pomponium Melam Appendix: accedit ad tertias P. Simonii objectiones Reſponſio*, &c. Lond. 1686, 4to. James Gronovius, having uſed Voſſius ill in his edition of Mela at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humfrey Hody is alſo anſwered, in a ſhort piece contained in this publication; who had advanced ſomething againſt Voſſius's notions of the Septuagint verſion, in his *Diſſertatio contra Hiſtoriam Ariſteæ de* 70. *Interpretibus*, printed at Oxford 1685.

The reader is probably now ready to conclude, that great parts and great learning are allotted to ſome men for very little purpoſes; ſince out of the numerous productions of Iſaac Voſſius there is ſcarcely one of any uſe to mankind, or which even was ſo at the time of its publication. Whether it was owing to vanity, and the deſire of ſeeming more ſagacious than others, which uſually puts men upon conceiving paradoxes, or to any ſtrange and ſingular caſt of mind, we know not: but here is the character, which a very ingenious and learned critic of our own nation has given of him, and which is ſuppoſed to have been pretty juſtly drawn.

Thirlbii Dedicatio ad edit. Juſtini Martyris, Lond. 1722.

Erant in Voſſio, ſays he, *multæ literæ, ingenium excellens, judicium etiam, ſi non maximum, at tantum quantum ei ſatis ſuperque fuit; qui, niſi omnia me fallunt, quid in quavis re verum eſſet leviter curavit perſpicere. Satis habuit nova, devia, mirabilia, in Critica, in Philoſophia, in Theologia, quærere & excogitare: vera anne falſa eſſent, id vero aliis exquirendum reliquit, qui ſua iſthuc intereſſe exiſtimarent.* Which may be engliſhed thus: Voſſius was a man of great learning, had "excellent parts, and judgment alſo, if not the greateſt, yet "what was more than ſufficient: but a man, who, unleſs I "am extremely deceived, never troubled his head about "what was the truth in any queſtion whatſoever. If Criti-"ciſm, or Philoſophy, or Theology were the ſubject, it "was quite enough for him to caſt about for and invent "things new, out-of-the-way, wonderful: but whether "theſe ſtrange and newly-diſcovered things were true or falſe, "was a point which he left to be examined by thoſe, who "might think it worth their while."

The journaliſts of Trevoux have contraſted the different natures of Gerard and Iſaac Voſſius, by drawing a parallel between them; and as this contraſt very well illuſtrates the character of each, it will make a proper concluſion to our account of theſe two great men. "Nothing, ſay they, can "be more oppoſite than the characters of this father and "ſon; nothing more different, than the make of their un-"derſtandings. In the father judgment prevails, in the ſon "imagination: the father labors ſlowly, the ſon goes on with "eaſe; the father diſtruſts the beſt founded conjectures, the "ſon loves nothing but conjectures, and thoſe bold and da-"ring: the father forms his opinions upon what he reads, "the ſon conceives an opinion, and then reads: the father "endeavors to penetrate the ſenſe of the authors he cites, "and pays a proper deference to their authority, as to ma-"ſters; the ſon impoſes his own ſenſe on theſe authors, and "regards them as ſlaves, who ought to give teſtimony as he "would have them: the father's aim was to inſtruct, the "ſon's to parade and make a noiſe: truth was the father's "darling object, novelty the ſon's: in the father we admire "vaſt erudition, orderly arranged and clearly expreſſed; in "the ſon a dazzling turn of ſtile, ſingular thoughts, and a vivacity,

Pour Janvier, 1213. p. 183.

"vivacity, which even pleaſes in a bad cauſe: the father "has written good books, the ſon has written curious books. "Their hearts alſo were as unlike and different, as their "heads. The father was a man of probity, and regular in "his manners; was unhappily born a Calviniſt, yet had the "ſervice of his religion always in his view, diſcovered many "of its errors, and approached as nearly to the true faith, "as mere Reaſon could enable him. The ſon was a liber- "tine both in principle and practice, made religion the ob- "ject of his inſults, and only ſtudied to find out the weak "ſides of it: his obſcene and ſhameful notes upon Catullus, "printed at the cloſe of his life, ſhew alſo plainly enough, "what kind of man he was."

Beſides Iſaac Voſſius, there were other brothers, who, though they died before their father, yet left ſome monuments of literature and abilities behind them. Denys or Dionyſius Voſſius, born at Dort, became learned in the Latin, Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spaniſh languages; and there is of his, among other ſmall things, *Maimonides de Idololatria cum Latina verſione & notis*, printed at the end of his father's work *de origine & progreſſu Idololatriæ*; and ſome notes upon Cæſar's Commentaries, to be found in the edition of Grævius at Amſterdam in 1697. Francis Voſſius publiſhed a Latin poem in 1640, upon a naval victory gained by the celebrated Van Trump. Gerard Voſſius wrote notes upon Paterculus, printed by Elzevir in 1639, 12mo. Matthew Voſſius publiſhed at Amſterdam, 1635, *Annalium Hollandiæ Zelandiæque libri quinque*, in 4to.

There was alſo Gerard Voſſius, a very learned man, whom ſome have confounded with John Gerard Voſſius; but he was a different perſon, and does not appear to have been related to the family of Gerard. He was an eccleſiaſtic of the church of Rome, employed in ſome conſiderable offices under the popes, and died at Liege, where he was born, the 25th of March 1609. He publiſhed a Latin commentary upon Cicero *in Somnium Scipionis*, at Rome, 1575; and all the works of Gregory Thaumaturgus, Ephrem Syrus, and ſome pieces of John Chryſoſtom and Theodoret, with Latin verſions and notes. Niceron, Tom. xiii.

VOUET (SIMON) a French painter, very celebrated in his day, was born at Paris in the year 1582; and bred up under his father, who was a painter alſo. He knew ſo much of his art, and was in ſuch repute, at twenty years of age, that Monſ. de Sancy, who was going ambaſſador to Conſtantinople, took him with him as his painter. There he drew the picture of the grand ſignior; and, though it was impoſſible to do it otherwiſe than by the ſtrength of memory only, and from a view of him at the ambaſſador's audience, yet it was extremely like. From thence he went to Venice; and afterwards ſettling himſelf in Rome, became ſo illuſtrious in his profeſſion, that beſides the favours which he received from pope Urban VIII, and the cardinal his nephew, he was choſen prince of the Roman academy of St. Luke. He ſtaid fourteen years in Italy; and then, in 1627, Lewis XIII, who in conſideration of his capacity had allowed him a penſion all the while he was abroad, ſent for him home to work in his palaces. He practiſed both in portraits and hiſtories; and furniſhed ſome of the apartments of the Louvre, the palaces of Luxemburg and St. Germains, the galleries of cardinal Richelieu, and other public places, with his works. His greateſt perfection lay in his agreeable colouring, and his briſk and lively pencil; otherwiſe he was but very indifferently qualified. He had no genius for grand compoſitions, was unhappy in his invention, unacquainted with the rules of perſpective, and underſtood but little of the union of colours, or the doctrine of lights and ſhadows. Nevertheleſs, France is indebted to him, for deſtroying the inſipid and barbarous manner that then reigned, and for beginning to introduce a good goût. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, fall into it; and brought him diſciples from all parts. Moſt of the ſucceeding painters, who were famous in their profeſſion, were bred up under him; as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Freſnoy, and ſeveral others, whom he employed as aſſiſtants: for it would be wonderful to reflect, what a prodigious number of pictures he drew, if it was not remembered, that he had a great many diſciples, whom he trained to his manner, and who

who well knew how to execute his deſigns. He had the honour alſo, as muſt not be forgot, to inſtruct the king himſelf in the art of deſigning.

He died, rather worn out with labour than years, in 1641, aged 59. Dorigny, who was his ſon-in-law, as well as his pupil, engraved the greateſt part of his works. He had a brother, whoſe name was Aubin Vouet, who painted after his manner, and was a tolerable performer.

URCEUS (ANTHONY CODRUS) a moſt learned and unfortunate Italian, was born at Ravenna, according to Pierius Valerianus; but Geſner, quoting Bartholomew of Bologna, declares, that he was born in 1446 at Herberia, a ſmall town about ſeven miles from Modena. He deſeryes to be mentioned, not ſo much on account of any monuments of literature which he has left, as to ſhew, for he is a ſtriking inſtance of it, what miſeries men bring upon themſelves by ſetting their affections unreaſonably on trifles. This learned man lived at Forli, and had an apartment in the palace. His room was ſo very dark, that he was forced to uſe a candle in the day-time; and one day going abroad without putting it out, his library was ſet on fire, and ſome papers which he had prepared for the preſs were burned. The inſtant he was informed of this ill news, he was affected even to madneſs. He ran furiouſly to the palace; and ſtopping at the door of his apartment, he cried aloud, "Chriſt Jeſus! what mighty "crime have I committed? whom of your followers have I "ever injured, that you thus rage with inexpiable hatred a-"gainſt me?" Then turning himſelf to an image of the Virgin Mary near at hand, "Virgin, ſays he, hear what I "have to ſay: for I ſpeak in earneſt, and with a compoſed "ſpirit. If I ſhall happen to addreſs you in my dying mo-"ments, I humbly intreat you not to hear me, nor receive "me into Heaven; for I am determined to ſpend all eter-"nity in Hell." Thoſe, who heard theſe blaſphemous expreſſions, endeavoured to comfort him, but all to no purpoſe; for, the ſociety of mankind being no longer ſupportable to him, he left the city, and retired like a ſavage to the deep ſolitude of a wood. Some ſay, he was murdered there by ruffians; others, that he died at Bologna in 1500, after

Pierius Valerianus, de literatorum infelicitate, Lib. I.

Geſner. in Biblioth.

Spizelius in Felice Literato, p. 12.

much contrition and penitence. His works, printed at Baſil in 1540, conſiſt of ſpeeches, letters and poems; to which is prefixed an account of his life, by Bartholomew Blanchinus of Bologna. *From Bayle.*

URSUS (NICHOLAS RAIMARUS) a very extraordinary perſon, and diſtinguiſhed in the ſcience of aſtronomy, was born at Henſtedt in Dithmarſen, which is part of the dukedom of Holſtein, about the middle of the ſixteenth century. He was a ſwineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours, he could ſpare from his hogs, in learning to read and write. He afterwards applied himſelf to the ſtudy of the learned languages; and having a ſtrong genius, he made a very ſwift progreſs in Latin and Greek. He alſo learned the French tongue, the mathematics, aſtronomy and philoſophy; and moſt of them, without the aſſiſtance of a maſter. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584, and on the frontiers of Pomerania and Poland in 1585. It was in this laſt place, that he invented a new ſyſtem of aſtronomy, very little different from that of Tycho Brahe. He communicated it in 1586 to the landgrave of Heſſe, which gave riſe to a terrible diſpute between him and Tycho Brahe. Tycho charged him with being a plagiary: who, as he related, happening to come with his maſter into his ſtudy, ſaw there on a piece of paper the figure of his ſyſtem; and afterwards inſolently boaſted, that himſelf was the inventor of it. Urſus, upon this accuſation, wrote furiouſly againſt Tycho; called the honour of his invention into queſtion, aſcribing the ſyſtem which he pretended his own to Apollonius Pergæus; and in ſhort abuſed him in ſo brutal a manner, that he was going to be proſecuted for it. He was afterwards invited by his imperial majeſty, to teach the mathematics in Prague: from which city, to avoid the preſence of Tycho Brahe, he withdrew ſilently in 1589, and died ſoon after. He wrote ſeveral works, which diſcover the marks of his haſty ſtudies; his erudition being indigeſted, and his ſtyle incorrect, as is almoſt always to be obſerved in the ὀψιμαθεῖς, or "late-learned." *From Bayle.*

Gaſſendus, in vitâ Tychonis Brahe.

USHER.

USHER (James) archbiſhop of Armagh in Ireland, and a moſt illuſtrious prelate, as well for his piety and other virtues, as for his great abilities and profound erudition, was deſcended from a very ancient family, and born at Dublin the 4th of January 1580. His father was one of the ſix clerks in chancery; his mother the daughter of James Stanihurſt, thrice ſpeaker of the houſe of commons, recorder of the city of Dublin, and one of the maſters in chancery. This gentleman is memorable for having firſt moved queen Elizabeth, to found and endow a college and univerſity at Dublin; in which he was vigorouſly ſeconded by Henry Uſher, archbiſhop of Armagh, who was James Uſher's uncle, and a very wiſe and learned prelate. James diſcovered great parts and a ſtrong paſſion for books from his infancy; and this remarkable circumſtance attended the beginning of his literary purſuits, that he was taught to read by two aunts, who had been blind from their cradle. At eight years of age, he was ſent to a ſchool, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen; who were placed at Dublin by king James I, then only king of Scotland, to keep a correſpondence with the Proteſtant nobility and gentry there, in order to ſecure an intereſt in that kingdom, when queen Elizabeth ſhould die. The queen being ſuſpicious, and not fond of king James, it was thought expedient for them to aſſume ſome diſguiſe: and ſo they took up the employment of ſchool-maſters, which were very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the bed-chamber to king James; and Mr. Hamilton was created viſcount Clandebois.

The Life and Death of Dr. James Uſher, by Nicholas Bernard, D. D. Lond. 1656, in 12mo.—The Life of Dr. James Uſher, prefixed to his Letters, by Rich. Parr, D. D. Lond. 1686, in folio.

Having continued five years under theſe excellent maſters, for he ever afterwards ſpoke of them with honour; and having made a progreſs far beyond his years, he was admitted into the college of Dublin, which was finiſhed that very year, 1593. He was one of the three firſt ſtudents, who were admitted; and his name ſtands to this day in the fine line of the roll. Here he learned logic and the philoſophy of Ariſtotle under Mr. Hamilton, one of his maſters, who was now made profeſſor of the univerſity: and though, as we are told, his love of poetry and cards retarded his ſtudies for ſome

ſome time, yet he ſoon recovered himſelf from theſe habits, and applied to books again with great vigour. He is ſaid to have been wonderfully affected with that paſſage in Cicero, *Neſcire quid antea quam natus ſis acciderit, id eſt ſemper eſſe puerum*, that is, "to know nothing of what happened before "you were born, is to be always a boy:" and Sleidan's book *de quatuor imperiis* inſpired him with a ſtrong paſſion for the ſtudy of hiſtory, in which he afterwards became ſuperlatively excellent. At fourteen years of age he began to make extracts from all the hiſtorical books he could meet with, in order to fix the facts more firmly in his memory; and between fifteen and ſixteen, he had made ſuch a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his annals, which have ſince been publiſhed.

Some time after, but before he was bachelor of arts, he had read Stapleton's *Fortreſs of Faith*; and finding that author confident in aſſerting antiquity for the tenets of popery, and in taxing our church with novelty in what it diſſented from theirs, he was greatly at a loſs within himſelf, where the truth lay. He took it for an undeniable truth, as his hiſtorian ſays, that the ancient doctrines muſt needs be the right, as the nearer the fountain the purer the ſtreams; and that errors ſprang up as the ages ſucceeded, according to that known ſaying of Tertullian, *Verum quodcunque primum, adulterum quodcunque poſterius.* Biſhop Jewel had adopted the ſame principle before him; and a blind deference to the authority of the fathers, which prevailed in their days and long after, kept theſe great men from perceiving, that the queſtion concerning doctrines is not how ancient, but how true thoſe doctrines are: and that antiquity was very improperly made the ſtandard and teſt of their truth, ſince the firſt fathers, and Tertullian who is quoted upon this occaſion more than any of them, are in reality found to be as full of errors as the laſt. This however did not enter into Uſher's head; who, far from ſuſpecting that the fathers could give any countenance to popery, did rather believe that Stapleton had miſquoted them, at leaſt had wreſted and tortured them to his own ſenſe. This made him then take up a firm reſolution, that

Parr's Life, &c.

that in due time (if God gave him life) he would himſelf read all the fathers, and truſt none but his own eyes in ſearching out their ſenſe: which great work he afterwards began at twenty years of age, and finiſhed at thirty eight; ſtrictly confining himſelf to read ſuch a proportion every day, from which he ſuffered no occaſions to divert him.

The earl of Eſſex being now come over lord-lieutenant of Ireland, and chancellor of the univerſity of Dublin, there was a ſolemn act for his entertainment; and Uſher, being then bachelor of arts, was appointed to keep it, which he did with great applauſe. But while he was buſily employed in theſe ſtudies and great deſigns, to fit himſelf for the miniſtry, his father's inclinations lay unluckily towards the common law. He had all along deſigned his ſon for this ſtudy, and was about to ſend him over to the Engliſh inns of courts, in order that he might there cultivate it the better; but dying in 1598, left him at liberty to purſue his own inclinations, which led him ſtrongly to divinity. The paternal inheritance, that was now fallen into his hands, did not give the leaſt interruption to his purpoſe; for, finding it ſomewhat incumbered with law-ſuits and ſiſters portions, and fearing thoſe might prove an hinderance to his ſtudies, which were the one thing only that he cared for, he gave it up to his brother and ſiſters; only reſerving ſo much of it, as might enable him to buy ſome books, and afford him a competent maintenance in the college.

And now being ſettled to his liking, and freed from worldly connexions and cares, he devoted himſelf intirely to the purſuit of all literature human and divine; and did ſo much increaſe in all ſorts of knowledge, that his fame went abroad, and he ſoon became an example of piety, modeſty and learning. There was at that time a daring and learned jeſuit, one Henry Fitz-Symonds, then a priſoner in Dublin caſtle, who ſent out a challenge, defying the ableſt champion that ſhould come againſt him, to diſpute with him about the points in controverſy between the Roman and the Proteſtant churches. Uſher, though but in his 19th year, accepted the challenge; and accordingly they met. The Jeſuit deſpiſed him at firſt, as but a boy; yet after a conference or two, was ſo very ſenſible of the quickneſs of his wit, the ſtrength

ſtrength of his arguments, and his ſkill in diſputation, as to decline any farther conteſt with him. This appears from the following letter of Uſher, which Dr. Parr has inſerted in his life; and which ſerves alſo to confute thoſe, who have ſuppoſed that there was not any actual diſpute between them.

"I was not purpoſed, Mr. Fitz-Symonds, to write unto you, "before you had firſt written to me, concerning ſome chief "points of your religion, as at our laſt meeting you pro- "miſed; but ſeeing you have deferred the ſame, for reaſons "beſt known to yourſelf, I thought it not amiſs to inquire "further of your mind, concerning the continuation of the "conference began betwixt us. And to this I am the rather "moved, becauſe I am credibly informed of certain reports, "which I could hardly be perſuaded ſhould proceed from "him, who in my preſence pretended ſo great love and af- "fection unto me. If I am a boy, as it hath pleaſed you "very contemptuouſly to name me, I give thanks to the "Lord, that my carriage towards you hath been ſuch, as "could miniſter unto you no juſt occaſion to deſpiſe my youth. "Your ſpear belike is in your own conceit a weaver's beam, "and your abilities ſuch, that you deſire to encounter with "the ſtouteſt champion in the hoſt of Iſrael; and therefore, "like the Philiſtine, you contemn me as being a boy. Yet "this I would fain have you know, that I neither came then, "nor now do come unto you, in any confidence of any "learning that is in me; in which reſpect notwithſtanding "I thank God, I am what I am: but I come in the name "of the Lord of hoſts, whoſe companies you have reproach- "ed, being certainly perſuaded, that even out of the mouths "of babes and ſucklings he was able to ſhew forth his own "praiſes. For the further manifeſtation thereof, I do again "earneſtly requeſt you, that, ſetting aſide all vain compari- "ſons of perſons, we may go plainly forward, in examining "the matters that reſt in controverſy between us; otherwiſe "I hope you will not be diſpleaſed, if, as for your part you "have begun, ſo I alſo for my own part may be bold, for "the clearing of myſelf and the truth which I profeſs, freely "to make known what hath already paſſed concerning this "matter. Thus intreating you in a few lines to make known "unto me your purpoſe in this behalf, I end; praying the

"Lord,

"Lord, that both this and all other enterpriſes that we take "in hand may be ſo ordered, as may moſt make for the ad- "vancement of his own glory, and the kingdom of his ſon "Jeſus Chriſt.

"*Tuus ad Aras uſque,*

"JAMES USHER."

In 1600, he was received maſter of arts; and in 1601, though under canonical age, yet on account of his extraordinary attainments, was ordained both deacon and prieſt by his uncle Henry Uſher, then archbiſhop of Armagh. Not long after, he was appointed to preach conſtantly before the ſtate at Chriſt church in Dublin on Sundays in the afternoon; when he made it his buſineſs to canvaſs the chief points in diſpute between the Papiſts and the Proteſtants. He vehemently oppoſed a toleration, which the former were then ſoliciting, and ſome were conſenting to; of which he gave his opinion from theſe words of Ezekiel, "And thou ſhalt bear "the iniquity of the houſe of Judah forty days; I have ap- "pointed thee each day for a year:" iv. 6. They are part of Ezekiel's viſion concerning the deſtruction of Jeruſalem and of the Jewiſh nation, which he applied thus to the ſtate of Ireland: "*From this year I reckon forty years; and then* "*thoſe, whom you now embrace, ſhall be your ruin, and you* "*ſhall bear their iniquity.*" Which, being then uttered in a ſermon, ſays Dr. Parr, ſeemed only the random thought of a young man, who was no friend to popery; but afterwards, at the end of forty years, namely in 1641, when the Iriſh rebellion broke out, and many thouſand Proteſtants were murdered, it paſſed for ſomething more than a random thought, and was conſidered by many as even prophetical.

In 1603, he was ſent over to England with Dr. Luke Challoner, in order to purchaſe books for the library at Dublin; and found Sir Thomas Bodley at London, employed in the ſame manner for his newly erected library at Oxford. Three years after, he took another voyage to England, to furniſh himſelf with books and manuſcripts, which he wanted for his inquiries into Engliſh hiſtory. In 1607, he took the degree of bachelor of divinity, and ſoon after was made chancellor of St. Patrick's Dublin, by Dr. Loftus the archbiſhop;

biſhop; and in this place Mr. Camden found him anno 1607, when he was publiſhing the laſt edition of his Britannia: in which, ſpeaking of Dublin, he concludes thus, "Moſt of "which I acknowledge to owe to the diligence and labour "of James Uſher, chancellor of the church of St. Patrick, "who in various learning and judgment far exceeds his "years." The ſame year, 1607, he was choſen divinity-profeſſor in the univerſity of Dublin; which office he ſuſtained thirteen years, reading lectures weekly throughout the year. In 1609, he made a third voyage to England, and became acquainted with the moſt eminent and learned men there; with Camden, Selden, Sir Robert Cotton, Lydiate, Dr. Davenant, &c. after which he conſtantly came over into England once in three years, ſpending one month at Oxford, another at Cambridge, and the reſt of his time at London, chiefly in the Cottonian library. In 1610, he was unanimouſly elected provoſt of Dublin college; but refuſed to accept that poſt, being apprehenſive of its hindering him in thoſe great deſigns, he had then in hand for the promotion of learning and true religion.

In 1612, he took his doctor of divinity's degree; and the next year, being at London, publiſhed his firſt work, which was intitled, *De Eccleſiarum Chriſtianarum Succeſſione & Statu*, in 4to. One of the commoneſt, yet certainly one of the ſilleſt, objections, urged by the Papiſts againſt the Proteſtants is, that "the Proteſtants had no religion before Luther?" Jewel biſhop of Saliſbury therefore endeavored to ſhew, that the principles of Proteſtants are agreeable to thoſe of the fathers of the ſix firſt centuries. Uſher's deſign was to finiſh what Jewel had begun, by ſhewing, that from the ſixth century to the reformation, namely, for 900 years, Chriſt has always had a viſible church of true Chriſtians, who had not been tainted with the errors and corruptions of the Roman church; and that theſe iſlands owe not their Chriſtianity to Rome. This was a terrible way of defending Proteſtantiſm, as being a way in which it never can be defended ſo, as to bring the controverſy to any clear and deciſive iſſue; and all proceeding from an extravagant opinion of the fathers and their authority, and from a miſtaken notion of the term church. How much better have Daille and Chillingworth

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apprehended

apprehended the true nature of this controverſy, who paying no more deference to the fathers than what is properly their due, and conceiving no other notions of a church than the ſacred writings ſuggeſt, have ſet up the Bible as the only ſtandard, and rejected all doctrines which will not abide that teſt? Uſher's work in the mean time had great merit, and was juſtly had in eſteem by the learned of all orders; being ſolemnly preſented by archbiſhop Abbot to king James, as the eminent firſt fruits of the college of Dublin. Our author however had not an opportunity to do all that he propoſed, his continuation coming down only to the year 1240. The edition of 1687 is the beſt, having many additions and enlargements: and to this edition alſo is added his "Antiquities "of the Britiſh Churches."

This ſame year, 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner; who died this year April the 12th, and in his laſt will recommended our author to his daughter for an huſband, if ſhe was inclined to marry. In 1615, there was held a parliament at Dublin, and ſo a convocation of the clergy, in which were compoſed certain articles relating to the doctrine and diſcipline of the church. Theſe articles were drawn up by Uſher, and ſigned by archbiſhop Jones, then lord chancellor of Ireland, and ſpeaker of the houſe of biſhops in convocation, by order from king James I, in his majeſty's name. Some perſons took occaſion from hence to repreſent Dr. Uſher as a puritan, and to render him odious to the king on that account; but the doctor, coming over to England in 1619, ſatisfied his majeſty ſo well upon that point, that in 1620 he promoted him to the biſhopric of Meath. In November 1622, he made a ſpeech in the caſtle-chamber at Dublin upon the cenſuring of certain officers, concerning the lawfulneſs of taking, and the danger of refuſing the oath of ſupremacy; which pleaſed king James ſo well, that he wrote him a letter of thanks for it. In the latter end of 1623, he made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himſelf had employed him to write: and ſoon after his return to Ireland, was engaged

in

in anſwering the challenge of Malone, an Iriſh jeſuit of the college of Louvain.

He was again in England, when king James, juſt before he died, advanced him to the archbiſhopric of Armagh; but as he was preparing to return to Ireland, he was ſeized with a quartan ague, which detained him nine months. In the adminiſtration of his archbiſhopric, he acted, as he had acted in every other ſtation, in a moſt exemplary manner; and vigorouſly oppoſed the deſign of granting a more full toleration to the Iriſh Papiſts. An aſſembly of the whole nation, both Papiſts and Proteſtants, had been called by the then lord deputy Falkland, for the conſideration of that point; when the biſhops, by the lord primate's invitation, met firſt at his houſe, and both he and they ſubſcribed a proteſtation againſt a toleration of popery. But theſe caſes did not hinder him from proſecuting his ſtudies, from procuring a great number of manuſcripts from the eaſt and other parts, and from publiſhing from time to time many curious and uſeful works. In 1634, the parliament of Ireland being ready to meet, there aroſe a diſpute between the archbiſhops of Armagh and Dublin concerning precedence; but Uſher aſſerted his right with ſuch clearneſs and evidence, that the point was determined in his favor.

In 1640, he came over to England, bringing his family, with an intention to return very ſoon to Ireland; but was prevented by the rebellion, which broke out there the 23d of October 1641. He was a man of too much note, and of too high a ſtation, not to be deeply involved in and affected with the ſucceeding troubles. He is charged by ſome writers with having adviſed the king to conſent to the bill againſt the earl of Strafford, but is cleared by others: and Dr. Parr tells us, that when the primate lay extremely ill, and expected death at St. Donate's caſtle in 1645, he aſked his grace concerning it, who flatly denied it, and ſaid it was wrongfully laid to his charge; for, that he neither adviſed nor approved it. In the rebellion in Ireland, he was plundered of every thing except his library and ſome furniture in his houſe at Drogheda, from whence the library was conveyed to England: whereupon the king conferred on him the biſhopric of Carliſle to be held in commendam: the revenues of which however

ever were reduced to almoſt nothing, by the Scots and Engliſh armies quartering upon it. When all the lands belonging to the Engliſh biſhoprics were ſeized by the parliament, they voted him a penſion of 400l. per annum; which yet he never received above once or twice. It is ſaid, that he was invited into France by cardinal Richelieu, with a promiſe of the free exerciſe of his religion, and a conſiderable penſion; and likewiſe by the ſtates of Holland, who offered him the place of honorary profeſſor at Leyden: but theſe facts are not certain. He removed to Oxford, not long before the king came thither: and, in 1643, was nominated one of the aſſembly of divines at Weſtminſter. He refuſed to ſit among them: and this, together with ſome of his ſermons at Oxford, giving offence to the parliament, they ordered his library to be ſeized. It was ſeized accordingly, and would have been ſold by them, had not Dr. Featly, who ſat among thoſe divines, while his heart was with the church and king, obtained it by means of Mr. Selden for his own uſe, and ſo ſecured it to the right owner.

The king's affairs declining, and Oxford being threatened with a ſiege, he left that city, and retired to Caerdiff in Wales to the houſe of Sir Timothy Tyrrel, who had married his only daughter, and who was then governor and general of the ordnance. He continued ſix months here in tranquillity, proſecuting his ſtudies; and then went to the caſtle of St. Donate, whither he was invited by the lady dowager Stradling: but in his journey thither was extremely ill uſed by the people of the mountains, who took away his books and papers. At St. Donate's he found an excellent library: but a fit of ſickneſs prevented him from making all the uſe of it he propoſed. His ſickneſs was of an extraordinary nature: it began at firſt with the ſtrangury and a ſuppreſſion of urine, with extremity of torture, which at laſt cauſed a violent bleeding at the noſe, for near forty hours, without any intermiſſion; and when he was every moment expected to die, the blood ſtanched, and he gradually recovered. He went to London in 1646, upon an invitation from the counteſs of Peterborough, to make her houſe his home; and, in 1647, was choſen preacher of Lincoln's-Inn. Amidſt all theſe changes and chances, and difficulties, and perils, and afflic-

tions, his love of ſtudy and application to books enabled him to publiſh learned and uſeful works, relating chiefly to antiquities; the clearing up of which he made ſubſervient to eccleſiaſtical purpoſes, and to the reconciling diſaffected perſons to the government and diſcipline of the church.

During the treaty in the Iſle of Wight, he was ſent for by the king, who conſulted him about the government of the church. The execution of his majeſty ſtruck him with great horror. The counteſs of Peterborough's houſe, where the primate then lived, being juſt over againſt Charing-Croſs, ſeveral of her gentlemen and ſervants went up to the leads of the houſe, whence they could plainly ſee what was acting before Whitehall. As ſoon as his majeſty came upon the ſcaffold, ſome of the houſhold told the primate of it; and aſked him, whether he would ſee the king once more, before he was put to death. He was at firſt unwilling, but at laſt went up: where, as the ceremonial advanced, the primate grew more and more affected; and, when the executioners in vizards began to put up the king's hair, grew pale, and would have fainted, if he had not been immediately carried off. In 1650, he publiſhed the firſt part of his annals of the Old Teſtament, and the ſecond in 1654. The two parts were printed together, under the title of, *Annales Veteris & Novi Teſtamenti*, at Paris 1673, and at Geneva 1722, in folio.

His great reputation having excited in Cromwell a curioſity to ſee him, the primate upon the uſurper's intimation of of it to him went, and was received with great civility: the uſurper made him alſo many promiſes, but never performed them. This was about 1654; in which year the primate preached Mr. Selden's funeral ſermon in the Temple-church. March the 20th 1655-6, he was taken ill, and died the day following, in the counteſs of Peterborough's houſe at Rye-gate in Surry. Though he was near eighty years of age, his illneſs proved to be a pleuriſy; for, upon opening his body, a great deal of coagulated blood was found ſettled in his left ſide. Preparations were making to bury him privately; but Cromwell ordered him to be interred with great magnificence in Weſtminſter-Abbey. The uſurper meant to make himſelf popular by this act, knowing what a high reputation the deceaſed

ceaſed had among all orders of men; yet was politic enough to throw the expence of it upon his relations, who were ill able to bear it. His funeral ſermon was preached by Nicholas Bernard, who had formerly been his chaplain, and was then preacher of Gray's-Inn: it was printed, and is for the moſt part an account of his life. Cromwell alſo enjoined his executors not to ſell his library without his conſent. It conſiſted of ten thouſand volumes, printed and manuſcript; and after his deceaſe was even ſought for by the king of Denmark, and cardinal Mazarine. Such of it, as eſcaped the hands of thieves and plunderers, was beſtowed upon the college at Dublin; for which the primate always intended it.

Archbiſhop Uſher was tall, well-ſhaped, and walked upright to the laſt. His hair was brown, his complexion ſanguine, his countenance full of good-nature as well as gravity: yet Dr. Parr ſays, the air of his face was hard to hit, and that, though many pictures were taken of him, yet he never ſaw but one like him, which was done by Sir Peter Lely. He was a man, who abounded in all graces, moral as well as ſpiritual; which, joined with the greateſt abilities and learning, made him upon the whole a very compleat character. He publiſhed a great many works in Latin and in Engliſh; and ſome in both languages were publiſhed after his death. He left alſo many manuſcripts. He had made large notes and obſervations upon the writings and characters of the fathers and eccleſiaſtical authors, which he deſigned as the foundation of a large and elaborate work, to be called *Theologica Bibliotheca*; and this was indeed, of all his works, that, which he had moſt ſet his heart upon: yet the calamities of the times would not ſuffer him to finiſh it. He left theſe papers, however, to Dr. Gerard Langbaine, provoſt of Queen's college, as the only man, on whoſe learning as well as friendſhip he could rely, to fill them up and caſt them into ſuch a form, as might render them fit for the preſs: but Langbaine, while purſuing this taſk in the public library, got ſo ſevere a cold, that he died in February 1657; and then the work came to nothing, though Dr. Fell afterwards made ſome attempts to get it finiſhed. A copy of it is lodged in the Bodleyan library.

Three hundred letters between Uſher and his learned correſpondents, with his life by Dr. Parr, who was his chaplain at the time of his death, were publiſhed at London in 1686, folio.

W

WAGENSEIL (JOHN CHRISTOPHER) an ingenious and very learned German, was the ſon of a reputable and ſubſtantial tradeſman, and born at Nuremberg the 26th of January 1633. At ten years of age, he was ſent to a ſchool at Stockholm; from whence he was taken at thirteen, and placed in the univerſity of Altorf. The diſtinction he raiſed himſelf to there by his abilities and learning, recommended him to ſome Nobility as a proper tutor to their children; and, after continuing five years at Altorf, he was taken into the family of the Count de Traun. He not only performed the office of an inſtructor to the ſons of this Nobleman, but accompanied them in their travels to France, Spain, England, Holland, ſeveral parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from ſeveral univerſities: thoſe of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV, and was received Doctor of Law at Orleans, in June 1665. Several places would have detained him, but the love of his native country prevailed; and, after a ramble of ſix years, he arrived at Nuremberg in 1667. He was immediately made Profeſſor of Law and Hiſtory in the univerſity of Altorf; but about eight years after, changed the Profeſſorſhip of Hiſtory for that of the Oriental tongues. In 1676, Adolphus John, Count Palatine of the Rhine, committed two ſons to his care, and at the ſame time honoured him with the title of Counſellor. The Princes of Germany held him in high eſteem; and the Emperor himſelf admitted him to private conferences, in 1691, when he was at Vienna about buſineſs. In 1697, the town of Nuremberg gave him marks of their eſteem, by adding to his titles that of Doctor

Niceron, Tom. II. p. 114.

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of Canon Law, and by committing to his care the univerſity library. He was twice married: the firſt time in 1667, the ſecond in 1701. He died the 9th of October, 1706; aged 72 years.

He wrote and publiſhed near twenty works, ſome in French, the others in Latin. The firſt came out at Nuremberg in 1667, the deſign of which is to ſhew the ſpuriouſneſs of the pretended fragment of Petronius. In another, printed in the firſt volume of *Amœnitates Literariæ*, he endeavors to prove the real exiſtence of Pope Joan, which has been ſo much queſtioned. His principal work is intitled, *Tela Ignea Satanæ*. Altorf. 1681, two volumes in 4to. This is a collection of pieces, written by the Jews againſt the Chriſtian religion; with a Latin verſion, and long notes in the way of refutation, by Wagenſelius.

WAGSTAFFE (THOMAS) an eminent Nonjuror and Writer, was of a Gentleman's family in Warwickſhire, and born the 15th of February 1645. He was educated at the Charter-houſe ſchool; and, in 1660, admitted Commoner of New Inn at Oxford. He took the degrees in Arts; and going into orders, became rector of Martins-thorp in the county of Rutland. After that, he lived in the family of Sir Richard Temple at Stow in Buckinghamſhire; and, in 1684, was preſented by the King to the Chancellorſhip of Litchfield, together with the Prebend of Alderwas in the ſame church. The ſame year, the Biſhop of London gave him the Rectory of St. Margaret Pattens in London. Upon the Revolution in 1688, he was deprived of his preferments for not taking the new oaths; and afterwards practiſed Phyſic many years, wearing his gown all the while. February the 23d, 1693, he was conſecrated Biſhop by Lloyd Biſhop of Norwich, Turner Biſhop of Ely, and White Biſhop of Peterborough; which ſolemnity was performed at the Biſhop of Peterborough's lodgings in the houſe of the Reverend Mr. Giffard at Southgate, Henry Earl of Clarendon being preſent: Mr. Wagſtaffe was conſecrated Suffragan of Ipſwich, and Dr. Hickes at the ſame time Suffragan of Thetford. Mr. Wagſtaffe died October the 17th 1712, after having given many proofs of good parts and learning: for he wrote and pub- General Dictionary.

liſhed many pieces, in defence of the conſtitution of the church and ſtate according to the nonjuring ſyſtem. He was alſo a moſt zealous advocate for the genuineneſs of the celebrated book, called Εικων Βασιλικη: which he defended in two or three pamphlets againſt all oppoſers, as the real work of the Royal Author, to whom it was aſcribed.

WAKE (Dr. WILLIAM) an eminent Engliſh Prelate, was the ſon of William Wake in the county of Dorſet, Gentleman, and born in the year 1657. In 1672, he was admitted a member of Chriſt-Church in Oxford; where taking the degrees in Arts, he afterwards went into orders, and was appointed Preacher to the Society of Grays Inn. In the reign of James II. he attended the Lord Viſcount Preſton Embaſſador to France as his Chaplain; and upon his return to England, diſtinguiſhed himſelf in the diſpute between the proteſtants and papiſts. He publiſhed theſe following pieces; 1. "An expoſition of the doctrine of the church of England "in the ſeveral articles propoſed by Monſieur de Meaux, "late Biſhop of Condom, in his expoſition of the doctrine "of the catholic church. To which is prefixed a particular "account of Monſieur de Meaux's book." 1686, 4to. 2. "A defence of the fame, againſt de Meaux and his vin-"dicator." 1686. 4to. 3. "A ſecond defence," &c. 1688. 4to. 4. "A diſcourſe of the holy euchariſt, in the two great "points of the real preſence and the adoration of the hoſt." 1687. 4to. 5. "A diſcourſe concerning the nature of ido-"latry, in which a late author's true and only notion of "idolatry is conſidered and confuted." 1688. 4to. This was written againſt the *Reaſons for abrogating the Teſt*, by Samuel Parker, Biſhop of Oxford. 6. "Sure and honeſt "means for the converſion of all heretics," &c. 1688, 4to. This is a tranſlation from the French, with a preface by our author. 7. "An hiſtorical treatiſe of tranſubſtantiation; "wherein is made appear, that according to the principles "of that church, this doctrine cannot be an article of faith." 1687. 4to. This was written by a member of the church of Rome, and publiſhed by our author. 8. "Two diſcourſes "of purgatory and prayer for the dead." 1688, 4to. 9. "A "continuation of the preſent ſtate of the controverſy be-

Wood's Athen. Oxon. Vol. II. p. 1058. edit. 1721.

"tween

"tween the church of England and the church of Rome: "being a full account of the books publiſhed on both ſides." 1688. 4to. In the preface our author tells us, that this is an exact collection, as far as he was able to make it, of the controverſy on both ſides, between our Divines and thoſe of the church of Rome; "and in that, ſays he, the victory of "truth over error. Never certainly was any cauſe more in- "tirely baffled, than the Popiſh is at this time. Never was a "controverſy more fully handled, and that in ſuch a man- "ner as to inſtruct even the meaneſt capacities, as this has "been in theſe laſt years: inſomuch that there is ſcarce a "perſon among us ſo ignorant, that is not able to make a "ſtand againſt the rudeſt attacks of our adverſaries. Now "our very footmen eſteem themſelves, and I think have "ſatisfied the world that they are not miſtaken, an equal "match for Jeſuits: for thoſe, who would at leaſt be thought "the moſt able men of their party, and dropt down from "heaven on purpoſe to oppoſe the growth of the Proteſtant "hereſy."

In 1689, he took the degree of Doctor of Divinity; and was appointed deputy clerk of the cloſet, and chaplain in ordinary to King William and Queen Mary. The ſame year he was made Canon of Chriſt Church, in the room of Dr. Aldrich promoted to the Deanery thereof; Rector of St. James's Weſtminſter, in 1694: Dean of Exeter in 1701; Biſhop of Lincoln 1705: and Archbiſhop of Canterbury, in January 1715-16. He was a principal figure in that great ſcene of controverſy, which opened itſelf with regard to the convocation, at the cloſe of the laſt century; of which we ſhall only take notice, ſo far as he was concerned, ſomething having been already ſaid upon it, under the article of ATTERBURY. In the year 1697, there was publiſhed an anonymous pamphlet, intitled, "A letter to a convocation- "man concerning the rights, powers, and privileges of that "body:" to which an anſwer was publiſhed the ſame year by Dr. Wake, under this title, "The authority of Chriſtian "Princes over their eccleſiaſtical ſynods aſſerted, with par- "ticular reſpect to the convocations of the Clergy of the "realm and church of England." 8vo: and this being attacked, the Doctor vindicated himſelf in, "An appeal to all

"the true members of the church of England, in behalf of "the King's eccleſiaſtical ſupremacy, as by law eſtabliſhed; "by our Convocations approved; and by our moſt eminent "Biſhops and Clergymen ſtated and defended, againſt both "the Popiſh and Fanatical oppoſers of it." 1698, 8vo. In the year 1700, the celebrated Atterbury entered into this diſpute with great vigor and reſolution, and publiſhed an anſwer to Dr. Wake's book, intitled, "The rights, powers, "and privileges of an Engliſh convocation, ſtated and de-"fended," 8vo: reprinted in 1701, with additions. The controverſy now grew warm, and ſeveral writers of conſiderable note engaged in it. Burnet, Biſhop of Saliſbury, and Kennet, afterwards Biſhop of Peterborough, wrote animadverſions upon Atterbury's work; and Kennet's piece againſt it was a particular reply to it, written under the countenance of Archbiſhop Teniſon. Hody, Gibſon, Hooper, were concerned in it: Hooper was on the ſide of Atterbury, Hody and Gibſon againſt him. But the moſt conſiderable and deciſive anſwer to Atterbury, was Dr. Wake's large work, intitled: "The ſtate of the Church and Clergy of England in "their councils, ſynods, convocations, conventions, and "other public aſſemblies, hiſtorically deduced from the "converſion of the Saxons to the preſent times." 1703, in folio. This was going to the bottom of the thing; the work was eſteemed, not only a full and ſufficient anſwer to Atterbury, but deciſive with regard to the controverſy in general.

Beſides what Biſhop Wake wrote and publiſhed in theſe two memorable controverſies, he was the author of ſeveral other things. A large volume in 8vo of his, "Sermons and "diſcourſes on ſeveral occaſions," was publiſhed in the year 1690: beſides ſermons and charges, which came out afterwards. In 1693, he publiſhed an Engliſh verſion of, "The genuine epiſtles of the apoſtolical fathers, St. Barna-"bas, St. Ignatius, St. Clement, St. Polycarp, the ſhepherd "of Hermas, and the martyrdoms of St. Ignatius and Poly-"carp; with a large preliminary diſcourſe relating to the "ſeveral treatiſes here put together:" a ſecond edition of which was publiſhed in 1710, 8vo, with ſuch corrections and improvements, "as to render it, he ſays, almoſt a new "work."

"work." In 1719, a letter ſuppoſed to be written by him to a Profeſſor of Zurich in Swiſſerland, containing very bitter invectives againſt Dr. Hoadly Biſhop of Bangor, and others who favored his doctrines, occaſioned two very ſevere pamphlets to be publiſhed againſt him: one intitled, "A "ſhort vindication of the Lord Archbiſhop of Canterbury "from the imputation of being the author of a letter, lately "printed at Zurich concerning the ſtate of religion in Eng-"land;" the other, "A letter to the Lord Archbiſhop of "Canterbury, proving that his Grace cannot be the author "of the letter to an eminent preſbyterian clergyman in "Swiſſerland, in which the preſent ſtate of religion in Eng-"land is blackened and expoſed, and the preſent mi-"niſtry are miſrepreſented and traduced." Mr. Thomas Gordon, the famed author of the *Independent Whig*, is ſuppoſed to have been the author of the laſt pamphlet. They were both anſwered in 1720 by another, intitled, "A vin-"dication of the orthodox clergy, in anſwer to two ſcurri-"lous libels, pretending to be a vindication of his lordſhip "of Canterbury, but ſcandalouſly reflecting upon his Grace "and our moſt orthodox clergy." In the preface.

He died at Lambeth the 24th of January 1736-7, and left ſeveral daughters. He was a man of uncommon abilities and learning: was an advocate for free inquiry and liberty, when he was young; but age and preferment ſeem to have changed him a little in that reſpect: at leaſt he was far from being ſo zealous about them, after his advancement to the See of Canterbury.

WALLER (EDMUND) an Engliſh poet, was the ſon of Robert Waller, Eſq; of Agmondeſham in Buckinghamſhire, by Anne the ſiſter of John Hamden, Eſq; who diſtinguiſhed himſelf ſo much in the beginning of the civil wars. He was born the 3d of March 1605 at Coleſhill, which, though in the pariſh of Agmondeſham, ſtands in Hertfordſhire; and, his father dying when he was very young, the care of his education fell to his mother. According to the account in his life, he was ſent to Eaton ſchool; but Mr. Wood tells us, that he was moſtly trained in grammar learning under Mr. Dobſon, Miniſter of Great Wycombe in Life of Waller, prefixed to his poems. Lond 1712.—Wood's Athen. Oxon. Vol. II. Mr. Wood ſays, the 13th of March 1606.

in Bucks. He was afterwards ſent to King's College in Cambridge, where he could not continue long; for at ſixteen or ſeventeen years of age, he was choſen into the laſt parliament of King James I, and ſerved as burgeſs for Agmondeſham. He began to exerciſe his poetical talent ſo early as the year 1623, as appears from a copy of verſes in his works, "Upon the danger his Majeſty (being Prince) "eſcaped in the road of St. Andero;" for there Prince Charles returning from Spain that year had like to have been caſt away. It was not his wit, his fine parts, or his poetry, that occaſioned him to be firſt publicly known; but it was his carrying the daughter and ſole heireſs of a rich citizen againſt a rival, whoſe intereſt was eſpouſed by the court. It is not known at what time he married his firſt lady; but he was a widower, before he was five and twenty, when he began to have a paſſion for Sachariſſa, which was a fictitious name for the Lady Dorothy Sidney, daughter to the Earl of Leiceſter, and afterwards wife to the Earl of Sunderland.

He was now known at court, and careſſed by all the people of quality, who had any reliſh for wit and polite literature; and was one of the famous club, of which the Lord Falkland, Mr. Chillingworth, and other eminent men were members. At one of their meetings, they heard a noiſe in the ſtreet; and were told, that a ſon of Ben Johnſon was arreſted. They ſent for him; and he proved to be Mr. George Morley, afterwards Biſhop of Wincheſter. Mr. Waller liked him ſo well, that he paid the debt, which was about 100*l.* on condition that he would live with him at Beconsfield. Mr. Morley did ſo, eight or ten years; and from him Mr. Waller uſed to own, that he learned a taſte of the ancient writers, and acquired what he had of their genius: not however, but he had given ſpecimens of his taſte and ſkill in poetry, before this incident of Mr. Morley; ſo that we are only to ſuppoſe, that Mr. Morley improved and refined it.

He was returned burgeſs for Agmondeſham in the parliament, which met in April 1640. An intermiſſion of parliaments having diſguſted the nation, and raiſed jealouſies againſt the deſigns of the court, which would be ſure to diſcover themſelves, whenever the King came to aſk for a ſupply,

Mr.

Mr. Waller was one of the firſt who condemned the preceeding meaſures. He ſhewed himſelf in oppoſition to the court, and made a ſpeech in the houſe on this occaſion, April the 22d 1640; it gives us ſome notions of his general principles in government, in which he afterwards proved very variable and inconſtant. He oppoſed the court alſo in the long parliament, which met in November following; and was choſen to impeach Judge Crawley, which he did in a warm and eloquent ſpeech July the 6th 1641. This ſpeech was ſo highly applauded, that twenty thouſand of them were ſold in one day. In the latter end of 1642, he was one of the commiſſioners appointed by the parliament, to preſent their propoſitions of peace to the King at Oxford. In 1643, he was deeply engaged in a deſign to reduce the city of London and the tower, to the ſervice of the King; of which Mr. Whitelocke has given the following account: "June 1643, ſays he, began the arraignment of Waller, Tomkyns, Challoner, and others, conſpiring to ſurpriſe the city militia, and ſome members of parliament, and to let in the King's forces to ſurpriſe the city, and diſſolve the parliament. Waller, a very ingenious man, was the principal actor and contriver of this plot, which was in deſign, when he and the other commiſſioners were at Oxford with the parliament's propoſitions; and that being then known to the King, occaſioned him to ſpeak theſe words to Waller, when he kiſſed his hand, *though you are the laſt, yet you are not the worſt, nor the leaſt in favour.* When he was examined touching this plot, he was aſked, whether Selden, Pierpoint, Whitelocke, and others by name, were acquainted with it. He anſwered, that they were not; but that he did come one evening to Selden's ſtudy, where Pierpoint and Whitelocke then were with Selden, on purpoſe to impart it to them all; and ſpeaking of ſuch a thing in general terms, thoſe Gentlemen did ſo inveigh againſt any ſuch thing as treachery and baſeneſs, and that which might be the occaſion of ſhedding much blood, that he ſaid he durſt not for the awe and reſpect, which he had for Selden and the reſt, communicate any of the particulars to them, but was almoſt diſheartened himſelf to proceed in it. They were all upon their trials

Memorials of Engliſh Affairs, p. 70. edit. 1732.

"condemned: Tomkyns and Challoner only were hanged: "Waller had a reprieve from General Eſſex; and after a "year's impriſonment paid a fine of 10000*l.* and was par- "doned." The Earl of Clarendon has given a particular account of this plot, and alſo of Mr. Waller's behaviour, after it was diſcovered: who upon his being taken up, ſays he, "was ſo confounded with fear and apprehenſion, that "he confeſſed whatever he had ſaid, heard, thought, or ſeen; "all that he knew of himſelf, and all that he ſuſpected of "others; without concealing any perſon of what degree or "quality ſoever, or any diſcourſe that he had ever upon any "occaſion entertained with them." He afterwards tells us, that Mr. Waller, "though confeſſedly the moſt guilty, after "he had with incredible diſſimulation acted ſuch remorſe of "conſcience, that his trial was put off out of chriſtian com- "paſſion, till he might recover his underſtanding; (and "that was not, till the heat and fury of the proſecutors was "reaſonably abated with the ſacrifices they had made) and, "by drawing viſitants to himſelf of the moſt powerful Mi- "niſters of all factions, had, by his liberality and penitence, "by his receiving vulgar and vile ſayings from them with "humility and reverence, as clearer convictions and infor- "mations than in his life he had ever had, and by diſtri- "buting great ſums to them for their prayers and ghoſtly "counſel, ſo ſatisfied them, that they ſatisfied others; was "brought at his ſuit to the houſe of Commons bar: where, "being a man very powerful in language, and who by what "he ſpoke and in the manner of ſpeaking it exceedingly "captivated the good will and benevolence of his hearers," he delivered an oration, "to which in truth he does as "much owe the keeping his head, as Catiline did the loſs "of his to thoſe of Tully." One would think the noble hiſtorian ſhould have ſaid, "as Tully did the loſs of his to "thoſe againſt Antony:" for Catiline was ſlain in battle, whereas Tully's Philippics really coſt him his head. This memorable ſpeech of Mr. Waller, together with the two former, are printed at the end of his poems.

Hiſt. of the Rebellion, Book VII.

After he had ſaved himſelf from the conſequences of this plot, yet ſo as by fire, he travelled into France, where he continued ſeveral years. He reſided moſt part of his time

there at Roan, where ſome of his children by a ſecond wife were born. In 1645, there was an edition of his poems. Upon his return to England, he ſided with the men in power, particularly Oliver Cromwell, with whom he was very intimate. He often declared, that he found Cromwell to be very well read in the Greek and Roman ſtory. He frequently took notice, that when Cromwell has been called to the door, in the midſt of their diſcourſes upon theſe ſubjects, he could overhear him repeating, "The Lord will reveal, The "Lord will help," and ſuch kind of cant; for which he would apologize when he came back, ſaying, "Couſin "Waller, I muſt talk to theſe men after their own way;" and would then go on, where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the reſtoration he was treated with great civility by King Charles II. who always made him one of the party in his diverſions at the Duke of Buckingham's and other places; and gave him a grant of the provoſtſhip of Eaton College, though that grant proved of no effect. He ſat in ſeveral parliaments after the reſtoration. He continued in the full vigour of his genius to the end of his life; and his natural vivacity made his company agreeable to the laſt. James II having ordered the Earl of Sunderland to bring Mr. Waller to him one afternoon, when he came, the King carried him into his cloſet, and there aſked him, "how "he liked ſuch a picture? Sir, ſays Mr. Waller, my eyes "are dim, and I know not whoſe it is.' The King anſwered, "It is the Princeſs of Orange." And, ſays Mr. Waller, "ſhe is like the greateſt woman in the world. Whom do "you call ſo?" aſked the King, "Queen Elizabeth," ſaid he. "I wonder, Mr. Waller," replied the King, "you "ſhould think ſo; but I muſt confeſs ſhe had a wiſe coun-"cil. And, Sir," ſaid Mr. Waller, "did your Majeſty ever know a fool chooſe a wiſe one?"

He died of a dropſy, October the 1ſt 1687; and was interred in the church-yard of Beconsfield, where a monument is erected to his memory. He left ſeveral children, and bequeathed his eſtate to his ſecond ſon Edmund; his eldeſt Benjamin being ſo far from inheriting his father's wit, that he even wanted common ſenſe. Edmund, in the beginning

"pretending to mend it. Suckling and Carew, I muſt con-
"feſs, wrote ſome few things ſmoothly enough; but, as all
"they did in this kind was not very conſiderable, ſo it was a
"little later than the earlieſt pieces of Mr. Waller. He un-
"doubtedly ſtands firſt in the liſt of refiners; and, for
"ought I know, laſt too: for I queſtion whether, in Charles
"the ſecond's reign, Engliſh did not come to its full per-
"fection; and whether it has not had its Auguſtan age,
"as well as the Latin. It ſeems to be already mixed with
"foreign languages, as far as its purity will bear; and as
"chymiſts ſay of their menſtruums, to be quite ſated with
"the infuſion. But poſterity will beſt judge of this. In the
"mean time it is a ſurpriſing reflection, that between what
"Spencer wrote laſt, and Waller firſt, there ſhould not be
"much above twenty years diſtance: and yet, the one's
"language, like the money of that time, is as current now
"as ever; whilſt the other's words are like old coins, one
"muſt go to an antiquary to underſtand their true meaning
"and value. Such advances may a great genius make,
"when it undertakes any thing in earneſt!"

The beſt edition of Mr. Waller's works is that, publiſhed in 1730, 4to, containing his poems, ſpeeches, and letters: with elegant and uſeful notes and obſervations by Mr. Elijah Fenton. Mr. Fenton's edition has ſince been printed in 12mo, or rather ſmall 8vo.

WALLIS (JOHN) an eminent Engliſh mathematician, was the ſon of a clergyman, and born at Aſhford in Kent, November the 23d, 1616. His father dying when he was but ſix years of age, he was educated in grammar learning, at Leygreen near Tenterden, by Mr. James Movat, a Scotſman; and in 1630, was removed to Felſted ſchool in Eſſex, where beſides the Greek and Latin, he was inſtructed in the Hebrew tongue, and alſo in the rudiments of logic, muſic, and the French language. In December 1632, he was ſent to Emmanuel college in Cambridge, where he had among others Mr. Whitchcote for his tutor; and took the degrees in arts, a bachelor's in 1637, a maſter's in 1640. About the ſame time he went into orders, and was choſen fellow of queen's college, there being no vacancy in his own. He kept

"Dr. Wallis's Letter to Dr. Thomas Smith," printed by Mr. Hearne, with "Langtoft's Chronicle," vol. 1. Lond. 1725. —General Dictionary.

kept his fellowſhip, till it was vacated by his marriage, but quitted the college to be chaplain to Sir Richard Darley, whoſe ſeat was at Buſtercramb in Yorkſhire. After he had lived in this family about a year, he removed to that of the lady Vere, with whom he continued two years more. It was there, that he diſcovered the art of decyphering; and after the reſtoration he was abuſed, for having during the civil war decyphered the letters of king Charles, taken in his cabinet at Naſeby: which report being revived upon the acceſſion of king James II to the crown, he wrote a letter in his own vindication to his friend Dr. Fell, biſhop of Oxford, dated April the 8th, 1685.

In 1643, he publiſhed, "Truth Tryed, or Animadverſions on the lord Brooke's treatiſe, called, *The Nature of Truth*, &c." ſtyling himſelf a miniſter in London, probably of St. Gabriel Fenchurch, the ſequeſtration of which had been granted to him. In 1644, he was choſen one of the ſcribes or ſecretaries to the aſſembly of divines at Weſtminſter; and the ſame year took a wife. Academical ſtudies being much interrupted by the civil wars in both the univerſities, the eminently learned among them reſorted to London, and formed aſſemblies there. Wallis belonged to one of theſe, the members whereof met once a week to diſcourſe of philoſophical matters; and this ſociety was the riſe and beginning of that, which was afterwards incorporated by the name of the royal ſociety. The Savilian profeſſor of geometry at Oxford being ejected by the parliamentary viſitors in 1649, Wallis was appointed to ſucceed him in that place; and accordingly removed from London to Oxford, and having entered himſelf of Exeter college, was admitted maſter of arts there the ſame year. He opened his lectures on the laſt day of October with an inaugural ſpeech in Latin, which was afterwards printed. In 1650, he publiſhed ſome "Animadverſions on a book of Mr. Baxter, intitled, Aphoriſms of Juſtification and the Covenant;" and in 1653, a grammar of the Engliſh tongue for the uſe of foreigners in Latin, under this title: *Grammatica Linguæ Anglicanæ, cum tractatu de Loquelâ ſeu ſonorum formatione*, in 8vo. In the piece *de Loquela*, &c. he tells us, that "he has philoſophically "conſidered the formation of all ſounds uſed in articulate

"ſpeech, as well of our own, as of any other language that "he knew; by what organs, and in what poſition each ſound "was formed; with the nice diſtinctions of each, which in "ſome letters of the ſame organ are very ſubtile: ſo that by "ſuch organs, in ſuch poſition, the breath iſſuing from the "lungs will form ſuch ſounds, whether the perſon do or do "not hear himſelf ſpeak." Purſuing theſe reflections, he was led to think it poſſible, that a deaf perſon might be taught to ſpeak by being directed ſo to apply the organs of ſpeech, as the ſound of each letter required, which children learn by imitation and frequent attempts, rather than by art. He made a trial or two with ſucceſs; and particularly of one Popham, which involved him in a controverſy with Dr. Holder, of which ſome account has already been given. We ſhall only add, that while ſome have determined it in favor of Wallis, others have determined it againſt him; among which latter ſort is Mr. Anthony Wood, at the ſame time remarking Wallis to be a perſon, "who at any time can make black "white, and white black, for his own ends; and hath a "ready knack of ſophiſtical evaſion, as he himſelf did know "full well."

See HOLDER.

Faſti, vol. II. p. 139. edit. 1721.

May the 31ſt, 1654, he took the degree of doctor of divinity. In 1655, Mr. Hobbes having printed his treatiſe *de Corpore Philoſophico*, Dr. Wallis the ſame year wrote a confutation of it in Latin, under the title of, *Elenchus Geometriæ Hobbianæ*, in 8vo; which ſo provoked Hobbes, that in 1656 he publiſhed it in Engliſh, with the addition of what he called, "Six Leſſons to the Profeſſors of Mathematics in "Oxford," 4to. Upon this, Dr. Wallis wrote an anſwer in Engliſh, intitled, "Due Correction for Mr. Hobbes; or "School-Diſcipline for not ſaying his Leſſons right," 1656, in 8vo: to which Mr. Hobbes replied in a pamphlet, with the title of, "ΣΤΙΓΜΑΙ, &c. or, Marks of the abſurd Geo-"metry, Rural Language, Scotiſh Church-Politics, and "Barbariſms, of John Wallis, &c." 1657, 4to. This was immediately rejoined to by Dr. Wallis in, *Hobbiani Puncti Diſpunctio*, 1657; and here this controverſy ſeems to have ended at this time: but four years after, 1661, Mr. Hobbes printed *Examinatio & Emendatio Mathematicorum Hodiernorum in ſex Dialogis*; which occaſioned Dr. Wallis to publiſh

the

the next year, *Hobbius Heautontimorumenos*, in 8vo, addreſſed to Mr. Boyle. In 1657, he collected and publiſhed his mathematical works in two parts, with the title of *Matheſis Univerſalis*, in 4to; and in 1658, *Commercium Epiſtolicum de quæſtionibus quibuſdam Mathematicis nuper habitum*, in 4to. This was a collection of letters, written by lord Brouncker, Sir Kenelm Digby, Fermat, Schooten, Wallis, and others. He was this year, upon the death of Dr. Gerard Langbaine, choſen cuſtos archivorum of the univerſity: yet not without ſome ſtruggle. Dr. Zouch, a learned Civilian, who, as his friend Mr. Henry Stubbe repreſents the caſe, had been an aſſeſſor in the vice-chancellor's court thirty years and more, was a candidate, but without ſucceſs; which induced Mr. Stubbe, who, on his friend Mr. Hobbes's account, had before waged war againſt Wallis, to publiſh a pamphlet, intitled, "The Savilian Profeſſor's Caſe Stated," 1658, 4to. Dr. Wallis replied to this; and Mr. Stubbe republiſhed his caſe with enlargements, and a vindication againſt the exceptions of Dr. Wallis.

Upon the reſtoration, he met with great reſpect, the king thinking favourably of him on account of ſome ſervices done, as the king knew, to his royal father and himſelf; and the lord chancellor Clarendon and Sir Edward Nicholas ſecretary of ſtate being his friends. He was therefore not only made king's chaplain, but confirmed alſo in his places of Savilian profeſſor and keeper of the archives. In 1661, he was appointed one of the divines, who were empowered to review the book of Common Prayer; and afterwards complied with the terms of the act of uniformity, continuing a ſteady conformiſt to the church of England till his death. He was one of the firſt members of the royal ſociety, and kept a conſtant correſpondence with it by letters and papers; many of which are publiſhed in the tranſactions of that ſociety. He continued to publiſh many and uſeful works, in the mathematical way eſpecially. In 1676, he gave an edition of, *Archimedis Syracuſani Arenarius & Dimenſio Circuli*: and in 1682, he publiſhed from the manuſcripts, *Claudii Ptolemæi Opus Harmonicum*, in Greek, with a Latin verſion and notes; to which he afterwards added, *Appendix de veterum Harmonicâ ad hodiernam comparata*, &c. In 1685, he publiſhed

ſome theological pieces; and about 1690, was engaged in a diſpute with the Unitarians; and in 1692, in another diſpute about the Sabbath. His pamphlets and books upon ſubjects of divinity are very numerous, but nothing near ſo important as his mathematical performances: however, in 1697, the curators of the preſs at Oxford thought it for the honour of the univerſity, to collect all his works which had been printed ſeparately, as well in Engliſh as in Latin, and to publiſh them together in the Latin tongue. They were accordingly publiſhed at Oxford, 1699, in three volumes, folio; and dedicated to king William.

He died October the 28th, 1703, in his 88th year; and was buried in St. Mary's church at Oxford, where a monument is erected to his memory. He left behind him one ſon, who had been born in 1650, and two daughters. We are told, that he was of a vigorous conſtitution, and of a mind, which was ſtrong, calm, ſerene, and not eaſily ruffled or diſcompoſed; that though, while he lived, he was looked upon by the high flyers with a jealous eye, and ſuſpected as if not thoroughly affected to the monarchy and church eſtabliſhment, he was yet very much honoured and eſteemed by others of a better temper and judgment, and of more knowledge and larger thoughts; and that by theſe, both at home and abroad, he was reckoned the glory and ornament of his country, and of the univerſity in particular. He ſpeaks of himſelf, in his letter to Mr. Smith, in a ſtrain, which ſhews him to have been a very wiſe and prudent man, whatever his ſecret opinions and attachments might be: "It hath been "my lot, ſays he, to live in a time, wherein have been ma-"ny and great changes and alterations. It hath been my "endeavor all along to act by moderate principles, between "the extremities on either hand, in a moderate compliance "with the powers in being, in thoſe places, where it hath "been my lot to live, without the fierce and violent animo-"ſities uſual in ſuch caſes againſt all that did not act juſt as "I did, knowing that there were many worthy perſons en-"gaged on either ſide; and willing whatſoever ſide was up-"permoſt to promote, as I was able, any good deſign for "the true intereſt of religion, of learning, and the public "good, and ready ſo to do good offices, as there was op-"portunity;

" portunity; and if things could not be juſt as I could wiſh, " to make the beſt of what is; and hereby, through God's " gracious providence, I have been able to live eaſy and uſe- " ful, though not great."

WALSH (WILLIAM) an Engliſh critic and poet, was the ſon of Joſeph Walſh, of Abberley in Worceſterſhire, Eſq; and born about the year 1660; for the preciſe time does not appear. According to Mr. Pope, his birth happened in 1659; but Mr. Wood places it four years later. He became a gentleman commoner of Wadham college in Oxford in 1678, but left the univerſity without taking a degree. He retired to his native country for the preſent, and ſome time after went to London. In 1691, he publiſhed, with a preface written by his friend and advocate Mr. Dryden, " A " Dialogue concerning Women, being a defence of the ſex." in 8vo: and the year after, " Letters and Poems, amorous " and gallant," in 8vo. Theſe were republiſhed among the works of the *Minor Poets*, printed in 1749, with other performances of Mr. Walſh; among which is " An Eſſay on " Paſtoral Poetry," with a ſhort " Defence of Virgil" againſt ſome reflections of Monſ. Fontenelle. That critic had cenſured Virgil for writing paſtorals in too courtly a ſtile, which, he ſays, is not proper for the Doric Muſe: but Mr. Walſh has oppoſed to this, that the ſhepherds in Virgil's time were held in greater eſteem, and were perſons of a much ſuperior figure to what they are now. Mr. Walſh's other pieces conſiſt chiefly of elegies, epitaphs, odes and ſongs. He was made gentleman of the horſe in queen Anne's reign, and died in the year 1708. Mr. Dryden, in the poſtſcript to his tranſlation of Virgil, has aſſerted Mr. Walſh to have been the beſt critic then living; and Mr. Pope, to whom this critic was a director as well as friend, has written thus of him, in the *Eſſay on Criticiſm*, verſe 719:

Pope's Works, vol. 7. P. 53. 12mo.

Athen. Ox. vol. II. p. 1106. edit. 1721.

" Yet ſome there were among the ſounder few,
" Of thoſe who leſs preſum'd, and better knew;
" Who durſt aſſert the juſter ancient cauſe
" And here reſtor'd wit's fundamental laws.
* * * * * * * * * * * * *

" Such late was *Walſh*, the muſe's judge and friend,
" Who juſtly knew to blame or to commend;
" To failings mild, but zealous for deſert;
" The cleareſt head, and the ſincereſt heart.
" This humble praiſe, lamented ſhade! receive,
" This praiſe at leaſt a grateful muſe may give:
" The muſe, whoſe early voice you taught to ſing,
" Preſcrib'd her heights, and prun'd her tender wing;
" Her guide now loſt ———

WALTON (BRIAN) a learned Engliſh biſhop, and editor of the Polyglot Bible, was born at Cleaveland in the North Riding of Yorkſhire, anno 1600. He was firſt of Magdalen, then of Peter Houſe college, in Cambridge; where he took a maſter of arts degree in 1623. About that time, or before, he taught a ſchool, and ſerved as a curate, in Suffolk: from whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows in Breadſtreet. After his death, he became rector of St. Martin's Orgar in London, and of Sandon in Eſſex; to the latter of which he was admitted in 1635. The way to preferment lay pretty open then to a man of his qualities; for he had not only very uncommon learning, which was more regarded then, than it has been of late years; but he was alſo exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul's, and chaplain to the king. He poſſeſſed alſo another branch of knowledge, which made him very acceptable to the clergy: he was well verſed in the laws of the land, eſpecially thoſe, which relate to the patrimony and liberties of the church. During the controverſy between the clergy and inhabitants of the city of London about the tythes of rent, he was very induſtrious and active in behalf of the former; and upon that occaſion made ſo exact and learned a collection of cuſtoms, preſcriptions, laws, orders, proclamations, and compoſitions, for many hundred years together, relating to that matter, (an abſtract of which was afterwards publiſhed) that the judge declared, " there could " be no dealing with the London miniſters, if Mr. Walton " pleaded for them."

Wood's Faſti, Vol. II. p. 47. edit. 1721.

Lloyd's Memoirs, P. 513. edit. 1668.

Upon

Upon the breaking out of the civil war, he was ſummoned by the houſe of commons as a delinquent; was ſequeſtered from his living of St. Martin's Orgar, plundered, and forced to fly: but whether he went to Oxford directly, or to his other living of Sandon in Eſſex, does not appear. But at what time ſoever it happened, it is certain that he was moſt cruelly treated at that living likewiſe, being grievouſly haraſſed there; and once, when he was ſought for by a party of horſe, was forced to ſhelter himſelf in a broom-field. And the manner of his being ſequeſtered from this living is very remarkable; for Sir Henry Mildmay and Mr. Aſhe, members of parliament, firſt themſelves drew up articles againſt him, though no way concerned in the pariſh, and then ſent them to Sandon to be witneſſed and ſubſcribed. Thus diſpoſſeſſed of both his livings, he betook himſelf for refuge to Oxford: and he did very rightly, according to Mr. Lloyd, who affirms, that otherwiſe he would have been murdered. This ſhews what it is eaſy to conceive from his principles and active ſpirit, how exceedingly obnoxious he was to the parliament.

Auguſt the 12th, 1645, he was incorporated doctor of divinity in the univerſity of Oxford. Here it was, that he formed the noble ſcheme of publiſhing the Polyglot Bible; and upon the decline of the king's cauſe, he retired to the houſe of Dr. William Fuller, his father-in-law, in London, where, though frequently diſturbed by the prevailing powers, he lived to complete it. The *Biblia Polyglotta* was publiſhed at London, anno 1657, in ſix volumes, folio; wherein the ſacred text was, by his ſingular care and overſight, printed, not only in the Vulgar Latin, but alſo in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Perſic, and Greek languages; each having its peculiar Latin tranſlation joined therewith, and an apparatus fitted to each for the better underſtanding of thoſe tongues. In this great work, ſo far as related to the correcting of it at the preſs, and the collating of copies, he had the aſſiſtance of ſeveral learned perſons; the chief of whom was Mr. Caſtle or Caſtell, afterwards doctor of divinity, maſter of Catherine hall, and profeſſor of Arabic, in the univerſity of Cambridge. In the preface to his *Lexicon Heptaglotton*, publiſhed in the year

1669, Mr. Caſtle tells us, that he had a more than ordinary hand in that work, as indeed it is certain that he had: and therefore had a right to greater acknowledgments, than are made by Dr. Walton in the preface to the Polyglot, who yet calls him *virum, in quo eruditio ſumma magnaque animi vis convenere.* Among his other aſſiſtants, were Mr. Samuel Clarke of Merton college, and Mr. Thomas Hyde of Queen's college, Oxford: he had alſo ſome help from Mr. Wheelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards the printing the work, he had contributions of monies from many noble perſons and gentlemen, which were put into the hands of Sir William Humble, treaſurer for the ſaid work. The Prolegomena and Appendix to it were attacked in 1659 by Dr. John Owen in, "Conſiderations," &c. who was anſwered the ſame year by Dr. Walton in a piece, under the title of, "The Conſiderator conſidered: or, a brief view of certain conſiderations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Wherein, among other things, the certainty, integrity, and the divine authority of the original text, is defended againſt the conſequences of Atheiſts, Papiſts, Anti-Scripturiſts, &c. inferred from the various readings and novelty of the Hebrew points, by the author of the ſaid Conſiderations. The Biblia Polyglotta and tranſlations therein exhibited, with the various readings, Prolegomena, and Appendix, vindicated from his aſperſions and calumnies: and the queſtions about the punctation of the Hebrew text, the various readings, and the ancient Hebrew character, briefly handled," in 8vo.

After the reſtoration, he had the honour to preſent the Polyglot Bible to king Charles II; who made him his chaplain in ordinary, and ſoon after promoted him to the biſhopric of Cheſter. In September 1661, he went to take poſſeſſion of his ſee; and was met upon the road, and received with ſuch a concourſe of gentry, clergy, militia both of the city and country, and with ſuch acclamations of thouſands of the people, as had never been known upon any ſuch occaſion. This was on the 10th of September, and on the 11th he was inſtalled with much ceremony: "a day, ſays Mr. Wood, "not to be forgotten by all the true ſons of the church of "England,

"England, though curſed then in private by the moſt raſ-
"cally faction and crop-eared whelps of thoſe parts, who
"did their endeavors to make it a may-game and a piece of
"foppery." This glory, however, which attended biſhop Walton, though it ſeems to have been great, was yet ſhort-lived; for, returning to London, he died at his houſe in Alderſgate-ſtreet, the 29th of November following, and on the 5th of December was interred in St. Paul's cathedral, where a monument with a Latin inſcription was erected to his memory.

He had publiſhed at London in 1655, *Introductio ad lectionem linguarum Orientalium*, in 8vo.

WANSLEB (JOHN MICHAEL) a learned German, was born the 1ſt of November 1635, at Erfort in Thuringia, where his father was miniſter of a Lutheran church. After having ſtudied philoſophy and theology at Konigſberg, he put himſelf under Job Ludolf, in order to learn the Oriental tongues of that celebrated profeſſor. Ludolf taught him the Ethiopic among others, and then ſent him at his own expence into England, to print his Ethiopic Dictionary, which came out at London in 1661. Ludolf complained of Wanſleb for inſerting many falſe and ridiculous things, and afterwards gave a new edition of it himſelf. Dr. Edmund Caſtle was at that time employed upon his Lexicon Heptaglotton, and was mightily pleaſed to find in Wanſleb a man, who could aſſiſt him in his laborious undertaking: he received him therefore into his houſe, and kept him three months. Wanſleb was no ſooner returned to Germany, than Erneſt the pious, duke of Saxegotha, being informed of his qualifications, ſent him to Ethiopia: the prince's deſign was to eſtabliſh a correſpondence between the Proteſtant Europeans and Abyſſines, with a view to promote true religion among the latter. Wanſleb ſet out in June 1663, and arrived at Cairo in January following. He employed the remainder of the year in viſiting part of Egypt; but the patriarch of Alexandria, who has juriſdiction over the churches of Ethiopia, diſſuaded him from proceeding to that kingdom, and ſent his reaſons to Erneſt in an Arabic letter, which

Niceron, tom. xxvi.

which is ſtill extant in the library of the duke of Saxe-gotha.

Wanſleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durſt not return to his own country, becauſe duke Erneſt was greatly diſpleaſed with his conduct. He went therefore to Rome, where he abjured Lutheraniſm, and entered into the order of St. Dominic in 1666. In 1670, he was ſent to Paris; where, being introduced to Colbert, he was commiſſioned by that miniſter to return to the eaſt, and to purchaſe manuſcripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time ſent to France 334 manuſcripts, Arabic, Turkiſh, and Perſic. The Mahometans growing jealous of this commerce which Wanſleb carried on, he removed from Egypt to Conſtantinople, and had promiſed to go from thence in ſearch of manuſcripts to mount Athos: but excuſed himſelf on pretence, that Leo Allatius had fetched away the beſt for the uſe of the Vatican. He was preparing to ſet out for Ethiopia, when he was recalled to France by Colbert; who, it ſeems, had juſt reaſon to be diſpleaſed with his conduct, as Erneſt had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal profeſſorſhip of Oriental languages, but even to a biſhopric, if his irregular life and manners had not ſtood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. *Relazione dello ſtato preſente dell' Egitto*, 1671, 12mo. This is ſaid to be an abridged account of Egypt, which had been ſent by him in ſeveral letters to duke Erneſt; and Ludolf has related, that the Jacobins, whom he employed to tranſlate it into Italian, have deviated from the original in ſeveral places. 2. *Nouvelle Relation en forme de Journal d'un Voyage fait en Egypte en* 1672 & 1673. 1676, 12mo. 3. *Hiſtoire de l'Egliſe d'Alexandrie fondée par S. Marc, que nous appellons celles des Jacobites-Coptes d'Egypte, ecrite au Caire même en* 1672 & 1673. 1677, 12mo.

WARD

WARD (SETH) an Engliſh prelate, famous chiefly for his ſkill in mathematicks and aſtronomy, was the ſon of an Attorney, and born at Buntingford in Hertfordſhire. Mr. Wood ſays he was baptized the 15th of April 1617; but Dr. Pope places his birth in 1618. He was taught grammar learning and arithmetic in the ſchool at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in the year 1632. Dr. Samuel Ward, the maſter of that college, was greatly taken with his ingenuity, and alſo with the ſweetneſs of his nature; and ſhewed him particular favor, partly perhaps for his being of the ſame ſurname, though there was no affinity at all between them. Here he applied himſelf with great vigour to his ſtudies, and particularly to mathematicks; took the degrees in arts, and was choſen fellow of his college. In the year 1640, Dr. Couſins the vice-chancellor pitched upon Mr. Ward to be prævaricator, which is called in Oxford Terræfilius; whoſe office was to make a witty ſpeech, and to laugh at any thing or any body. Mr. Ward however exerciſed this privilege ſo freely, that the vice-chancellor actually ſuſpended him from his degree; though he reverſed the cenſure the day following.

Wood's Athen. Oxon. Vol. II. Life of Ward, by Dr. Walter Pope, 1697, in 12mo.

The civil war breaking out, Mr. Ward was involved not a little in the conſequences of it. His good maſter and patron, Dr. Ward, was in 1643 impriſoned in St. John's college, which was then made a goal by the parliament forces; and Mr. Ward thinking, that gratitude obliged him to attend him, accordingly did ſo; and continued with him to his death, which happened ſoon after. He was alſo himſelf ejected from his fellowſhip for refuſing the covenant; againſt which he ſoon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Iſaac Barrow, afterwards biſhop of St. Aſaph, and others, in drawing up that noted treatiſe, which was afterwards printed. Being now obliged to leave Cambridge, he reſided ſome time with Dr. Ward's relations in and about London, and at other times with the celebrated mathematician Mr. William Oughtred at Aldbury in Surry, with whom he had cultivated an acquaintance, and under whom he proſecuted his mathematical ſtudies. He was invited

invited likewiſe to ſeveral other places, but went to Ralph Freeman's at Aſpenden in Hertfordſhire, Eſq; whoſe ſons he inſtructed, and with whom he continued for the moſt part till 1649: and then he reſided ſome months with the lord Wenman of Thame Park in Oxfordſhire.

He had not been in this noble family long, before the viſitation of the univerſity of Oxford began; the effect of which was, that many learned and eminent perſons were turned out, and among them Mr. Greaves, the Savilian profeſſor of aſtronomy, who had a little before diſtinguiſhed himſelf by his work upon the Egyptian pyramids. Mr. Greaves labored to procure Mr. Ward for his ſucceſſor, whoſe abilities in this way were univerſally known and acknowledged; and effected it. Then Mr. Ward entered himſelf of Wadham college, for the ſake of Dr. Wilkins, who was the warden; and, October the 3d 1649, was incorporated maſter of arts. Soon after, he took the engagement, or oath to be faithful to the commonwealth of England, as it was then eſtabliſhed without a king or houſe of lords: for though he had refuſed the covenant, while the king was ſuppoſed to be in any condition of ſucceeding, yet now thoſe hopes were at an end, and the government together with the king was overturned and deſtroyed, he thought, and certainly with reaſon, that no good purpoſe could be anſwered by obſtinately holding out any longer againſt the powers that were. The firſt thing he did, after his ſettlement in Oxford, was to bring the aſtronomy lectures, which had long been neglected and diſuſed, into repute again; and for this purpoſe he read them very conſtantly, never miſſing one reading day, all the while he held the lecture.

About this time Dr. Brownrig, the ejected biſhop of Exeter, came and lived retired at Sunning in Berkſhire; where Mr. Ward, who was his chaplain, uſed often to wait upon him. In one of theſe viſits, the biſhop conferred on him the precentorſhip of the church of Exeter; and told him, that though it might then ſeem a gift and no gift, yet that upon the king's reſtoration, of which the biſhop was confident, it would be of ſome emolument to him. He paid the biſhop's ſecretary the full fees, as if he were immediately to take poſſeſſion, though this happened in the very height of

of their deſpair; and Ward's acquaintance rallied him upon it, telling him, that they would not give him half a crown for his precentorſhip. But the profeſſor knew what he did: he knew, that let things take what turn they would, he was now ſafe; and that, if the king ever returned, it would be a fine thing for him. It was ſo; it brought a good ſum into his pocket; and, what is more, laid the foundation of his future riches and preferment.

In the year 1654, both the Savilian profeſſors did their exerciſes, in order to proceed doctors in divinity; and when they were to be preſented, Wallis claimed precedency. This occaſioned a diſpute; which being decided in favor of Ward, who was really the ſenior, Wallis went out grand compounder, and ſo obtained the precedency. In 1657, he was elected principal of Jeſus college, by the direction of Dr. Manſell, who had been ejected from that headſhip many years before; but Cromwell put in one Francis Howel. In 1659, he was choſen preſident of Trinity college; but was obliged, at the reſtoration, to reſign that place. He was made amends however, by being preſented in 1660 to the rectory of St. Lawrence Jewry: for though he was not diſtinguiſhed by his ſufferings, during the exile of the royal family, yet he was known to be ſo averſe to the meaſures of the late times, and to be within ſo well affected to the royal cauſe, as to be favorably looked on at the reſtoration. He was inſtalled alſo, in 1660, in the precentorſhip of the church of Exeter. In 1661, he became fellow of the royal ſociety, and dean of Exeter; and the year following was advanced to the biſhopric of that church. Dr. Pope tells us, he was promoted to that ſee, without knowing any thing of it, by the intereſt of the duke of Albermarle, ſir Hugh Pollard, and other gentlemen, whom he had obliged during his reſidence at Exeter: and Mr. Wood obſerves, that he was advanced by the endeavors of a conſiderable party of the gentry of Devonſhire, who were of the houſe of commons; though he had poiſoned the compliment before, by ſaying, that "he had ſhortly, after his ſettlement among them, "wound himſelf into their favor by his ſmooth language "and behavior."

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In 1667, he was tranſlated to the ſee of Saliſbury; and in 1671, was made chancellor of the order of the garter. He was the firſt proteſtant biſhop, that ever was ſo; and he procured that honor to be annexed to the ſee of Saliſbury, after it had been held by laymen above a hundred and fifty years. His firſt care, after his advancement to Saliſbury, was to repair and beautify his cathedral and palace; and then to ſuppreſs the nonconformiſts and their conventicles in his dioceſe. This ſo angered that party, that in the year 1669 they forged a petition againſt him, under the hands of ſome chief clothiers; pretending, that they were perſecuted, and their trade ruined: but it was made appear at the council table, that this petition was a notorious libel, and that none of thoſe, there mentioned to be perſecuted and ruined, were ſo much as ſummoned into the eccleſiaſtical court. "But a little after, ſays Dr. Pope, the weather-cock "of the court-council turned to the contrary point; and one "Blood, a perſon notorious for ſtealing the crown out of the "tower, and offering barbarous violence to the duke of "Ormond, being of a ſudden become a great favourite at "court, and the chief agent of the diſſenters, brought the "biſhop of Saliſbury a verbal meſſage from the king, not to "moleſt them. Upon this, the biſhop went to wait on his "majeſty, and humbly repreſented to him, that there were "only two troubleſome nonconformiſts in his dioceſe, whom "he doubted not, with his majeſty's permiſſion, that he "ſhould bring to their duty; and then named them. But "the King replied, *theſe are the very men you muſt not meddle "with*; and the biſhop obeyed, letting the proſecution a-"gainſt them fall."

Biſhop Ward was one of thoſe unhappy perſons, who have the misfortune to outlive their ſenſes. He dated his indiſpoſition of health from a fever in 1660, of which he was not well cured; and the morning he was conſecrated biſhop of Exeter in 1662, he was ſo ill, that he did not imagine he ſhould outlive the ſolemnity. After he was biſhop of Saliſbury, he was ſeized with a dangerous ſcorbutical atrophy and looſeneſs: but this was removed by riding exerciſe. Nevertheleſs, in courſe of time, melancholy and loſs of memory gradually came upon him; which, joined with ſome dif-

difference he had with Dr. Pierce, the dean of his church, who purſued him with great virulence and malice, did at length totally deprive him of all ſenſe. Dr. Pope paid him a viſit at Knightſbridge near London, where he was in his laſt illneſs: when the biſhop aſked him, how his brother did? Dr. Pope aſked, who he meant? his lordſhip replied, biſhop Wilkins: who had then been dead fourteen years. Dr. Pope adds, that he had often ſeen his nurſe uſe this argument to get him out of the coach, when he had been airing, "My "lord, there is a very good fire in your chamber:" for his houſe and ſervants were all ſtrangers to him. He lived to the revolution, but without knowing any thing of the matter; and died at Knightſbridge the 6th of January 1688-9.

Mr. Oughtred, in the preface to his *Clavis Mathematica*, calls him "a prudent, pious and ingenuous perſon; admi- "rably ſkilled not only in mathematics, but alſo in all kinds "of polite literature." Mr. Oughtred informs us, that he was the firſt in Cambridge, who had expounded his *Clavis Mathematica*; and that, at his importunate deſire, he made additions to, and republiſhed that work. Biſhop Burnet ſtiles him "in many reſpects one of the greateſt men of his age:" he ſpeaks of him in this manner, in his letter to the biſhop of Litchfield and Coventry; where while he vindicates his own Hiſtory of the Reformation againſt Anthony Harmer, alias Henry Wharton, he occaſionally vindicates ſome eminent perſons from the falſe repreſentations of Anthony Wood. Biſhop Ward was one of thoſe eminent perſons, whom Mr. Wood had ſeverely noted in the firſt edition of his *Athenæ Oxonienſes*; and whom he afterwards thus ſpeaks of, in his vindication of that work from the reproaches of biſhop Burnet: in which he tells us, that "had the biſhop known "Dr. Ward before the reſtoration, he would have been of "another mind; but his knowledge of him, ſays he, was "not, I preſume, till after he was made a biſhop; when, "and to the time of his death, he was eſteemed a good and "excellent man. The truth is, he was a man of parts, and "a great royaliſt for a time; but when he ſaw that king "Charles I was beheaded, and monarchy never in a poſſi- "bility of returning again, then did he change his orthodox "principles, ſubmit to the men in power, and eat the "bread

Vindication, prefixed to Athen. Oxon. edit. 1721.

" bread of two royaliſts, that had been ejected ſucceſſively. " And though his friends ſay, that he never took the en- " gagement, yet it appears that he did ſo in the regiſter be- " longing to the committee for the reformation of the uni- " verſity of Oxon, as I was many years ſince informed by " the clerk belonging to that committee. What his life " and converſation was, while he lived in Oxon, the poor " remnant of the royaliſts that then remained there would " have told you; who uſually ſaid, that had not Dr. Ward " degenerated from his principles of loyalty, he would not " have launched out into ſeveral immoralities, &c. for the " doing of which he alſo loſt the opinion, that the then " ſaints in the univerſity had of him." What immoralities he might be guilty of in his younger days, cannot be known; but Mr. Wood has recorded ſome very good things of his doing, when he grew older. He tells us, that " he was a " benefactor to the royal ſociety, and gave a pendulum " clock to it, which went for a week together. Alſo about " 1672, he gave a conſiderable ſum of money, towards " making the river at Saliſbury navigable to Chriſt Church " in Hampſhire; and, in 1679, he beſtowed a thouſand " pounds on Sidney college in Cambridge. In 1683, he " built an hoſpital or college at Saliſbury, for ten poor " clergymen's widows; and, in 1684, an alms-houſe at the " place of his nativity, for four antient men and four an- " tient women, who had lived handſomely, and been brought " by misfortune to poverty." Very well, Mr. Wood: are " not theſe good works? why, yes: but what are good works, compared with *orthodox principles?* the degenerating from which is as ſure to lead to *immoralities*, as the main- taining of them is to keep us chaſte and virtuous.

Athen. Ox. as above.

Biſhop Ward was the author of ſeveral Latin works upon ſubjects of mathematics and aſtronomy, which were reckon- ed excellent in their day; but are not now neceſſary to be mentioned, their uſe having been ſuperſeded by more per- fect productions, built upon later diſcoveries, and the New- tonian philoſophy. He publiſhed alſo, " A philoſophical " eſſay towards an eviction of the being and attributes of " God, the immortality of the ſouls of men, and the truth " and authority of ſcripture;" 1652: and *Exercitatio epi- ſtolica*

Stolica in Thomæ Hobbii philoſophiam, ad D. Joannem Wilkins. Oxon. 1656; in 8vo. All his other works were publiſhed in the three foregoing years, excepting about ten ſermons, printed at different times. He kept a correſpondence with Bullialdus and Hevelius.

WARE, (Sir JAMES) a celebrated antiquarian and hiſtorian of Ireland, was the ſon of Sir James Ware, ſometime ſecretary to two of the lord deputies of Ireland, and afterwards auditor general of that kingdom. He was born at Dublin the 26th of November 1604, and educated with the greateſt care. At ſixteen years of age, he was admitted a ſtudent in Trinity College Dublin: where he made a very uncommon proficiency, and took the degrees in arts. In 1629, or thereabouts, he was knighted; and in 1632, he became, upon the death of his father, auditor general of Ireland: notwithſtanding which place of trouble, &c. as well as profit, and the incumbrances of marriage, he wrote and publiſhed ſeveral books. In 1639, he was made one of the privy council in Ireland; and when the rebellion broke out there, ſuffered much in his eſtate. In 1644, the marquiſs of Ormond, lord lieutenant of the kingdom, ſent him with two lords to Charles I, who was then at Oxford, about affairs of importance: which being concluded to their minds, they returned; but in their return were taken on the ſeas by a parliament ſhip, and all committed priſoners to the tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for ſome time, and was one of the hoſtages for the delivery of that city to colonel Michael Jones, for the uſe of the parliament of England: but Jones, thinking it not convenient, on account of his great attachment to the king, that he ſhould remain there, commanded him to depart. By virtue of his paſs, he travelled into France; where he continued a year and half, moſtly at Caen, ſometimes at Paris. In 1651, he left that country, went into England; and ſettling in London, compoſed ſeveral works. Upon the reſtoration of Charles II, he paſſed over to Ireland; and was reſtored to his places of auditor general and privy counſellor. He died at Dublin the 1ſt of December, 1666.

Wood's Faſti, V. II. p. 42. edit. 1721.

His works, which are pretty numerous, relate chiefly to the hiſtory and antiquities of Ireland. Their titles are, *Archiepiſcoporum Caſſilienſium & Tuamenſium vitæ: Cœnobia Ciſtercienſia Hiberniæ: De præſulibus Lageniæ, ſive provinciæ Dublinienſis: De ſcriptoribus Hiberniæ: De Hibernia & antiquitatibus ejus diſquiſitiones: De præſulibus Hiberniæ commentarius a prima gentis Hibernicæ ad fidem Chriſtianam converſione ad noſtra uſque tempora: Notæ ad Bedæ epiſtolam apologeticam: Notæ ad hiſtoriam abbatum Weremuthenſium & Girwicenſium, per Bedam compoſitam: Notæ ad Bedæ epiſtolam ad Egbertum: Notæ ad Egberti dialogum de inſtitutione eccleſiaſtica: Notæ ad rem hiſtoricam & antiquariam ſpectantes ad opuſcula, S. Patricio, qui Hibernos ad fidem Chriſti convertit, adſcripta: Rerum Hibernicarum Henrico* VII. *regnante annales: Rerum Hibernicarum Henrico* VIII. *Edvardo* VI. *& Maria regnantibus annales.* He alſo publiſhed *Campian's hiſtory of Ireland*; the *Chronicle of Hanmer*; that of *Marleburrough*; and the *View of Ireland*, by Edmund Spenſer the poet.

Sir James had a choice collection of antient manuſcripts, relating chiefly to Iriſh affairs; a catalogue of which was printed at Dublin in 1648, 4to. All or moſt of theſe came into the hands of Henry earl of Clarendon, when he was lord lieutenant of Ireland in 1686; who brought them to England ſoon after, and depoſited them with Dr. Thomas Teniſon, then vicar of St. Martin's in the Fields, afterwards archbiſhop of Canterbury.

WECHEL (CHRISTIAN) a famous printer in Paris, who began to print Greek authors in the year 1530, and flouriſhed for more than twenty years. His editions were ſo extremely correct, that not above two faults were ſometimes found in a folio volume: which was probably owing to his having had one of the beſt ſcholars and critics then in Germany for the corrector of his preſs; that is, Sylburgius. He was brought into trouble in the year 1534, for having ſold a book of Eraſmus, *de eſu interdicto carnium*, which had been cenſured by the faculty of divinity: and, according to father Garaſſe, he fell into poverty for his impiety, in printing an anonymous book, in which the author makes infants

Bayle in Dict. and Baillet, Jugemens, &c. tom. I,

Somme Theologique, p. 298.

to

to complain of God's injuſtice, for damning them before baptiſm. However, from the flouriſhing circumſtances of his ſon, Mr. Bayle collects, that he was not reduced to poverty; and for the curſe, it is impoſſible to know, how far the vengeance of God might purſue a man for printing ſuch a work: perhaps, not ſo far in the opinion of ſome, as father Garaſſe might imagine it would. The time of this printer's death is not known; but we are not able to trace him beyond the year 1552.

Andrew Wechel, his ſon, was likewiſe a very able printer. Being a Proteſtant, he left Paris, and went to Frankfort, about 1573; after the maſſacre on St. Bartholomew's day the year before. He himſelf relates the great danger, to which he was expoſed on the night of that maſſacre; and in what manner he was ſaved by Hubert Languet, who lived in his houſe. He expreſſes his gratitude for it, in the dedication of Albert Krantz's *Vandalia*, printed at Frankfort in 1575; at which place he continued to print many great and important works. He died the 1ſt of November 1581.

A catalogue of the books, which came from the preſſes of Chriſtian and Andrew Wechel, was printed at Frankfort 1590, in 8vo. They are ſuppoſed to have had the greateſt part of Henry Stephens's types.

WETSTEIN (JOHN JAMES) a very learned divine of Germany, was deſcended from an ancient and diſtinguiſhed family; and born at Baſil the 5th of March 1693. He was trained with great care, and at eleven years of age had made ſuch a progreſs in the Greek and Latin tongues, as to be thought fit for higher purſuits. At fourteen, he applied to divinity under the direction of his uncle John Rodolph Wetſtein, a profeſſor at Baſil; and learned Hebrew and the Orientals from Buxtorf. At ſixteen, he took the degree of doctor in philoſophy, and four years after was admitted into the miniſtry: on which occaſion he publicly defended a Theſis *de variis Novi Teſtamenti lectionibus*. He ſhewed, that the vaſt variety of readings in the New Teſtament are no argument againſt the genuineneſs and authenticity of the text. He had made theſe various readings the object of his attention; and, while he was ſtudying the antient Greek au-

Sermo Funebris in obitum Wetſtenii, habitus die 9 Julii 1754, a Jacobo Krighout.

thors, as well ſacred as prophane, kept this point conſtantly in view. He was exceedingly pleaſed with examining all the manuſcripts he could come at; and his curioſity in this particular was the chief motive of his travelling into foreign countries. In 1714, he went to Geneva; and after ſome ſtay there, to Paris; from thence to England: in which laſt place he had many conferences with the learned Dr. Bentley, relating to the prime object of his journey. Paſſing through Holland, he arrived at Baſil in July 1717, and applied himſelf to the buſineſs of the miniſtry for ſeveral years. Still he went on with his Critical Diſquiſitions and Animadverſions upon the various readings of the New Teſtament; and kept a conſtant correſpondence with Dr. Bentley, who was at the ſame time buſy in preparing an edition of it, yet did not propoſe to make uſe of any manuſcripts, leſs than a thouſand years old, which are not eaſy to be met with.

In 1730, he publiſhed in 4to, *Prolegomena ad Novi Teſtamenti Græci editionem accuratiſſimam, e vetuſtiſſimis Codd. Mſs. denuo procurandam.* Before the publication of this Prolegomena, ſome divines, either from motives of envy, or through fear of having the preſent text unſettled, had procured a decree from the ſenate of Baſil, that Mr. Wetſtein's "undertaking was both trifling and unneceſſary, and alſo "dangerous:" they added too, but it does not appear upon what foundation, that "his New Teſtament ſavoured of "Socinianiſm." They now proceeded farther, and by various arts and intrigues got him prohibited from officiating as a miniſter. Upon this, he went into Holland, being invited by the bookſellers Wetſteins, who were his relations; and had not been long at Amſterdam, before the Remonſtrants named him to ſucceed the famous Le Clerc, now ſuperannuated and incapable, in the profeſſorſhip of philoſophy and hiſtory. But, though they were perfectly ſatisfied of his innocence, yet they thought it neceſſary that he ſhould clear himſelf in form, before they admitted him; and for this purpoſe he went to Baſil, made a public apology, got the decree againſt him reverſed, and returned to Amſterdam in May 1733. Here he went ardently on with his edition of the New Teſtament, ſparing nothing to bring it to perfection; neither labor, nor expence, nor even journeys, for he

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came over a ſecond time to England in 1746. At laſt he publiſhed it; the firſt volume in 1751, the ſecond in 1752, folio. The text he left intirely as he found it: the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under theſe various readings he ſubjoined a critical commentary, containing obſervations which he had collected from an infinite number of Hebrew, Greek, and Latin writers. At the end of his New Teſtament, he publiſhed two epiſtles of Clemens Romanus, with a Latin verſion and preface, in which he endeavors to eſtabliſh their genuineneſs. Theſe epiſtles were never publiſhed before, nor even known to the learned; but were diſcovered by him in a Syriac manuſcript of the New Teſtament.

This work eſtabliſhed his reputation all over Europe; and he received marks of honor and diſtinction from ſeveral illuſtrious bodies of men. He was elected into the royal academy of Pruſſia, in June 1752; into the Engliſh ſociety for propagating the goſpel in foreign parts, in February 1752-3; and into the royal ſociety of London, in April following. He died at Amſterdam of a mortification, the 24th of March 1754. Beſides his edition of the New Teſtament, he publiſhed ſome things of a ſmall kind; among the reſt, a funeral oration upon Mr. Le Clerc. He is repreſented not only as having been an univerſal ſcholar, and of conſummate ſkill in all languages, but as a man abounding in good and amiable qualities. He was never married.

WHARTON (HENRY) an Engliſh divine of moſt uncommon abilities, was born the 9th of November 1664 at Worſtead in Norfolk; of which pariſh his father was vicar. He was educated under his father; and made ſuch a progreſs in the Greek and Latin tongues, that at his entrance into the univerſity he was thought an extraordinary young man. In February 1679-80, he was admitted into Caius college, Cambridge, of which his father had been fellow; where he proſecuted his ſtudies with the greateſt vigour, and was inſtructed in the mathematics by Mr. (afterwards Sir) Iſaac Newton amongſt a ſelect company, to whom that great

Life of Mr. Henry Wharton, prefixed to his ſermons.

man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and reſided in the college till 1686; when obſerving no probability of a vacancy among the fellowſhips, he left it, and went to Dr. Cave, whom he aſſiſted in compiling his *Hiſtoria Literaria*. He was recommended by Dr. Barker, then ſenior fellow of Caius college, and afterwards chaplain to archbiſhop Tillotſon; and Dr. Cave acknowledges, that the appendix of the three laſt centuries is almoſt wholly owing to Mr. Wharton. In 1687, he was ordained deacon; and the ſame year proceeded maſter of arts by the help of a proxy: which favor was indulged him, on account of his then lying ill of the ſmall pox at Iſlington. In the memorable year 1688, he diſtinguiſhed himſelf as a publiſher of ſome pieces, in defence of the Proteſtant religion; one of which was written by himſelf, and is intitled, "A Treatiſe of the Celibacy of the Clergy, wherein "its riſe and progreſs are hiſtorically conſidered," in 4to. The ſame year, though as yet no more than a deacon, he was honoured by archbiſhop Sancroft with a licenſe to preach through the whole province of Canterbury: a favor, granted to none but him, during Sancroft's continuance in that ſee, who was pleaſed to have him begin his preaching on Whitſunday, June the 3d, which he did with a diſcourſe on John xiv. 25, 26, the firſt of his printed ſermons. In September following, the archbiſhop admitted him into the number of his chaplains, and at the ſame time (as his cuſtom was) gave him a living: but inſtitution to it being deferred till he ſhould be of full age, the vicarage of Minſter in the Iſle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1689, being ordained prieſt by the archbiſhop on his own birth-day, November the 9th, 1688.

He now began to ſhew himſelf to the world by publications of a larger kind; and, in 1690, put out in 4to, *Jacobi Uſſerii Armachani Hiſtoria Dogmatica inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis*: which work he had tranſcribed and digeſted from the original, at the deſire of archbiſhop Sancroft, and added to it a conſiderable ſupplement of his own. In 1692, he publiſhed in 8vo, "A De-

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" fence of Pluralities:" and the ſame year was printed, in two volumes folio, his *Anglia Sacra, ſive Collectio Hiſtoriarum, partim antiquitùs partim recenter ſcriptarum, de Archiepiſcopis & Epiſcopis Angliæ, a prima Fidei Chriſtianæ ſuſceptione ad annum* MDXL. He has been generally commended for having done great ſervice to the eccleſiaſtical hiſtory of this kingdom by this work: yet biſhop Burnet, in his *Reflections* on Atterbury's book of *The Rights, Powers, and Privileges of an Engliſh Convocation*, tells us, that " he had in " his hands a whole treatiſe, which contained only the faults " of ten leaves of one of the volumes of the *Anglia Sacra*. " They are indeed, adds he, ſo many and ſo groſs, that of- " ten the faults are as many as the lines: ſometimes they are " two for one." In 1693, he publiſhed in 4to, *Bedæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Hiſtorica antea ſemel edita:* and the ſame year, under the name of Anthony Harmer, " A Specimen of ſome errors and " defects in the *Hiſtory of the Reformation of the Church of " England, written by Gilbert Burnet, D. D.*" in 8vo. In the anſwer to this, addreſſed by way of letter to the biſhop of Lichfield and Coventry, Dr. Burnet obſerves, that " he " had not ſeen any one thing relating to his hiſtory, which " had pleaſed him ſo much as this ſpecimen. It is plain, " ſays he, that here is a writer, who has conſidered thoſe " times and that matter with much application; and that he " is a maſter of this ſubject. He has the art of writing " ſkilfully; and how much ſoever he may be wanting in a " Chriſtian temper and in the decency, that one, who owns " himſelf of our Communion, owed to the ſtation I hold in " it; yet in other reſpects he ſeems to be a very valuable " man, ſo valuable, that I cannot without a very ſenſible re- " gret ſee ſuch parts and ſuch induſtry like to be ſoured and " ſpoiled with ſo ill a temper." And afterwards, in his Reflections upon Atterbury's book juſt mentioned, he ſpeaks of the ſpecimen in theſe words: " Some years ago, a rude at- " tack was made upon me under the diſguiſed name of An- " thony Harmer. His true name is well enough known, as " alſo who was his patron:—but I anſwered that ſpecimen " with the firmneſs that became me, and I charged the wri-

page 24. 1700, in 4to.

page 12, 1693, in 4to.

"ter home to publiſh the reſt of his Reflections. He had "intimated, that he gave them but the ſample, and that he "had great ſtore yet in reſerve. I told him upon that, I "would expect to ſee him make that good, and bring out "all he had to ſay; otherwiſe they muſt paſs for ſlander and "detraction. He did not think fit to write any more upon "that, though he was as much ſollicited to it by ſome, as "he was provoked to it by myſelf." In 1695, he publiſhed in folio, "The Hiſtory of the Troubles and Trials of Arch-"biſhop Laud;" and the ſame year, in 8vo, *Hiſtoria de Epiſcopis & Decanis Lincolnienſibus, nec non de Epiſcopis & Decanis Aſſavenſibus, a prima ſedis utriuſque fundatione ad annum MDXL.* Beſides theſe works, he left ſeveral pieces behind him, both manuſcript and others, about which he had taken great pains: and two volumes of his ſermons have been printed in 8vo ſince his death.

He was a man of great natural endowments, a quick apprehenſion, ſolid judgment, and faithful memory. As to his perſon, he was of a middle ſtature, of a brown complexion, and of a grave and comely countenance. His conſtitution was vigorous and healthful; but his immoderate application and labors, together with the too violent operation of a medicine which weakened his ſtomach, ſo far broke it, that all the ſkill and art of the moſt experienced phyſicians could do nothing for him. The ſummer before he died, he went to Bath, and found ſome benefit by the waters there; but falling immoderately to his ſtudies, on his return to Canterbury, he was preſently reduced to extreme weakneſs, under which he languiſhed for ſome time, and at laſt died the 5th of March 1694-5, in the 31ſt year of his age. He was greatly lamented, eſpecially by the clergy; to whom his labors and publications had been very acceptable. As a teſtimony of their eſteem for him, they attended in great numbers at his funeral, with many of the biſhops; and among the reſt archbiſhop Teniſon, and Dr. Lloyd biſhop of Lichfield, who both viſited him in his laſt ſickneſs. He was interred on the ſouth-ſide of Weſtminſter-abbey, towards the weſt end; near which in the wall is fixed up a ſmall monument to his memory, with this inſcription,

H. S. E.

H. S. E.
HENRICUS WHARTON, A.M.
Eccleſiæ Anglicanæ Preſbyter,
Rector Eccleſiæ de Charthame,
Nec non Vicarius Eccleſiæ de Minſter
In Inſula Thanato, in Dioceſi Cantuarenſi:
Reverendiſſimo ac ſanctiſſimo Præſuli
Wilhelmo
Archiepiſcopo Cantuarenſi
A Sacris Domeſticis,
Qui multa ad augendam & illuſtrandam
Rem literariam,
Multa pro Eccleſia Chriſti
Conſcripſit,
Plura moliebatur.
Obijt 3°. Non. Mart. A. D. MDCXCIV,
Ætatis ſuæ XXXI.

WHEARE (DEGORY) Camdenian profeſſor of hiſtory at Oxford, was born at Jacobſtow in Cornwall 1573; and admitted of Broadgate-Hall in that univerſity, at nineteen years of age. He took the degrees in arts, that of maſter being compleated in 1600; and two years after, was elected fellow of Exeter college. Leaving that houſe in 1608, he travelled beyond the ſeas into ſeveral countries; and at his return found a patron in lord Chandois. Upon the death of this nobleman, he retired with his wife to Glouceſter-Hall in Oxford, where, by the care and friendſhip of the principal, he was accommodated with lodgings; and there contracted an intimacy with one Mr. Thomas Allen, by whoſe intereſt the celebrated Camden made him the firſt reader of that lecture, which he had founded in the univerſity. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened the 1ſt of Auguſt 1647. Mr. Wood tells us, that he was eſteemed by ſome a learned and genteel man, and by others a Calviniſt. He adds, that he left alſo behind him a widow and children, who ſoon after became poor: and whether

Wood's Athen. Oxon. Vol. II.

ther or no the females lived honeſtly, is not, he ſays, for him to determine.

He publiſhed, *De ratione & methodo legendi hiſtorias. Diſſertatio*, Oxon. 1625, in 8vo. This was an uſeful work, and has undergone ſeveral editions, with the addition of pieces upon the ſame ſubject, by other hands: but the beſt is that tranſlated into Engliſh, with this title, "The Method and "Order of reading both Civil and Eccleſiaſtical Hiſtories: "in which the moſt excellent Hiſtorians are reduced into "the order, in which they are ſucceſſively to be read; and "the judgments of learned men concerning each of them, "ſubjoined. By Degory Wheare, Camden Reader of Hi-"ſtory in Oxford. To which is added, An Appendix con-"cerning the Hiſtorians of particular nations, ancient and "modern. By Nicholas Horſeman. With Mr. Dodwell's "invitation to gentlemen to acquaint themſelves with antient "Hiſtory. Made Engliſh and enlarged by Edmund Bohun, "Eſq; Lond." 1698, in 8vo.

Beſides this work, Mr. Wheare publiſhed, *Parentatio Hiſtorica: ſive, Commemoratio vitæ & mortis V. C. Guliel. Camdeni Clarentii, facta Oxoniæ in Schola Hiſtorica*, 12 *Nov.* 1626. Oxon. 1628. *Dedicatio Imaginis Camdenianæ in Schola Hiſtorica*, 12 *Nov.* 1626. Oxon. 1628.—*Epiſtolarum Euchariſticarum Faſciculus.*—*Chariſteria.* Theſe two laſt are printed with, *Dedicatio Imaginis*, &c.

WHEELER (Sir GEORGE) an Engliſh gentleman and divine, was the ſon of colonel Wheeler of Charing in Kent; and born in the year 1650 at Breda in Holland, his parents being then exiles there, for having eſpouſed the cauſe of Charles I. In 1667, he became a commoner of Lincoln college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worceſter: but before he had a degree conferred upon him, went to travel; and in the company of Dr. James Spon of Lyons, took a voyage from Venice to Conſtantinople, through the Leſſer Aſia, and from Zant through ſeveral parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great uſe of Pauſanias, as they journeyed through the countries of Greece; and corrected and explained ſeveral traditions, by means of this author.

Wood's Athen. Oxon. vol. II. pag. 1004. 2d edit.—Biographia Britannica, vol. VI. p. 3727.

thor. Some time after his return, he preſented to the univerſity of Oxford ſeveral pieces of antiquity, which he had collected in his travels; upon which, in 1683, the degree of maſter of arts was conferred upon him, he being then a knight. He then took orders, and in December 1684, was inſtalled into a prebend of the church of Durham. He was alſo made vicar of Baſingſtoke, and was afterwards preſented to the rich rectory of Houghton le Spring by biſhop Crew his patron. He was created doctor of divinity by diploma, May the 18th, 1702; and died the 18th of February 1723-4. In 1682, he publiſhed an account of his "journey "into Greece, in the company of Dr. Spon of Lyons, in "ſix books," folio. He alſo publiſhed in 1689, "An ac- "count of the churches and places of aſſembly of the primi- "tive chriſtians from the churches of Tyre, Jeruſalem, and "Conſtantinople, deſcribed by Euſebius; and ocular obſer- "vations upon ſeveral very ancient edifices of churches yet "extant in thoſe parts: with a ſeaſonable application." We have alſo a third piece of his, intitled, "The proteſtant mo- "naſtery, or chriſtian œconomicks:" which contains directions for the religious conduct of a family, and ſhews him to have been a remarkably pious and devout man.

He married a daughter of Sir Thomas Higgons of Grewell in Hampſhire, who died in 1703, and left a very numerous iſſue. His two eldeſt ſons died alſo before him, and without iſſue; ſo that his third ſon, Granville, ſometime of Chriſt college in Cambridge, and afterwards doctor of divinity, became his heir. This gentleman, who is ſtill living, is rector of Leak in Nottinghamſhire; and has diſtinguiſhed himſelf, as a fellow of the royal ſociety, by ſome papers printed in the philoſophical tranſactions.

WHICHCOTE (BENJAMIN) an Engliſh divine of great name, was deſcended of an ancient and good family in the county of Salop; and was the ſixth ſon of Chriſtopher Whichcote, Eſq; at Whichcote Hall in the pariſh of Stoke, where he was born the 11th of March 1609. He was admitted of Emmanuel college Cambridge in 1626, and took the degrees in arts; a bachelor's in 1629, maſter's in 1633. The ſame year, 1633, he was elected fellow of the college, and became

Preface to Eight Letters, ſubjoined to Whichcote's "Moral "and Religious "Aphoriſms." Publiſhed by Sam. Salter, D. D. in 1753, 8vo

became a moſt excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themſelves. In 1636, he was ordained both deacon and prieſt at Buckden by Williams biſhop of Lincoln; and ſoon after ſet up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbiſhop Tillotſon ſays, he ſerved near twenty years. He was alſo appointed one of the univerſity preachers; and, in 1643, was preſented by the maſter and fellows of his college to the living of North-Cadbury in Somerſetſhire. This vacated his fellowſhip; and upon this, it is preſumed, he married, and went to his living: but was ſoon called back to Cambridge, being pitched upon to ſucceed the ejected provoſt of King's college, Dr. Samuel Collins; who had been in that poſt thirty years, and was alſo regius profeſſor of divinity. This choice was perfectly agreeable to Dr. Collins himſelf, though not ſo to Dr. Whichcote; who had ſcruples about accepting, what was thus irregularly offered him: however, after ſome demurring, he complied, and was admitted provoſt March the 16th, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now reſigned his Somerſetſhire living, and was preſented by his college to the rectory of Milton in Cambridgeſhire, which was void by the death of Dr. Collins. It muſt be remembered, to Dr. Whichcote's honour, that during the life of Dr. Collins, one of the two ſhares out of the common dividend allotted to the provoſt was, not only with Dr. Whichcote's conſent, but at his motion, paid punctually to him, as if he had ſtill been provoſt. Dr. Whichcote held Milton, as long as he lived; though after the reſtoration he thought proper to reſign, and reſume it by a freſh preſentation from the college. He ſtill continued to attend his lecture at Trinity church, with the ſame view that he had at firſt ſet it up; which was, to preſerve and propagate a ſpirit of ſober piety and rational religion in the univerſity of Cambridge, in oppoſition to the fanatic enthuſiaſm and ſenſeleſs canting then in vogue: and the happy effect of his pains in this way appeared in the great talents and excellent performances of ſo many eminent divines after the reſtoration; of whom moſt of thoſe, and Tillotſon among them, who had received their

Funeral Sermon on Dr. Whichcote.

their education at Cambridge, were formed at leaſt, if not actually brought up, by him. In 1658, he wrote a copy of verſes upon the death of Oliver Cromwell, which we are to ſuppoſe done intirely out of form, and not out of any regard to the perſon of the protector. Nor had Dr. Whichcote ever concurred with the violent meaſures of thoſe times, by ſigning the covenant, or by any injurious ſayings or actions to the prejudice of any man. At the reſtoration, however, he was removed from his provoſtſhip, by eſpecial order from the king; but yet he was not diſgraced or frowned upon. On the contrary, he went to London, and in 1662 was choſen miniſter of St. Anne's Black-Friars, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and preſented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the ſee of Cheſter: where he continued in high reputation and eſteem till his death. In 1683, he went down to Cambridge; where, upon taking a great cold, he fell into a diſtemper, which in a few days put an end to his life. He died at the houſe of his ancient and learned friend Dr. Cudworth, maſter of Chriſt's college, in May 1683; and was interred in the church of St. Lawrence Jewry, Dr. Tillotſon then lecturer there preaching his funeral ſermon, where his character is drawn to great advantage. Biſhop Burnet ſpeaks of him in the following terms: "He was a man of a rare temper; "very mild and obliging. He had great credit with ſome, "that had been eminent in the late times; but made all the "uſe he could of it to protect good men of all perſuaſions. "He was much for liberty of conſcience; and being diſguſted "with the dry ſyſtematical way of thoſe times, he ſtudied to "raiſe thoſe who converſed with him to a nobler ſet of "thoughts, and to conſider religion as a ſeed of a deiform "nature (to uſe one of his own phraſes). In order to this, "he ſet young ſtudents much on reading the ancient philo-"ſophers, chiefly Plato, Tully, and Plotin; and on conſi-"dering the chriſtian religion as a doctrine ſent from God, "both to elevate and ſweeten human nature, in which he "was a great example, as well as a wiſe and kind inſtructor. Cudworth

Hiſt. of his own times, vol. 1. page 186. fol. 1.

"Cudworth carried this on with a great ſtrength of genius, "as well as a vaſt compaſs of learning."

He is reckoned by Fuller, who printed his hiſtory of Cambridge in 1655, among the writers of Emmanuel college; but it does not appear, that he publiſhed any thing before the reſtoration, or in any part of his life. Select ſermons of his were printed 1698, in one volume 8vo, with a preface by the earl of Shafteſbury, author of the *Characteriſtics*: three volumes more were publiſhed by Dr. Jeffery, archdeacon of Norwich, in the years 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Moral and religious aphoriſms," collected from his manuſcript papers, were alſo publiſhed by Dr. Jeffery in 1703; and republiſhed in 1753 by Dr. Samuel Salter, with large additions, and eight letters, which paſſed between Dr. Whichcote and ſome of his acquaintance upon intereſting ſubjects. As the preface of lord Shafteſbury is a curioſity in its kind, yet not printed among his works; and as it is a fine illuſtration of our author's character, we have thought it not amiſs to ſubjoin it to this ſhort account of him. They, who are well read in the noble author's *Characteriſtics*, will want no proof beyond its own internal evidence, to be convinced that it is his: which however, though not known for certain, has never been much doubted.

THE PREFACE.

"Amongſt thoſe many things which are made public, it "may be thought perhaps of *ſermons*, that they are of any "other the leaſt wanted; and for the future leaſt likely to be "found wanting: ſince to that rich and inexhauſtible ſtore, "with which the learned and orthodox divines of England "have already furniſhed us, there is daily freſh addition from "worthy and able hands. Neither have we cauſe to fear a "ceſſation in this kind, or that ſo great a bleſſing is likely to "fail us for the future; having ſuch ſecurity, not only from "the unwearied zeal of preſent divines, (of whom we may "always hope a worthy ſucceſſion) but from the juſt eſteem "which the public never fails to ſhew for ſuch pious diſ-"courſes: upon which account we find, that many of theſe "are every day made public, and, as it were forced into the "world;

" world; notwithſtanding the great modeſty of their authors,
" whoſe humble thoughts and devoutly reſigned affections
" lead them not towards eminence, and advancement in the
" world. It may ſeem ſtrange therefore, that in ſuch an
" age as this, any one ſhould be ſo officious, as to ſearch
" after, and publiſh the ſermons of a man long ſince dead;
" who himſelf never meant to publiſh any, or thought ſo
" highly of himſelf, as that he could benefit the world by
" ſuch a publication. It is certain, that we muſt not ever
" imagine, nor can it enter into a mind truly chriſtian, that
" becauſe we ſee not an apparent change for the better in the
" lives of chriſtian profeſſors, that therefore all preaching is
" ineffectual; or, that here in England the labours of the
" moſt eminent divines, that perhaps the world ever afforded,
" have been of no uſe at all: it might be ſaid with the ſame
" reaſon, though very prophanely and wickedly, that be-
" cauſe the chriſtians are not reported to exceed the other
" nations of the world in probity and good living, but are
" ſaid to be rather inferior in this reſpect to the civilized peo-
" ple, whether Pagan or Mahometan lying round them,
" therefore the chriſtian religion is of no effect at all, nor any
" ways operative upon the lives of its profeſſors. But if we
" conſider this as becomes us, and not perverſely as many
" do, it will be found that we are even in this ſenſe the moſt
" highly indebted to Chriſtianity, and ſhould look upon it as
" the greateſt bleſſing imaginable, not only for its ſpiritual
" advantages, which are unſpeakable, but for its temporal
" benefits and ſecurities; inaſmuch as that mankind being
" ſo inclinable to ill, we ſhould have a religion ſo full of all
" good precepts, and ſo inforcing with reſpect to all the du-
" ties of morality and juſtice. So that our amazement ought
" rather to be, how men with ſuch a religion ſhould lead
" ſuch lives! and how malice, hatred, or diviſion, ſhould
" have place in ſuch ſocieties as theſe; which we might ex-
" pect to ſee diſtinguiſhed from all others, rather by a per-
" fect harmony and agreement, than by the fierceſt quarrels,
" contentions, and animoſities. And indeed, when we con-
" ſider the nature of preaching, how excellent an order and
" eſtabliſhment it is, how highly raiſed and magnified in the
" chriſtian world; when we conſider numbers of holy men

ſet

" ſet apart for this great work, having all advantages given " them the better to ſet forth thoſe glorious truths of revela- " tion, and to create a reverence of religion in the minds of " men; when we conſider the ſolemnity of a church-aſſem- " bly, and the awful preſence and authority of the Chriſtian " orator; we may be apt to wonder, perhaps, why we ſee " not greater and more happy effects hereof in the world. " However, we muſt of neceſſity conclude, That this inſti- " tution being undoubtedly ſo powerful a ſupport of our reli- " gion, if ſuch aſſemblies as theſe were not upheld, if ſuch " authority as this did not ſubſiſt, the conſequence would be, " that as in a little time there would be no more Chriſtianity " left in the world, ſo neither any morality; ſince, notwith- " ſtanding all the helps of preaching, and the aſſiſtance and " ſupport which virtue receives from hence, the lives of men " are ſtill ſo far from being reform'd, and the world ſo little " improved, in theſe latter ages. But, how reverently ſo- " ever we have cauſe to think concerning this inſtitution, " and the undoubted good effects of it upon mankind; and " whatever high opinion and eſteem we may juſtly have of " their performance, in whoſe hands this power is placed, it " ſeems not wholly impoſſible, but that there may be ſome " defect in this great affair; and that the cauſes of ill ſuc- " ceſs may not lye altogether in the depravity, perverſneſs, " or ſtupidity of mankind, who are the hearers and readers " of theſe doctrines. In ſome countries, and amongſt ſome " ſorts of Chriſtians, we have ſeen, that the whole of this " inſtitution has not been appropriated to ſpirituals; but, " that a great part of thoſe divine exhortations have had " ſomething in common with the policies of the world, and " the affairs of government. And, of whatſoever benefit this " may have been to mankind, or to the peace of the Chri- " ſtian world, it muſt be own'd that preaching itſelf will be " ſo much the leſs apt to make any happy revolution in man- " ners, as it has at any time been ſerviceable to revolutions " in ſtate, or to the ſupport of any other intereſt, than that " of Chriſt's kingdom. Nor do we find, ſince the arts of " government and myſteries of religion have been thus ſuited " together, that either has been much advantag'd by the " union; it having never yet appeared, that divinity has

" been

" been greatly better'd by policy, or that policy has been
" any where mended by divinity.

" Amongſt thoſe writers, who have been forward in ma-
" king this unproſperous alliance, and building a political
" Chriſtianity, there has been one of our nation, in the
" time wherein our author lived, who, whether he may
" have been ſerviceable any way to the civil government, or
" Chriſtian church, it may be concluded at leaſt, that he has
" done but very ill ſervice in the moral world: and however
" other parts of philoſophy may be obliged to him, ethicks
" will appear to have no great ſhare in the obligation. He
" has indeed with great zeal and learning been oppos'd by all
" the eminent and worthy divines of the church of England:
" and had the ſame induſtry been applied to the correction
" of his moral principles, as has been beſtowed in refuting
" ſome other of his errors, it might perhaps have been of
" more ſervice to religion in the main. This is he, who
" reckoning up the paſſions or affections by which men are
" held together in ſociety, live in peace, or have any cor-
" reſpondence one with another, forgot to mention kind-
" neſs, friendſhip, ſociableneſs, love of company and con-
" verſe, natural affections, or any thing of this kind: I
" ſay *forgot*; becauſe I can ſcarcely think ſo ill of any man,
" as that he has not by experience found any of theſe affec-
" tions in himſelf, and conſequently that he believes none
" of them to be in others. But in the place of other affec-
" tions, or good inclinations of whatever kind, this author
" has ſubſtituted only one maſter-paſſion *fear*; which has
" in effect devoured all the reſt, and left room only for that
" infinite paſſion towards *power* after *power*, *natural* (as he
" affirms) *to all men, and never ceaſing but in death.* So
" much leſs *good-nature* has he left with mankind, than what
" he allows the worſt of beaſts; having allotted to us, in
" the way of our nature, ſuch miſchievous paſſions as are
" unknown to them; and not ſo much as allowed us any
" degree of their good ones, ſuch as they are all known to
" have, and are never wanting to exert towards their own
" kind: by which excellency of nature, ſo little reckoned
" upon in the caſe of mankind, their common intereſt is
" duly ſerved, and their ſpecies propagated and maintained.

Leviathan, P. 47.

" Had not the poiſon of theſe immoral, and in reality " *atheiſtical*, principles been diffuſed more than 'tis eaſy to " imagine, at that time eſpecially when Dr. *Whichcot* ap- " peared, we ſhould perhaps, where morality was concern- " ed, have heared leſs of *terror* and *puniſhment*, and more of " *moral rectitude* and *good-nature*. At leaſt, it ſhould not " have grown cuſtomary to explode good-nature, and de- " tract from that good which is aſcribed to *natural* temper, " and is accounted *natural* affection, as having ground and " foundation in *mere* NATURE: on the contrary, it would " have been the buſineſs of thoſe, who had managed the " cauſe of religion, to have contended for theſe better diſpo- " ſitions; and to have ſhewn, how deep a root and founda- " tion they had in human nature; and not, juſt contrary- " wiſe, to have built on the ruin of theſe: for, with ſome " people, this was then become a method to prove chriſti- " anity. Revelation was to owe its eſtabliſhment to the " depreſſion and lowering of ſuch principles as theſe in the " nature of man; and the weakneſs of theſe was made " the ſtrength of religion. As if good-nature and religion " were enemies: a thing indeed ſo unthought of amongſt " the heathens, that PIETY (which was their beſt word to " ſignify *religion*) had more than half its ſenſe in natural " and good affection, and ſtood not only for the adoration " and worſhip of *God*, but for the natural affections of pa- " rents to their children, and of children to their parents; " of men to their native country; and indeed of all men in " their ſeveral relations one to another. It muſt be con- " feſſed, that it has been the reproach of ſome ſects of " chriſtians amongſt us, that their religion appeared to be in " a manner oppoſite to good-nature, and founded in moroſe- " neſs, ſelfiſhneſs, and ill-will to mankind; things not eaſily " reconcileable with a chriſtian ſpirit. But certainly it may " be ſaid of the *church* of *England*, if of any church in the " world, that this is not her ſpirit: but it is by characters " and features juſt contrary to theſe, that *this church* ſhews " herſelf above all others moſt worthily and nobly chriſtian. " It is certain, that there is nothing more contended for by " thoſe, who would not willingly admit a Deity; nor is " there any thing of greater uſe to them, in their way of

" reaſoning, than to have it paſs as current, that there are " in man no natural principles inclining him to ſociety; " nothing that moves him to what is moral, juſt and honeſt, " except a proſpect of ſome different good, ſome advantage " of a different ſort, from what attends the actions them- " ſelves. Nor is it ſtrange that they, who have brought " themſelves off from ſo much as believing the reality of " any ingenuous action, performed by any of mankind, " merely through good affection and a rectitude of temper, " ſhould be backward to apprehend any goodneſs of that " ſort, in a *higher nature* than that of man. But it is " ſtrange to conceive, how men, who pretend a notion and " belief of a *ſupreme power* acting with the greateſt good- " neſs, and without any inducement but that of love and " good-will, ſhould think it unſuitable to a rational creature " derived from *him*, to act after *his* example, and to find " pleaſure and contentment in works of goodneſs and bounty, " without other proſpect. But, what is yet more unac- " countable is, that men who profeſs a religion, where love " is chiefly enjoyned, where the heart is expreſly called for, " and the outward actions without that is diſregarded, " where charity or kindneſs is made all in all; that men of " this perſuaſion ſhould combine to degrade the principle of " good nature, and refer all to reward: which, being made " the only motive in men's actions, muſt exclude all worthy " and generous diſpoſition, all that love, charity, and af- " fection, which the ſcripture enjoins; and without which " no action is *lovely*, in the ſight of God, or man; or in " it ſelf, deſerving of notice, or kind reward. But perhaps " one reaſon of this misfortune has been, that ſome men, " who have meant ſincerely well to religion and vertue, " have been afraid, leſt by advancing the principle of good- " nature, and laying too great a ſtreſs upon it, the apparent " need of *ſacred revelation* (a thing ſo highly important to " mankind) ſhould be in ſome meaſure taken away. So " that they were forced in a manner to *wound* VERTUE, and " give way to the imputation of being mercenary, and of " *acting in a ſlaviſh ſpirit, in ways of religion*, rather than " admit a ſort of rival (in their ſenſe) to the faith of di- " vine revelation: ſeeing that chriſtianity (they thought) " would

Expreſſion of Dr. Whichcot's.

" would by this means be made leſs neceſſary to mankind;
" if it ſhould be allowed, that men could find any happineſs
" in virtue, but what is in reverſion.

" Thus, *one party* of men, fearing the conſequences
" which may be drawn from the acknowledgment of moral
" and ſocial principles in human kind, to the proof of a deity's
" exiſtence; and *another party* fearing as much from thence,
" to the prejudice of revelation; *each* have in their turns
" *made war* (if I may ſay ſo) even on *virtue* itſelf: having
" exploded the principle of good-nature, all enjoyment or
" ſatisfaction in acts of kindneſs and love, all notions of
" happineſs in temperate courſes and moderate deſires, and
" in ſhort all virtue or foundation of virtue; unleſs that
" perhaps be called *merit* or *virtue*, which is left remaining
" when all generoſity, free inclination, publick-ſpiritedneſs,
" and every thing elſe beſides *private regard*, is taken
" away.

" If this may be ſaid to be our caſe under this diſpute, and
" that true religion itſelf (which is *love*) be thus endanger'd,
" and morality ſo ill treated, between two ſuch different and
" diſtant parties; if each of theſe, notwithſtanding their vaſt
" diſagreement, do yet in this matter ſo fatally agree to de-
" cry human nature, and deſtroy the belief of any imme-
" diate good or happineſs in virtue, as a thing any way ſuit-
" able to our make and conſtitution; there is then ſo much
" the more need of ſome great and known man to oppoſe
" this current; and here it is, that our *author* has appeared
" ſo ſignally. *Whatſoever* (ſays he) *ſome have ſaid*, man's
" nature *is not ſo untoward a thing, unleſs it be abuſed, but*
" *that there is a ſecret* ſympathy *in human nature, with*
" *virtue and honeſty; which gives a man an intereſt even in*
" *bad men.—God in infinite wiſdom has ſo contrived, that if*
" *an intellectual being ſink itſelf into ſenſuality, or any way*
" *defile or pollute itſelf; then, miſeries and torments ſhould*
" *befall it* in this ſtate —VIRTUE *and* VICE (ſays he) *are*
" *the foundations of* peace and happineſs, *or* ſorrow and
" miſery. — *There* is inherent puniſhment *belonging to all*
" vice; *and no power can divide or ſeparate them. For, tho'*
" *God ſhould not in a* poſitive way *inflict puniſhment; or*
" *any inſtrument of God puniſh a ſinner; yet he would* puniſh
" him-

" himſelf; *his miſery and unhappineſs would ariſe* from him-
" ſelf.—Thus ſpeaks our excellent divine, and truly chri-
" ſtian philoſopher; whom, for his appearing thus in de-
" fence of *natural goodneſs*, we may call the preacher *of*
" *good-nature*. This is what he inſiſts on every-where;
" and to make this evident, is in a manner the ſcope of all
" his diſcourſes. And in concluſion of all this, 'tis hoped
" that what has been here ſuggeſted, may be ſufficient to
" juſtify the printing of theſe ſermons.

" As for *our author* himſelf, what his *life* was; how great
" an example of that happy temper, and god-like diſpoſition,
" which he laboured to inſpire; how much he was, for the
" excellency of his life and admirable temper, eſteemed and
" beloved of all; and even in the worſt of times, when
" feuds and animoſities on the account of religion were
" higheſt (during the time of the late great troubles) how
" his character and behaviour drew to him the reſpect of all
" parties, ſo as to make him be remarkably diſtinguiſhed;
" how much in eſteem he was with the greateſt men; and
" how many conſtant hearers he had of the beſt rank and
" greateſt note, even of the moſt eminent divines themſelves;
" this is ſufficiently known. And the teſtimony which the
" late archbiſhop Tillotſon has given of him, though it be
" in a funeral ſermon, is known to be in nothing ſuperior
" to his deſert.

" The ſermons which are here printed, have been ſelected
" out of numbers of others leſs perfect; there being not any
" of our author's extant, but ſuch as were written after him
" at church: he having uſed no other than very ſhort notes,
" not very legible: though theſe have been of great uſe to
" the publiſher, in whoſe hands they have been.

" The unpoliſhed ſtile and phraſe of *our author*, who
" drew more from a college than a court, and who was
" more uſed to ſchool-learning and the language of an uni-
" verſity, than to the converſation of the faſhionable world,
" may poſſibly but ill recommend his ſenſe to the generality
" of readers. And ſince none of theſe diſcourſes were ever
" deſigned for the world, in any other manner than as he
" (once for all) pronounced them from the pulpit, they
" muſt of neceſſity appear to have a roughneſs in them,

" which is not found in other ſermons more accurately " penned by their authors. For, though the publiſher has " ſometimes ſupplied him out of himſelf, by transferring to a " defective place, that which he found in ſome other diſ- " courſe, where the ſame ſubject was treated; yet ſo great " a regard was had to the very *text* and *letter* of *his author*, " that he would not offer to alter the leaſt word: and " whereſoever he has added any thing to correct the moſt " apparent omiſſion, or fault of the penman, he has taken " care to have it marked in different characters; that no- " thing might appear as *our author*'s own, which was not " perfectly *his*. Though ſome others in the world have " been very far from this caution: ſince of late ſome things " have been ſet out in *our author*'s name, which his beſt " friends diſown to be his; and which any one, who ſtudies " him in his genuine works, will eaſily know to be unwor- " thy of him.

" And now, when theſe diſadvantages which have been " mentioned are conſidered, ſince they are no more than " what ſenſible people will eaſily make allowance for, 'tis " preſumed there may be in the world ſome perſons, who " will notwithſtanding think theſe ſermons to be of worth, " and may perhaps diſcover in them ſome peculiar beauties, " ſuch as are not to be deſpiſed for want of that ornament " which might have accompanied them. I know that there " are now growing up in the world too many, who are pre- " judiced againſt all pulpit-diſcourſes; and who, in this pro- " phane age, are led to think not only *the inſtitution of* " *preaching*, but even the *goſpel* itſelf, and *our holy religion* " to be a fraud. But, notwithſtanding all the prejudice of " this kind, 'tis to be hoped that even ſome of theſe perſons, " if they have any candour left, may be induced to applaud " ſome things that they may meet with here: ſo as from " hence, perhaps, to like chriſtianity the better. This we " may with aſſurance ſay, that were there beſides ours any " religion, ancient or modern, that had ſo divine a man as " this to ſhew, theſe very men would admire and reverence " him; and though a prieſt of that religion, and bound to " comply with eſtabliſhed ſuperſtition, would praiſe his vir- " tue; and, perhaps, be the forwardeſt to extol his ſentences

" and

" and works, in oppoſition to our ſacred religion. But this " is hard, that even *heathen religion* and *paganiſm* can be more " mildly treated, and cauſe leſs averſion than *chriſtianity*. To " ſuch men as theſe I can ſay nothing further. But if they " who are thus ſet againſt chriſtianity, cannot be won over " by any thing that they may find here; yet we may aſſure " ourſelves at leaſt of *this* good effect from hence, that the " excellent ſpirit which is ſhewn here, and that vein of good- " neſs and humanity which appears throughout theſe diſ- " courſes, will make ſuch as are already chriſtians, to prize " and value chriſtianity the more: and the fairneſs, ingenuity " and impartiality which they may learn from hence, will " be a ſecurity to them againſt the contrary temper of thoſe " other irreconcileable enemies to our holy faith."

WHISTON (WILLIAM) an Engliſh divine of very uncommon parts and more uncommon learning, but of a ſingular and extraordinary character, was born the 9th of December 1667, at Norton near Twycroſſe, in the county of Leiceſter; of which place his father Joſiah Whiſton, a learned and pious man, was rector. He was kept at home till he was ſeventeen years of age, and trained under his father; and this on two accounts: firſt, becauſe he was himſelf a valetudinarian, being greatly ſubject to the *flatus hypocondriaci* in various ſhapes all his life long; ſecondly, that he might ſerve his father, who had loſt his eye-ſight, in the quality of an amanuenſis. In 1684, he was ſent to Tamworth ſchool, and two years after admitted of Clare-hall in Cambridge; where he purſued his ſtudies, and particularly the mathematics, eight hours in a day, till the year 1693. During this time, and while he was under-graduate, an accident happened to him, which may deſerve to be related, for a caution and benefit to others in the like circumſtances. He obſerved one ſummer, that his eyes did not ſee as uſual, but dazzled after an awkward manner. Upon which, imagining it aroſe from too much application, he remitted for a fortnight, and tried to recover his uſual ſight, by walking much in green fields; but found himſelf no better. At that time he met with an account of Mr. Boyle's having known a perſon, who, having new whited the wall

Memoirs of the Life and Writings of Mr. Wm. Whiſton, written by himſelf, p. 1. 1753. 8vo.

of his chamber on which the ſun ſhone, and having accuſtomed himſelf to read in that glaring light, thereby loſt his ſight for ſome time; till upon hanging the place with green, he recovered it again: and this, he ſays, was exactly his own caſe, in a leſs degree, both as to the cauſe and the remedy. Memoirs, p. 29.

In 1693, he was become maſter of arts, and fellow of the college; and ſoon after ſet up for a tutor: when, ſuch was his reputation for learning and good manners, archbiſhop Tillotſon ſent him his nephew for a pupil. But his ill health did not permit him to go on in that way; and therefore, reſigning his pupils to Mr. Laughton, he became chaplain, for he had taken orders, to Dr. More, then biſhop of Norwich. During the time of his being chaplain to biſhop More, which was from 1694 to 1698, he publiſhed his firſt work, intitled, "A new theory of the earth, from its original to the conſummation of all things; wherein the creation of the world in ſix days, the univerſal deluge, and the general conflagration, as laid down in the holy ſcriptures, are ſhewn to be perfectly agreeable to reaſon and philoſophy." 1696, 8vo. Mr. Whiſton relates, that this book was ſhewed in manuſcript to Dr. Bentley, to Sir Chriſtopher Wren, and eſpecially to Sir Iſaac Newton, on whoſe principles it depended; and though Mr. John Keil ſoon after wrote againſt it, and demonſtrated that it could not ſtand the teſt of mathematics and ſound philoſophy, yet it brought no ſmall reputation to the author. Thus Mr. Locke, mentioning it in a letter to Mr. Molyneaux, dated Feb. 22. 1696, ſays, "I have not heard any one of my acquaintance ſpeak of it, but with great commendations, as I think it deſerves; and truly I think it is more to be admired, that he has laid down an hypotheſis, whereby he has explained ſo many wonderful and before inexplicable things in the great changes of this globe, than that ſome of them ſhould not eaſily go down with ſome men; when the whole was intirely new to all. He is one of thoſe ſort of writers, that I always fancy ſhould be moſt eſteemed and encouraged: I am always for the builders, who bring ſome addition to our knowledge, or at leaſt ſome new things to our thoughts." This work of Mr. Whiſton has Memoirs, p. 38. Locke's Works, Vo. III.

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gone through ſix editions; but no conſiderable additions, as he informs us, have been made to it ſince the third.

In the year 1698, biſhop More gave him the living of Loweſtoft cum Keſſingland, by the ſea-ſide in Suffolk; upon which he quitted his place of chaplain, and was ſucceeded by Mr. afterwards the juſtly celebrated Dr. Clarke, who was then about four and twenty years of age. He went to reſide upon his living, and applied himſelf moſt earneſtly and conſcientiouſly to the care of ſouls. He kept a curate, yet preached twice a ſunday himſelf; and all the ſummer-ſeaſon at leaſt, read a catechetic lecture at the chappel in the evening, chiefly for the inſtruction of the adult. He has recorded an inſtance or two, which ſhew how zealous he was for the promotion of piety and good manners, and which very well deſerve to be mentioned here. The pariſh officers applied to him once for his hand to a licence, in order to ſet up a new alehouſe; to whom he anſwered, "if they would bring him a paper to ſign, for the pulling "an alehouſe down, he would certainly ſign it, but would "never ſign one for ſetting an alehouſe up." An extraordinary affair happened once at Loweſtoft, when his friend Mr. Clarke was with him upon a viſit; which, he ſays, they never forgot. They went together on board one of the ſmall trading ſhips belonging to that town, and there obſerved two ſeamen jointly lifting up a veſſel out of the *hold:* when another who ſtood by aſked one of them, who was looking down it, why he did not turn his face away? upon which he turned his face away, but continued to aſſiſt in lifting as before. The meaning of which they underſtood to be this; that he would be obliged to ſwear, he *ſaw* nothing taken out of the hold, not that he *took* nothing out of it. "This, ſays Mr. Whiſton, is a ſeaman's ſalvo for "ſuch errant perjury; and this is the conſequence of our "multiplying oaths on every trifling occaſion."

Memoirs, p. 110.

Hiſtorical Memoirs of the Life of Dr. Samuel Clarke, p. 5.

In the beginning of this century, he was called to be Sir Iſaac Newton's deputy, and afterwards made his ſucceſſor, in the Lucaſian profeſſorſhip of mathematics: when he reſigned his living, and went to Cambridge. In 1702, he publiſhed, "A ſhort view of the chronology of the Old "Teſtament, and of the harmony of the four Evangeliſts."

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in 4to; and in March 1702-3, "Tacquet's Euclid, with "ſelect theorems of Archimedes, and practical corollaries," in Latin, for the uſe of young ſtudents in the univerſity. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in Engliſh at London, under his own inſpection. He tells us, that it was the accidental purchaſe of Tacquet's own Euclid at an auction, which occaſioned his firſt application to mathematical ſtudies. In 1706, he publiſhed an "Eſſay on the Revelation of St. John:" in 1707, *Prælectiones Aſtronomicæ*, and Sir Iſaac Newton's *Arithmetica Univerſalis*, by the author's permiſſion. The ſame year 1707, he preached eight ſermons "Upon the "accompliſhment of ſcripture-propheſies," at the lecture founded by the honorable Mr. Boyle: which he printed the year after, with an appendix to the ſame purpoſe. About Auguſt 1708, he drew up an "Eſſay upon the apoſtolical "conſtitutions," and offered it to the vicechancellor, for his licence to be printed at Cambridge; but was refuſed it. He tells us, that he had now read over the two firſt centuries of the church; and found, that the *Euſebian*, or commonly called *Arian* doctrine was, for the main, the doctrine of thoſe ages: and as he thought it a point of duty to communicate what he had thus diſcovered, ſo his heterodox notions upon the article of the Trinity were now pretty generally known.

Memoirs, p. 115.

Hiſtorical Memoirs of Dr. Sam. Clarke, p. 10.

In the year 1709, he publiſhed a volume of "Sermons "and Eſſays on ſeveral ſubjects:" one of which is to prove, that our bleſſed Saviour had ſeveral brethren and ſiſters properly ſo called, that is, the children of his reputed father Joſeph, and of his true mother the Virgin Mary. Dr. Clarke, he ſays, wrote to him to ſuppreſs this piece, not on account of its being falſe, but that the common opinion might go undiſturbed; but he adds, that "ſuch ſort of "motives were of no weight with him, compared with the "diſcovery and propagation of truth."

Hiſtorical Memoirs, p. 9.

In the year 1710, he publiſhed *Prælectiones Phyſicæ Mathematicæ, ſive Philoſophia Clariſſimi Newtoni Mathematica illuſtrata*; which, together with the *Prælectiones Aſtronomicæ* before mentioned, were afterwards tranſlated and publiſhed in Engliſh: and it may be ſaid, with no ſmall honor to the ma-

memory of Mr. Whiſton, that he was one of the firſt, if not the very firſt, who explained the Newtonian philoſophy in a popular way, and ſo that the generality of readers might comprehend it very tolerably. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudſon, the keeper of the bodleian library at Oxford, for an account of Mr. Whiſton; whoſe writings then made, as he ſaid, a great noiſe in Germany. He had ſome time embraced the Arian hereſy, and was forming projects to ſupport and propagate it; and among other things had tranſlated the *apoſtolical conſtitutions* into Engliſh, which favoured that doctrine, and which he aſſerted to be genuine. His friends began to be alarmed for him: they repreſented to him the dangers he would bring upon himſelf and family, for he had been married many years, by proceeding in this deſign; but all they could ſay availed nothing: and the conſequence was, that, October the 30th, 1710, he was deprived of his profeſſorſhip, and baniſhed the univerſity of Cambridge, after having been formally convened and interrogated for ſome days before.

At the end of the ſame year, he publiſhed his "Hiſtorical preface," ſetting forth the ſeveral ſteps and reaſons of his departing from the commonly received notions of the trinity; and, in 1711, his four volumes of "Primitive Chriſtianity revived," in 8vo. The firſt volume contains, "The epiſtles of Ignatius, both larger and ſmaller, in Greek and Engliſh:" the ſecond, "The apoſtolical conſtitutions, in Greek and Engliſh:" the third, "An eſſay on thoſe apoſtolical conſtitutions: the fourth, "An account of the primitive faith, concerning the trinity and incarnation." In March 1711, ſoon after the publication of his "hiſtorical preface," the convocation fell pretty vehemently upon him; of whoſe proceedings, as well as thoſe of the univerſity, againſt him, he publiſhed diſtinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Chriſtianity revived." After his expulſion from Cambridge, he went to London; where he had conferences with Dr. Clarke, Mr. Benjamin Hoadley, afterwards biſhop of Wincheſter, and other learned men; who endeavoured to moderate his zeal, which however

ever he would not ſuffer to be tainted or corrupted, as he imagined it would be, with the leaſt mixture of prudence or worldly wiſdom. He tells us of thoſe eminent perſons, that, with regard to his account of the primitive faith about the trinity and incarnation, they were not much diſſatisfied with it; and that, though they were far leſs convinced of the authority and genuineneſs of the *apoſtolical conſtitutions*, yet they were willing enough to receive them, as being much better and more authentic, than what were already in the church.

Hiſtorical Memoirs of Dr. Clarke, p. 21.

Mr. Whiſton was now ſettled with his family in London; and though it does not appear, that he had any certain means of ſubſiſting, yet he continued to write books, and to propagate his Primitive Chriſtianity, with as much chearfulneſs and vigor, as if he had been in the moſt flouriſhing circumſtances. In March 1711-12, Prince Eugene of Savoy was in England; and becauſe Mr. Whiſton believed himſelf to have diſcovered, in his "Eſſay on the Revelation of St. "John," that ſome of the propheſies therein had been fulfilled by that General's victory over the Turks in 1697, or by the ſucceeding peace of Carlowitz in 1698, he printed a ſhort dedication, and fixing it to the cover of a copy of that Eſſay, preſented it to the Prince. The Prince has been ſaid to have replied, that "he did not know he had the honor "of having been known to St. John;" however thought proper to take ſo much notice of Mr. Whiſton's well-meant endeavors, as to ſend him a preſent of fifteen guineas. The dedication runs thus: *Illuſtriſſimo Principi Eugenio Sabaudienſi, vaticiniorum Apocalypticorum unum, Turcarum vaſtationibus finiendis deſtinatum, dudum adimplenti; alterum etiam, de Gallorum imperio ſubvertendo, magna ex parte, uti ſpes eſt, mox adimpleturo; hunc libellum ſumma qua decet reverentia dat, dicat, conſecrat,*

Memoirs, p. 176.

8 *id. Mart.* 1711-12. *Guliclmus Whiſton.*

In the years 1715, 1716, 1717, a ſociety for promoting Primitive Chriſtianity met weekly at his houſe in Croſs-ſtreet Hatton Garden, compoſed of about ten or twelve perſons; to which ſociety chriſtians of all perſuaſions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadley, and Dr.

Dr. Clarke were particularly invited; but none of them, he says, ever came. In the year 1719, he published "A letter of thanks to Robinson, bishop of London, for his late "letter to his clergy against the use of new forms of doxology." The common forms having been changed by Mr. Whiston, and indeed by Dr. Clarke, was the occasion of Bishop Robinson's admonitory letter to his clergy: and this admonitory letter tempted Mr. Whiston to do a thing, he says, which he never did before or since; that is, to expose him in the way of banter or ridicule, and to cut him with great sharpness. Upon the publication of this "Letter "of thanks" to the bishop of London, Dr. Sacheverell attempted to shut him out of St. Andrew's Holborne, which was then his parish church; and Mr. Whiston published an account of it. He relates, that a lawyer, who did not love Sacheverell, would willingly have prosecuted him for the insult, and promised to do it without any costs to him; but Mr. Whiston replied, "if I should give my consent, I should "shew myself to be as foolish and as passionate, as Dr. "Sacheverell himself."

Historical Memoirs of Dr. Clarke, p. 67.

Memoirs, p. 247.

In the same year, 1719, he published a letter to the earl of Nottingham, *concerning the eternity of the Son of God, and his Holy Spirit*; and in the second and following editions, a defence of it: for lord Nottingham had published "an "Answer" in 1721, for which he was highly complimented by addresses from both the Universities, and from the London clergy. In 1720, he was proposed by Sir Hans Sloane and Dr. Halley to the Royal Society as a member, for he was constantly publishing something or other in the way of philosophy; but was refused admittance by Sir Isaac Newton the president. He tells us, he had enjoyed a large portion of Sir Isaac's favor for twenty years together; but lost it at last by contradicting him when he was old. Sir Isaac, adds he, "was of the most fearful, cautious, and "suspicious temper, that I ever knew; and had he been "alive, when I wrote against his Chronology, and so throughly confuted it, that no body has ever since ventured to "vindicate it, I should not have thought proper to publish "my confutation; because I knew his temper so well, that "I should have expected it would have killed him: as "Dr.

Memoirs, p. 251.

"Dr. Bentley, biſhop Stillingfleet's chaplain, told me, that "he believed Mr. Locke's thorough confutation of the bi-"ſhop's metaphyſicks about the trinity haſtened his end "alſo."

In the year 1721, a large ſubſcription was made for the ſupport of his family: it amounted to 470 *l.* and was, he tells us, by far the greateſt ſum, that ever was put into his hands by his friends. It was upon contributions of this nature, that he ſeems chiefly to have depended; for though he drew profits from reading lectures upon philoſophy, aſtronomy, and even divinity, and alſo from his publications which were numerous, yet theſe of themſelves would have been very inſufficient: nor, when joined with the benevolence and charity of thoſe, who loved and eſteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great diſtreſs. He ſpent the remainder of his long life in the way he was now in; that is, in talking and acting againſt Athanaſianiſm and for primitive chriſtianity, and in writing and publiſhing books from time to time. In 1722, he publiſhed, "An eſſay towards reſtoring "the true text of the Old Teſtament, and for vindicating "the citations thence made in the New Teſtament;" in 1724, "The literal accompliſhment of ſcripture-prophecies," in anſwer to Mr. Collins's book upon the *Grounds and Reaſons of the Chriſtian Religion*; in 1726, "Of the thundering "legion, or of the miraculous deliverance of Marcus Anto-"ninus and his army on the prayers of the chriſtians," occaſioned by Mr. Moyle's works then lately publiſhed; in 1727, "A collection of authentic records belonging to the "Old and New Teſtament," tranſlated into Engliſh; in 1730, "Memoirs of the life of Dr. Samuel Clarke;" in 1732, "A vindication of the teſtimony of Phlegon, or an "account of the great darkneſs and earthquake at our Sa-"viour's paſſion, deſcribed by Phlegon," in anſwer to a diſſertation of Dr. Sykes upon that eclipſe and earthquake; in 1736, "Athanaſian forgeries, impoſitions, and interpola-"tions;" the ſame year, "The primitive euchariſt revived," againſt biſhop Hoadley's *plain account of the Lord's Supper*; in 1737, "The aſtronomical year, or an account of the 'many remarkable celeſtial Phœnomena of the great year "1736,"

Memoirs, p. 254.

"1736," particularly of the comet, which was foretold by Sir Iſaac Newton, and came accordingly; the ſame year, "The genuine works of Flavius Joſephus, the Jewiſh hiſtorian, in Engliſh, as tranſlated from the original Greek according to Havercamp's accurate edition: illuſtrated with new plans and deſcriptions of Solomon's, Zorobabel's, Herod's, and Ezekiel's temples, and with correct maps of Judea and Jeruſalem: together with proper notes, obſervations, contents, parallel texts of ſcripture, five compleat indexes, and the true chronology of the ſeveral hiſtories adjuſted in the margin: to which are prefixed eight diſſertations, viz. 1. The teſtimonies of Joſephus vindicated. 2. The copy of the Old Teſtament made uſe of by Joſephus, proved to be that which was collected by Nehemiah. 3. Concerning God's command to Abraham, to offer up his ſon Iſaac for a ſacrifice. 4. A large enquiry into the true chronology of Joſephus. 5. An extract out of Joſephus's exhortation to the Greeks, concerning Hades, and the reſurrection of the dead. 6. Proofs that this exhortation is genuine. 7. A demonſtration that Tacitus, the Roman hiſtorian, took his hiſtory of the Jews out of Joſephus. 8. A diſſertation of Cellarius againſt Harduin, in vindication of Joſephus's hiſtory of the family of Herod, from coins: with an account of the Jewiſh coins, weights, and meaſures," in folio, and ſince reprinted in 8vo. This is reckoned the moſt uſeful of all Mr. Whiſton's learned labours, and accordingly has met with the greateſt encouragement; unleſs perhaps may be excepted his "New Theory of the Earth."

In 1739, he put in his claim to the mathematick profeſſorſhip at Cambridge, then vacant by the death of Saunderſon, in a letter to Dr. Aſhton, the maſter of Jeſus college; but no regard was paid to it. In 1745, he publiſhed his "Primitive New Teſtament in Engliſh;" in 1748, his "Sacred hiſtory of the Old and New Teſtament, from the creation of the world, till the days of Conſtantine the Great, reduced into annals;" and the ſame year, "Memoirs of his own life and writings," which are very curious, and not without their uſe. He continued long a member of the church of England, and regularly frequented its ſervice, although

though he diſapproved of many things in it; but at laſt forſook it, and went over to the Baptiſts. This happened, when he was at the houſe of Samuel Barker, Eſq; at Lyndon in Rutland, who had married his daughter; and there it was that he dates the following memorandum. "I continued in the communion of the church of England, till "Trinity Sunday 1747: for, though I ſtill reſolved to go "out of the church, if Mr. Belgrave continued to read the "Athanaſian Creed, ſo did he by omitting it, both on Eaſter "Day and Whitſunday this year, prevent my leaving the "public worſhip till Trinity Sunday: while he knew I ſhould "go out of the church, if he began to read it. Yet did he "read it that day, to my great ſurpriſe: upon which I was "obliged to go out, and to go to the Baptiſt meeting at "Morcot two miles off, as I intend to go hereafter, while "I am here at Lyndon, till ſome better opportunity preſents "of ſetting up a more primitive congregation myſelf."

Memoirs, p. 385.

This conſcientious and worthy man died after a weeks illneſs, the 22d of Auguſt 1752, aged 84 years, 8 months, and 15 days; and was buried near his wife, who died in January 1750-1, at Lyndon in Rutland. We have mentioned his principal works in the courſe of this memoir, ſo that nothing more need be ſaid of them in particular; and for his complexion and character, though they may eaſily be collected from the foregoing account, yet as they happen to have been delineated by two very diſtinguiſhed perſons, we think it right to ſubjoin what each hath ſaid of him; and the rather, as they both intended to repreſent him fairly. The perſons here meant are biſhop Hare and Mr. Collins. The former, taking occaſion to ſpeak of Mr. Whiſton, calls him a man of "a fair unblemiſhed character: one who has all "his life, been cultivating piety and virtue and good learning: rigidly conſtant himſelf in the public and private duties "of religion, and always promoting in others virtue and ſuch "learning, as he thought would conduce moſt to the honour "of God, by manifeſting the greatneſs and wiſdom of his "works. He has given the world ſufficient proofs, that he "has not miſ-ſpent his time, by very uſeful works of philoſophy and mathematics. He has applied one to the explication of the other, and endeavoured by both to diſplay the

Difficulties and Diſcouragements, which attend the Study of the Scriptures, in the way of Private Judgment, p. 16. tenth edition.

" glory of the great Creator. And to his ſtudy of nature, he " early joined the ſtudy of the ſcriptures; and his attempts, " whatever the ſucceſs be, were at leaſt well meant: and con- " ſidering the difficulty of the ſubjects he has been engaged " in, it muſt be allowed that in the main they are well aim- " ed. And if he has not ſucceeded, no more have others " who have meddled with the ſame ſubjects: nor is he more " to be blamed, than they. To be blamed, did I ſay? I " ſhould have ſaid, not leſs to be commended: for ſure it is " a commendable deſign to explain ſcripture-difficulties, and " to remove the objections of prophane men, by ſhewing " there is nothing in the ſacred writings, but what is true " and rational. But what does a life thus ſpent avail? To " what purpoſe ſo many watchful nights, and weary days? " So much piety and devotion? So much mortification and " ſelf-denial? Such a zeal to do good, and to be uſeful to " the world? So many noble ſpecimens of a great genius, " and of a fine imagination? 'Tis the poor man's misfor- " tune, (for poor he is, and like to be, not having the leaſt " preferment) to have a warm head, and to be very zealous " in what he thinks the cauſe of God. He thinks prudence, " the worldly wiſdom condemned by Chriſt and his apoſtles; " and that 'tis groſs prevarication and hypocriſy, to conceal " the diſcoveries he conceives he has made. This heat of " temper betrays him into ſome indiſcreet expreſſions and " haſty aſſertions. Deſigning to hurt no body, he fancies " no body deſigns to hurt him; and is ſimple enough to ex- " pect the ſame favourable allowances will be made to him, " that he ſees made to thoſe who write againſt him. As to " his learning, 'tis his misfortune that he is not ſkilled enough " in the learned languages, to be a great critic in them; " and yet ſeems not to be ſenſible of his deficiency in this re- " ſpect. And what advantage is taken of this, that he has " not leſs heat and more criticiſm! His learning is treated " in that manner, that you would think he did not know " the firſt elements of Greek; though even in that, he is " much ſuperior to moſt of thoſe who make ſo free with " him: and you every day hear his performances run down " as whimſies and chimeras, by men who never read them, " and if they did could not underſtand them. Nor does his

" warmth of temper come off better: 'tis all over obſtinacy, " pride, and heretical pravity; a want of modeſty and due " deference to juſt authority. They, that ſpeak moſt fa- " vourably, look upon him as crazed, and little better than " a madman. This is the poor man's character; and, low " as he is, they cannot be content to leave him quiet in his " poverty. Whereas, had he not been early poſſeſſed with a " paſſionate love for the ſcripture and philoſophy; had he " not thought it his duty above all things to promote the " glory of God, and been perſuaded that could no way be " ſo well done, as by the ſtudy of his word and works; 'tis " more than probable he had at this time been orthodox. " And then, inſtead of his preſent treatment, his faults " would have been overlooked; the learning he excels in " would have been extolled; and no defect would have been " found in other parts of it. He would have been cried up " as an ornament of the age, and no preferment would have " been denied or envied him."

In 1724, which was about a dozen years after biſhop Hare's piece came out, Mr. Collins publiſhed *A Diſcourſe of the Grounds and Reaſons of the Chriſtian Religion*: which, after having examined in it a work of Mr. Whiſton, he concludes with an account of Mr. Whiſton himſelf; who, he tells us, by his numerous writings had for ſome time paſt made no ſmall noiſe, not only in England, but in divers parts of Europe. " He is, ſays Mr. Collins, a perſon of " extraordinary natural parts, and of great acquired learn- " ing, particularly in philoſophy and mathematics, but above " all in theology; which he has ſtudied with the greateſt ap- " plication and integrity in the ſcriptures, and in the writings " of the ancients; deſpiſing the catechiſms, confeſſions, or " articles of faith and traditions of all modern churches, and " the commentaries on ſcripture, and ſyſtematical books of " all modern theologues. He knows how to make the beſt " of every argument he takes in hand. By his ſagacity and " quickneſs, by the compaſs of his reading, and by his great " memory he omits nothing, that can be urged or wiredrawn " to ſupport any ſentiments he eſpouſes; as is manifeſt from " many of his theological works. He is an upright and very " religious man, and a moſt zealous chriſtian; leading a mo- " ral

"ral life, as is common to moſt, who are ſtiled heretics;
"cultivating in himſelf, and *promoting in others ſuch virtue* Hare's Difficulties, &c.
"*and learning, as he thinks would conduce moſt to the honour*
"*of God, by manifeſting the greatneſs and wiſdom of his works*;
"renouncing glory, riches, and eaſe, which he might have
"had with the applauſe of all, and envy of none, and wil-
"lingly and courageouſly undergoing obloquy, poverty, and
"perſecution, (all three whereof have been his lot, and the
"two former will be always) for the ſake of a good con-
"ſcience: deeming *prudence to be the worldly wiſdom con-*
"*demned by Chriſt and his apoſtles*, and *concealment* of reli-
"gious ſentiments to be a great crime; and unmoved by
"the example of ſeveral learned divines, who, as is well
"known, have great *prudence*, and through fear of the ig-
"norant, the bigots, and the crafty, (who govern the two
"former) do moſt of all men conceal their religious ſenti-
"ments from the world; which, if they happen in confi-
"dence to diſcover to him, he without ſcruple publiſhes in
"print; ſacrificing his underſtanding to the obedience of
"faith, and believing myſteries; and not rejecting even the
"Athanaſian Creed, though in his opinion contradictory in
"itſelf and to reaſon, but only as not grounded on ſcripture
"and antiquity; following ſome practices how rigid and
"ſeemingly ridiculous ſoever, and how remote ſoever from
"the practices of the age and country wherein he lives,
"which he thinks required by Chriſt and his apoſtles; find-
"ing out and ſeeing clearly the revolutions of all the fol-
"lowing ages, both paſt and to come, in the writings of
"the prophets, and in the Revelation of St. John; taking
"up with all manner of falſe proofs in behalf of chriſtianity,
"ſuch as forged books, forged paſſages, precarious ſuppoſi-
"tions, tales, and ſham-miracles, as well as with the moſt
"ſubſtantial proofs; endeavouring to explain ſcripture-dif-
"ficulties; holding a ſociety in his own houſe, of honeſt and
"inquiſitive men of all parties and notions among chriſtians,
"in order to ſearch after and find out genuine and original
"chriſtianity; and, in fine, as much in earneſt as ſome
"others ſeem in jeſt. He is the very reverſe of many moſt
"eminent divines. He thinks himſelf obliged in conſcience
"to be dutiful, ſubmiſſive, and loyal to his majeſty, to whom

" he has ſworn allegiance; and it is not a church point with " him to act one way, and pray and ſwear another, or not " to be in earneſt in thoſe two moſt ſerious and ſolemn " actions. He ſpeaks what he thinks, and is not guilty of " the contradiction of making the chriſtian religion a matter " of great importance, and yet concealing his thoughts about " the particulars of that religion; any more than he is of " profeſſing a religion which he does not believe. He pays " no regard to faſhionable doctrines; nor to faſhionable di- " vines, who, in obedience to one another, and in harmony, " vary, change, and regulate the faith of the vulgar. He will " not be bound by articles which he has ſubſcribed, but re- " nounce them when he judges them erroneous; nor will he " ſubſcribe articles which he does not believe true, or ſubſcribe " them in ſenſes contrary to thoſe deſigned by the impoſers. " He renounces all preferments, and will not ſo much as re- " ceive money from infidel hands. He thinks himſelf ob- " liged to imitate the apoſtles in their low ſtate; and he be- " lieves it no leſs inconſiſtent with chriſtianity, to aim at " and contend for, and to poſſeſs that worldly greatneſs and " wealth, which their pretended ſucceſſors of the Romiſh " church enjoy and contend for, as due to them by the goſ- " pel, than to contradict the apoſtles in other reſpects. He " is a zealous member of the church of England, as by law " eſtabliſhed, keeping to that church; though ſeveral parts of " the worſhip therein performed be, in his opinion, blaſ- " phemy and contradiction; though he knows he hears daily " the moſt abſurd, ſophiſtical, declamatory, and factious " diſcourſes from the pulpit; though he be attacked and " abuſed on moſt Sundays from that high place, to the un- " derſtanding of the auditory, who on ſuch occaſions turn " their eyes upon him; though he be refuſed to partake of " the bleſſed ſacrament, which, he ſays, *goes near his heart*; " and though he be forbid coming to church by the rector " of the pariſh, who has endeavoured to ſet the mob upon " him. But his judgment does not ſeem to be equal to his " ſagacity, learning, zeal, and integrity. For, either through " the prejudices of education, which he ſtill retains, or through " ſome ſuperſtition which, notwithſtanding his examination, " ſticks by him, he ſeems ſtill qualified to admit the moſt

preca-

"precarious ſuppoſitions, and to receive many things with-
"out the leaſt foundation. The warmth of his temper diſ-
"poſes him to receive any ſudden thoughts, any thing that
"ſtrikes his imagination, when favourable to his precon-
"ceived ſcheme of things, or to any new ſchemes of things,
"that ſerve in his opinion a religious purpoſe: and his ima-
"gination is ſo ſtrong and lively on theſe occaſions, that he
"ſometimes even ſuppoſes facts, and builds upon thoſe facts.
"Thus, for example, he acted in the caſe of an Arabic
"manuſcript, whereof he underſtood not one word, which
"he hoped was, or took to have been a tranſlation of an
"antient book of ſcripture, belonging to the New Teſta-
"ment, and written by the apoſtles, ſtiled the *Doctrine of*
"*the Apoſtles*, and propoſed to publiſh it as ſuch: but when
"it came to be read by men ſkilful in the Arabic tongue, it
"proved a tranſlation of another book before extant in print
"in its original language. And thus, though he be a lover
"of truth, yet by his warmth of temper he is drawn in and
"engaged ſo far in the belief and defence of many things,
"as gives a turn to his underſtanding, and thereby makes
"his conviction of miſtakes in ſome caſes difficult, and in
"others perhaps impoſſible.—He lives for the moſt part in
"London, the place of the greateſt reſort of men of under-
"ſtanding, birth, fortune, and learning in the univerſe.
"There he viſits perſons of both ſexes and of the higheſt
"rank, who are delighted with his plainneſs, integrity, ſenſe,
"and learning; and to whom he diſcourſes with the greateſt
"freedom about many important points, and eſpecially about
"Athanaſianiſm, which ſeems his moſt peculiar concern.
"He frequents the moſt public coffee-houſes, where moſt are
"prone to ſhew him reſpect, and none dare ſhew him any
"diſreſpect; the clergy either flying before him, or making
"a feeble oppoſition to him. By all which he has made a
"multitude of converts to the belief, that the Father, Son,
"and Holy Ghoſt are three different intelligent agents, and
"not three intelligent agents making but one intelligent
"agent; that the Father was before, and is greater than
"the Son; that the Son is not the ſame being with the
"Father; and that the Father is the one God, (as ſay both
"the ſcripture and Nicene creed) or that there are no other

"Gods but him; all doctrines contrary to the preſent ortho-
"doxy. And he has ſoftened the zeal of many more, who
"uſed to call for fire from heaven, or the ſword of the ma-
"giſtrate, to defend their ſentiments. He has at this time ſo
"much credit, that he now ſays and prints what he pleaſes,
"without incurring any hazard of perſecution from real or
"pretended zealots; who are forced to yield to the ſuperior
"ſplendor and power of his honeſty, ſenſe, and learning,
"and fear of drawing upon themſelves ſomething of more
"fatal conſequence, than the preſent converſions that he
"makes. And I am perſuaded, that if any country could
"but furniſh twenty ſuch men as he, that they would, with-
"out pay, and with mere liberty to ſpeak their ſentiments,
"put to flight twenty thouſand liſted to ſupport error. He
"is a perſon, who forms vaſt projects and deſigns for the
"defence of natural and revealed religion, and for reſtoring
"what he calls primitive chriſtianity among us: nor is he
"without great deſigns for the improvement of philoſophy,
"and for the welfare and trade of his country; as appears
"by his attempts to explain the philoſophy of Sir Iſaac
"Newton, and his other works in mathematics and phyſics;
"but above all, by his attempts to diſcover the longitude,
"for which he deſerves the reward promiſed by parliament,
"though he ſhould not ſucceed. But the greateſt good that
"he promotes ſeems to me, what he does not deſign; and
"that is, by putting men upon enquiries, to make them ſee
"farther than himſelf, and to reject his narrow opinions.
"He is a very ſerious and grave perſon, but yet chearful,
"and no enemy to mirth; and he is even capable of laugh-
"ing heartily at egregious nonſence, ſtupidity, and folly in
"the moſt ſolemn perſons, when they ſpeak about the moſt
"ſolemn things."

He left ſome children behind him, and among the reſt John Whiſton: a reputable bookſeller, now living in London.

Wood's Athen. Oxon. vol. II. Short Account of Dr.

WHITBY (DANIEL), a moſt learned Engliſh divine, was the ſon of a clergyman; and was born at Ruſhden in Northamptonſhire, in the year 1638. He became a commoner of Trinity college Oxford in 1653; of which, after having

having taken the degrees in arts at the regular ſeaſons, he was elected fellow in 1664. Then he became chaplain to Dr. Seth Ward, biſhop of Saliſbury, who collated him to a prebend of that church in October 1668. In 1672, he was admitted chantor of the ſame church; and the ſame year accumulated the degrees of bachelor and doctor of divinity. He was then, or ſoon after, rector of St. Edmund's church in Saliſbury; and in 1696 was made prebendary of Taunton Regis. He died the 24th of March 1725-6, aged eighty-eight years; yet was ſo well the day before, as to attend divine ſervice. Mr. Wood, who lived to the year 1695, gives his character in the following words: "he is a perſon very "well read in the Fathers and in Polemical divinity, eſpe- "cially as to the main part thereof, which is directed againſt "papiſts. He hath been all along ſo wholly devoted to his "ſeverer ſtudies, that he hath ſcarce ever allowed himſelf "leiſure to mind any of thoſe mean and trifling worldly con- "cerns, which adminiſter matter of gain, pleaſure, reach "and cunning. Alſo he hath not been in the leaſt tainted "with thoſe too much now-a-days practiſed arts of fraud, "couſenage, and deceit." He was upwards of fifty, when Mr. Wood gave this good character of him; and he behaved in ſuch a manner, as to deſerve it to the end of his life. The writer of the *Short Account of Dr. Whitby* tells us, that "he "was in ſtature ſhort and very thin, had a tenacious memory "even to the laſt, and always cloſely applied himſelf to his "ſtudies; that he was ever ſtrangely ignorant of worldly "affairs, even to a degree, that is ſcarce to be conceived; "and, that he was eaſy, affable, pious, devout, and cha- "ritable."

Whitby, prefixed to his, "Laſt Thoughts." 1727, in 8vo.

He was the author of more than forty works, which are all full of good ſenſe and learning. One of them, publiſhed in 1682, and intitled "The Proteſtant Reconciler, humbly "pleading for condeſcention to diſſenting brethren, in things "indifferent and unneceſſary, for the ſake of peace; and "ſhewing, how unreaſonable it is to make ſuch things the "neceſſary condition of communion," expoſed him to much perſecution, and brought him into ſome trouble. It gave great offence to the orthodox clergy, who herein conſidered their church as little leſs than betrayed into the hands of the

preſbyterians; and ſeveral pamphlets were written againſt it. It was likewiſe condemned by the univerſity of Oxford, in their congregation held the 21ſt of July 1683, and burnt by the hands of the univerſity-marſhal, in the ſchools quadrangle; and ſome things in it ſo offended biſhop Ward, that he obliged our author to make a public retractation. The greateſt and far moſt conſiderable of Dr. Whitby's works is his "Paraphraſe and Commentary on the New Teſtament," in two volumes, folio: it was printed firſt in 1703, has often ſince gone through the preſs, and is ſtill the principal commentator uſed by the Engliſh clergy. After his death came out "ΥΣΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ: or, The laſt "Thoughts of Dr. Whitby. Containing his correction of "ſeveral paſſages in his Commentary on the New Teſta-"ment. To which are added five diſcourſes publiſhed by "his expreſs order," 1727, in 8vo. In the preface he has the following paſſage: "an exact ſcrutiny into things doth "often produce conviction, that thoſe things, which we once "judged to be right, were, after a more diligent enquiry "into truth, found to be otherwiſe; and truly, ſays Dr. "Whitby, I am not aſhamed to ſay, this is my caſe. For "when I wrote my commentaries on the New Teſtament, "I went on (too haſtily, I own) in the common beaten road "of other reputed orthodox divines; conceiving, that the "Father, Son, and Holy Ghoſt, in one complex notion, "were one and the ſame God, by virtue of the ſame indi-"vidual eſſence communicated from the Father. This con-"fuſed notion I am now fully convinced, by the arguments "I have offered here, and in the ſecond part of my reply "to Dr. Waterland, to be a thing impoſſible, and full of "groſs abſurdities and contradictions." The reader may perceive from hence, that this learned divine died, as he had lived for ſome time, heterodox upon the article of the Trinity.

WHITELOCKE (BULSTRODE), a great Engliſh lawyer and politician, was the ſon of Sir James Whitelocke, knight, by Elizabeth, daughter of Edward Bulſtrode, of Hugeley or Hedgley-Bulſtrode in Bucks, Eſq;. Sir James Whitelocke, was a very extraordinary man; and therefore it may be proper

Wood's Athen. Oxon. vol. II. p. 545. and vol. I. p. 572.

per to give ſome little account of him. He was deſcended of a good family near Oakynham in Berkſhire, and was born at London in 1570. He was educated at Merchant-Taylors ſchool, and went from thence to St. John's college Oxford; where he took a bachelor of laws degree in 1594. He afterwards ſettled in the Middle-Temple, was elected member of parliament for Woodſtock in 1620, chief juſtice of Cheſter, and at length one of the juſtices of the Common-Pleas. King Charles I. ſaid of him, that "he was a ſtout, wiſe, "and learned man, and one who knew what belongs to up-"hold magiſtrates and magiſtracy in their dignity." He died in 1632; and "on his death, ſays his ſon, the king "loſt as good a ſubject, his country as good a patriot, the "people as juſt a judge, as ever lived. All honeſt men la-"mented the loſs of him; no man in his age left behind "him a more honoured memory. His reaſon was clear and "ſtrong, and his learning was deep and general. He had "the latin tongue ſo perfect, that ſitting judge of aſſize at "Oxford, when ſome foreigners, perſons of quality, were "there, and came to the court to ſee the manner of our "proceedings in matters of juſtice, he cauſed them to ſit "down, and briefly repeated the heads of his charge to the "grand jury in good and elegant latin; and thereby inform-"ed the ſtrangers and the ſcholars of the ability of our "judges, and the courſe of our proceedings in matters of "law and juſtice. He underſtood the Greek very well and "the Hebrew, and was verſed in the Jewiſh hiſtories, and "exactly knowing in the hiſtory of his own country, and in "the pedigrees of moſt perſons of honour and quality in the "kingdom, and was much converſant in the ſtudies of an-"tiquity and heraldry. He was not by any excelled in the "knowledge of his own profeſſion of the common law of "England, wherein his knowledge of the civil law was a "help to him."

Memorials of the Engliſh Affairs by Bulſtrode Whitelocke Eſq; p. 11. 1732, in folio. ibid. p. 18.

Bulſtrode Whitelocke, Eſq; his ſon, was born the 6th of Auguſt 1605, in Fleetſtreet London, at the houſe of Sir George Croke, ſerjeant at law, his mother's uncle; and educated in grammar learning at Merchant-Taylor's ſchool. Thence he went in 1620 to St. John's college in Oxford, of which Dr. Laud, afterwards archbiſhop of Canterbury, was

then preſident. Laud was his father's contemporary and intimate friend, and ſhewed him particular kindneſs; and Whitelocke afterwards made an acknowledgment of it, in refuſing, when that prelate was brought to a trial for his life, to be one of the commiſſioners appointed to draw up a charge againſt him. He left the univerſity, before he had taken a degree, and went to the Middle-Temple; where, by the help of his father, he became eminent for his ſkill in the common law, as well as in other ſtudies. In the beginning of the long parliament, he was choſen a burgeſs for Marlow in Bucks; and was appointed chairman of the committee for drawing up the charge againſt the Earl of Strafford, and one of the managers againſt him at his trial. In May 1642, he was appointed one of the deputy-lieutenants of Buckinghamſhire; and in January 1642-3, he was named one of the commiſſioners to treat of peace with the king at Oxford, and one of the lay-gentlemen to ſit among the aſſembly of divines. In 1644, he was again appointed one of the commiſſioners for peace at Oxford; and the ſame year, when the Earl of Eſſex was about to prove Oliver Cromwell an incendiary, he gave Cromwell timely notice of it, and ever after was much in his favor and confidence. In 1645, he was appointed one of the commiſſioners for the admiralty; and, being then ſuſpected of holding intelligence with the king's party, he fell into great danger, but ſoon freed himſelf from that ſuſpicion. In 1646, he was ſent for to the leaguer before Oxford by Sir Thomas Fairfax, general of the parliament forces; and, being admitted one of his council of war, he did often, out of the great regard he had to the univerſity, expreſs great unwillingneſs to have any damage done unto it, and urged that honourable terms might be offered to the garriſon there. In March 1647-8, he was made one of the four commiſſioners of the great ſeal; and in October, attorney of the duchy of Lancaſter, and king's ſerjeant, which latter title he refuſed to accept. December the 26th, he retired into the country, that he might not have any concern in the king's trial; "it being contrary to his "judgment, as he himſelf declared in the houſe." February the 8th 1648-9, he was appointed one of the three commiſſioners of the new great ſeal of the commonwealth of Eng-

Memorials, p. 365.

England; and, on the 14th, was elected one of the thirty perſons for the council of ſtate. In June he was made high ſteward of the city of Oxford; and in July, was conſtituted keeper of the king's library and medals, which he had before hindered from being ſold. "Being informed, ſays he, of a "deſign in ſome to have them ſold and tranſported beyond "ſea, which I thought would be a diſhonour and damage to "our nation, and to all ſcholars therein; and fearing, that "in other hands they might be more ſubject to embezzling, "and being willing to preſerve them for publick uſe, I did "accept of the trouble of being library-keeper at St. James's, "and therein was encouraged and much perſuaded to it by "Mr. Selden: who ſwore, that if I did not undertake the "charge of them, all thoſe rare monuments of antiquity, "thoſe choice books and manuſcripts would be loſt; and "there were not the like of them, except only in the vati-"can, in any other library in chriſtendom." He had under him one Duery, a German ſcholar, who did the drudgery of the place; which it was impoſſible, as well as unfit, for him to attend to. In November 1653, he went ambaſſador to Sweden, and was particularly honoured by queen Chriſtina. He returned from thence in July 1654, and in Auguſt was made one of the commiſſioners of the exchequer; for in his abſence an alteration having been made in the chancery, he refuſed at his return to continue commiſſioner of the great ſeal. In January 1656, he was choſen ſpeaker of the houſe of commons pro tempore, upon the indiſpoſition of him who was lately choſen; and the year following, ſummoned by the protector to ſit in the *other houſe* by the name of Bulſtrode lord Whitelocke. In 1659, he was made preſident of the council of ſtate; one of the committee of ſafety; and keeper of the great ſeal pro tempore. The ſame year December the 30th, he retired into the country, for fear of being ſent to the tower by ſome powerful members of the rump parliament, then newly reſtored; and at his departure, left the great ſeal with his wife, who delivered it to Lenthal the ſpeaker. From that time to his death, he lived retired in the country, for the moſt part at Chilton in Wiltſhire; where he died the 28th of January 1675-6.

Memorials, p. 415.

The

The firſt edition was publiſhed in 1682, and the ſecond with many additions and a better index in 1732, of his "*Memorials of the Engliſh affairs: or, an hiſtorical account* "*of what paſſed from the beginning of the reign of king Charles* "*the Firſt to king Charles the Second his happy reſtauration*; "*containing the public tranſactions civil and military, together* "*with the private conſultations and ſecrets of the cabinet*," in folio. The prefacer to the firſt edition obſerves, that "our "author ſometimes writes up to the dignity of an hiſtorian, "and elſewhere is content barely to ſet down occurrences "diary-wiſe, without melting down or refining the ore, and "improving thoſe hints and rudiments to the perfection and "true ſtandard of an hiſtory. The truth is, our author "never intended this for a book in print, nor meant other-"wiſe by it than as a book for his memory and private "uſe; yet ſuch was his relation to the public, ſo eminent "his ſtation, and ſo much was he upon the ſtage during "all the time of action, that the particulars of his diary go "very far towards a perfect hiſtory of thoſe times." Beſides theſe memorials, he wrote alſo, "*Memorials of the Engliſh* "*affairs from the ſuppoſed expedition of Brute to this iſland,* "*to the end of the reign of king James the Firſt. Publiſhed* "*from his original manuſcript, with ſome account of his life* "*and writings, by William Penn, Eſq; governor of Penſyl-*"*vania; and a preface by James Welwood*, M. D." 1709, in folio. There are many ſpeeches and diſcourſes of Mr. Whitelocke, to be found in his memorials of Engliſh affairs, and in other collections.

With regard to his character, the prefacer to the firſt edition of the memorials of Engliſh affairs writes thus. "He "not only ſerved the ſtate in ſeveral ſtations and places of "the higheſt truſt and importance both at home and in fo-"reign countries, and acquitted himſelf with ſucceſs and "reputation anſwerable to each reſpective great character; "but likewiſe converſed with books, and made himſelf a "large proviſion from his ſtudies and contemplation. Like "that noble Roman Portius Cato, as deſcribed by Nepos, "he was *Reipublicæ peritus, & juriſconſultus, & magnus im-*"*perator, & probabilis orator, & cupidiſſimus literarum*: a "ſtateſ-

"ſtateſman, and learned in the law, a great commander, "an eminent ſpeaker in parliament, and an exquiſite ſcholar." "He had all along ſo much buſineſs, one would not imagine "he ever had leiſure for books; yet who conſiders his ſtu- "dies, might believe he had been always ſhut up with his "friend Selden, and the duſt of action never fallen on his "gown. His relation to the public was ſuch throughout all "the revolutions, that few myſteries of ſtate could be to "him any ſecret. Nor was the felicity of his pen leſs con- "ſiderable than his knowledge of affairs, or did leſs ſervice to "the cauſe he eſpouſed. So we find the words apt and proper "for the occaſion; the ſtile clear, eaſy, and without the leaſt "force or affectation of any kind, as is ſhewn in his ſpeeches, "his narratives, his deſcriptions, and in every place, where "the ſubject deſerves the leaſt care or conſideration." Lord Clarendon has left this teſtimony, in favor of Mr. Whitelocke: whom, numbering among his early friends in life, he calls, "a man of eminent parts and great learning out of his pro- "feſſion, and in his profeſſion of ſignal reputation. And "though, ſays the noble hiſtorian, he did afterwards bow "his knee to Baal, and ſo ſwerved from his allegiance, it "was with leſs rancour and malice than other men. He "never led, but followed; and was rather carried away "with the torrent, than ſwam with the ſtream; and failed "through thoſe infirmities, which leſs than a general defec- "tion and a proſperous rebellion could never have diſcover- "ed." Lord Clarendon has elſewhere deſcribed him, as "from the beginning concurring with the parliament with- "out any inclinations to their perſons or principles; and, "ſays he, he had the ſame reaſon afterwards not to ſeparate "from them. All his eſtate was in their quarters; and he "had a nature that could not bear or ſubmit to be undone: "though to his friends, who were commiſſioners for the "king; he uſed his old openeſs, and profeſſed his deteſta- "tion of all the proceedings of his party, yet could not "leave them."

Life of Edward Earl of Clarendon, p. 30. Oxf. 1759. folio.

Hiſtory of the rebellion, Book VIII.

WHIT-

WHITGIFT (JOHN) archbiſhop of Canterbury, and a very extraordinary man, was deſcended of the ancient family of Whitgift of Whitgift in Yorkſhire; and was born at Great Grimſby in Lincolnſhire in 1530. His education was managed by an uncle, who was an abbot; and who is memorable for having ſaid, that "the Romiſh religion, he "was ſure, could not continue long; becauſe, ſaid he, I "have read the whole ſcriptures over and over, and could "never find therein, that it was founded by God." He was ſent to St. Anthony's ſchool in London, and was lodged with an aunt in St. Paul's Church Yard. Imbibing very young a reliſh for the doctrines of the reformation, he refuſed to go to maſs; upon which the good woman reſolved to entertain him no longer under her roof, imputing all her loſſes and misfortunes to her harbouring ſuch an heretic; and at parting told him, that "ſhe thought at firſt ſhe had received a "ſaint into her houſe, but now ſhe perceived he was a devil." He eſcaped the plague, while he was here, in a manner next to miraculous: he was bed-fellow with another ſchool-boy, who died of it; and by miſtake being thirſty drank of his urine, thinking it had been beer: yet no harm at all befell him.

Paul's Life of Whitgift.—Strype's Life of Whitgift.

In 1548, he was ſent to Queen's college in Cambridge, and ſoon after removed to Pembroke Hall; where John Bradford, the martyr, was his tutor. He took the degrees in arts in 1554 and 1557, having been choſen fellow of Peter Houſe in 1555; and in 1560 went into holy orders. His great parts and learning recommended him to the notice of Cox biſhop of Ely, who made him his chaplain, and gave him the rectory of Feverſham in Cambridgeſhire. In 1563, he commenced bachelor of divinity; and the ſame year, was made lady Margaret's profeſſor of divinity. About 1565, he was brought up to court to preach before the queen; who was ſo throughly pleaſed with him, that ſhe immediately cauſed him to be ſworn her chaplain. In 1567, he was choſen maſter of Pembroke Hall; and, about three months after, made by the queen maſter of Trinity college. The ſame year, he was appointed to keep the commencement-act for his degree of doctor of divinity; and his theſis was, *Papa*

eſt

eſt ille Antichriſtus, "The pope is that antichriſt." He was alſo the ſame year made Regius profeſſor of divinity. In 1572, he began to wage openly that war with the puritans, which laſted to the end of his life, by publiſhing, "An anſwere to a certen libell, intituled, *An admonition to the parliament*." This admonition contained two parts, and was written during the diſputes concerning the eccleſiaſtical habits and ceremonies. It utterly condemned the church of England, and the miniſtry of it; and aſſerted, that we had neither a right miniſtry of God, nor a right government of the church; and bitterly inveighed againſt the book for ordering miniſters and deacons, which was ſtiled in it the pontifical. To Whitgift's anſwer Mr. Thomas Cartwright publiſhed "a reply;" which occaſioned Whitgift to write "a defence" in 1573, and Mr. Cartwright "a ſecond reply."

In 1573, or more probably ſooner, he was made dean of Lincoln; and in 1576, biſhop of Worceſter. The queen had had her eye upon him to prefer him to the higheſt eccleſiaſtical honor ſome time, before her intentions took place; and was inclined, as was ſaid, to put him into archbiſhop Grindal's room before his death. It is certain that Grindal was deſirous to reſign, and as deſirous that Whitgift ſhould ſucceed him: but Whitgift could not be perſuaded to comply with it; and in the preſence of the queen begged her pardon, for not accepting it on any condition whatever, during the life of the other. But Grindal dying in 1583, Whitgift was choſen to ſucceed him; and in this poſt acted with great vigor, eſpecially againſt the puritans, upon which account he was treated with very ſevere language in *Martin Mar-Prelate*, and other pamphlets publiſhed by ſome of that party. He died the 29th of February 1603-4, and was interred in the pariſh church of Croydon, where a monument is erected to him. King James, upon his acceſſion to the crown of England, had projected ſome alterations in the church, which gave Whitgift much uneaſineſs: and this occaſioned Mr. Strype to ſay, that "he does not know, whether grief was the cauſe of his death; or grief and fear "for the good eſtate of the church, under a new king and "parliament approaching, mingling itſelf with his preſent

" diſeaſe, might haſten his death. But Mr. Camden has the
Annal. Jacobi Regis ad Anno 1624. " following paſſage: *While the king began to contend about* " *the liturgy, and judged ſome things therein fit to be altered,* " *archbiſhop Whitgift died with grief.* Yet ſurely, ſays Mr. " Strype, by what we have heard before related in the king's " management of the conference held about it, and the " letter he wrote himſelf to the archbiſhop, he had a better " ſatisfaction of the king's mind. To which I may add, " that there was a directory, drawn up by the puritans, " prepared to be offered to the next parliament, which in " all probability would have created a great deal of diſturb- " ance in the houſe, having many favourers there; which " paper the aged archbiſhop was privy to, and apprehenſive
Sanderſon's Hiſtory of King James. " of. And therefore, according to another of our hiſtorians, " upon his death-bed he uſed theſe words: *and now, O* " *Lord, my ſoul is lifted up, that I die in a time, wherein* " *I had rather give up to God an account of my biſhopric,* " *than any longer to exerciſe it among men.*"

Stowe in his Annals tells us, that " he was a man born " for the benefit of his country, and the good of the church; " wherein he ruled with ſuch moderation, as to continue all " his life in his prince's favour:" and Fuller in his Church Hiſtory ſtiles him, " the worthieſt man that ever the Engliſh " hierarchy did enjoy."

WICKLIFF (JOHN) an Engliſh doctor, and profeſſor of divinity in the univerſity of Oxford, was a forerunner of Luther in the buſineſs of reformation. He was born in the northern part of England about the year 1324, and
Tanner, Bibliotheca Britannico-Hibernica, DuPin, Bib. Aut. Eccleſ. educated at Oxford; where the ſcholaſtic theology, which then prevailed, was finely calculated to diſplay the acuteneſs of his parts, and to diſtinguiſh him above his fellows. He flouriſhed with good reputation in that univerſity, until the diſſenſions happened there between the monks and the ſeculars; by which he was oppreſſed, and engaged to declare againſt the pope and church. About the year 1365, he had been choſen by the ſeculars head of a college, founded at Oxford for the ſcholars of Canterbury; but the monks, having been newly admitted into that college, had a mind to prefer a regular to that headſhip. Upon this, Wickliff and his

his ſeculars drove them out of the college: and theſe, being expelled, had recourſe to Simon Langham, cardinal and archbiſhop of Canterbury, who took them under his protection, and commanded Wickliff to reſign. Wickliff refuſed to obey the order, and Langham ſequeſtred the revenues of the college: upon which, the affair was carried to pope Urban V, by Wickliff and the ſeculars. The pope appointed a cardinal to hear the cauſe, who decided it in favour of the monks; and ordered, that Wickliff and his aſſociates ſhould leave the college, after they had made ſatisfaction to the monks. The pope confirmed this ſentence by a bull, publiſhed in the year 1370.

Thus Wickliff was obliged to reſign, and had nothing to do but to retire to his living of Lutterworth in Leiceſterſhire, of which he had been ſome time poſſeſſed: but the diſgrace prejudiced him extremely againſt the court of Rome, and put him upon ſeeking ways of revenge. The authority of the pope and the temporalities of the church were then very firmly eſtabliſhed in England; and the juriſdiction of biſhops was of a large extent. Wickliff ſet himſelf to oppoſe both the one and the other, in which oppoſition he found many aſſiſtants and protectors: becauſe the doctrine he inculcated was favorable to the king, whoſe power was weakened and diminiſhed by that of the pope and the biſhops; to the great lords, who were in poſſeſſion of the revenues of the church, and had a mind to ſhake off the yoke of eccleſiaſtical cenſures; and to the people, to whom the tax of *Peter-pence* and other impoſitions of the church of Rome were burdenſome. The books of Marſilius of Padua, and ſome other authors, who had written of eccleſiaſtical and temporal power in the behalf of princes againſt the pope, furniſhed him with matter enough upon this ſubject; yet he did not ſervilely follow theſe writers, by copying their errors and extravagancies as well as their truths, but carried the matter farther, and taught and preached publicly againſt the juriſdiction of the pope and the biſhops.

When this doctrine began to ſpread and make a noiſe, Simon Sudbury, archbiſhop of Canterbury, aſſembled a council at Lambeth in February 1377; to which he cauſed Wickliff to be cited, in order to give an account of his

doctrines. Wickliff appeared, accompanied by the duke of Lancaſter, who had then the principal ſhare of the government, and by other lords; and there defending himſelf, was diſmiſſed without any condemnation. But pope Gregory XI, being advertiſed of the doctrines, which were ſpread by Wickliff in England, and of the protection he met with among thoſe, who were able to ſave him from condemnation, wrote to the biſhops of England, to cauſe him to be apprehended; or, if they could not compaſs that, to cite him to Rome: and at the ſame time ſent them nineteen propoſitions advanced by Wickliff, which he condemned as heretical and erroneous. Upon this, a ſecond council was held at Lambeth, where Wickliff appeared, and again avoided condemnation; the lords and people declaring ſo ſtoutly for him, that the biſhops durſt only command him to be ſilent, after he had explained the propoſitions in a ſenſe, wherein they might be maintained.

Wickliff nevertheleſs continued as uſual to ſpread his new principles, and added to them doctrines more alarming than ever; drawing after him a great number of diſciples, who zealouſly propagated the ſame. Then William Courtnay, archbiſhop of Canterbury, called a council in 1382; in which he condemned twenty-four propoſitions of Wickliff or his diſciples, ten as heretical, and fourteen as erroneous. The council obtained alſo a declaration of king Richard II, againſt all thoſe, who ſhould preach the new doctrines; by virtue of which, many Wickliffites were apprehended, and proceeded ſeverely with. While theſe things were agitated with great confuſion and warmth, their leader Wickliff died at Lutterworth in the 1384; and left many books behind him for the eſtabliſhment of his doctrines. The chief of them is his treatiſe, intitled *Trialogus*, from the three ſpeakers in it; for it is written in the form of a dialogue, whoſe names are *Alethia* or *Truth*, *Pſeudis* or a *Lye*, and *Phroneſi* or *Wiſdom*. He wrote a great many things, both in Latin and in Engliſh: but this is almoſt the only work, which has been printed. Wickliff ſuffered many anathemas after his death: popes and councils held in various places condemned him over and over; and the council of Conſtance aſſembled in the year 1414, before they proceeded againſt the perſons

of John Huſs and Jerom of Prague, condemned the doctrines of Wickliff, forbad the reading of his books, declared him to have died a notorious and obſtinate heretic, and ordered, that his bones ſhould be dug up, if they could be diſtinguiſhed, and thrown out of holy ground.

The church of Rome had reaſon to proceed thus ſeverely and vigorouſly againſt Wickliff, and Huſs, and Jerom of Prague; for they were in reality beginning that, which Luther a century after continued with better ſucceſs.

WICQUEFORT (ABRAHAM DE) famous for his embaſſies and his writings, was a Hollander, and born in 1598; but it is not certain at what place, though ſome have mentioned Amſterdam. He left his country very young, and went and ſettled in France; where he applied himſelf very much to political ſtudies, and ſought to advance himſelf by his knowledge in this way. Having made himſelf known to the elector of Brandenburg, this prince appointed him his reſident at the court of France, about the year 1626; and he preſerved this poſt two and thirty years, that is, till 1658. Then he fell into diſgrace with cardinal Mazarine; who did not love him upon many accounts, and particularly for his attachment to the houſe of Condé. The cardinal accuſed him of having ſent ſecret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom: but before he ſet out, he was ſeized and ſent to the baſtile. M. le Tellier wrote at the ſame time to the elector of Brandenburg, to juſtify the action: which he did by aſſuring him, that his miniſter was an intelligencer in the pay of ſeveral princes. However the year after 1659, he was ſet at liberty, and eſcorted by a guard to Calais; from whence he paſſed over to England, and thence to Holland. There M. De Witt, the penſionary, received him affectionately, and protected him powerfully: he had indeed been the victim of De Witt, with whom he had held a ſecret correſpondence, which was diſcovered by intercepted letters. He reconciled himſelf afterwards to France, and heartily eſpouſed its intereſts; whether out of ſpite to the prince of Orange, or from ſome other motive: and the count d'Eſtrades repoſed the utmoſt confidence in him. For the preſent, the duke of

Niceron, Memoirs, &c. Tom. xxxviii.

Brunſwick Lunenburg made him his reſident at the Hague; and he was appointed, beſides this, ſecretary-interpreter of the ſtates general for foreign diſpatches.

The miniſtry of De Witt being charged with great events, the honour of the commonwealth, as well as of the penſionary, required, that they ſhould be written; and Wicquefort was pitched upon as the propereſt perſon for ſuch a work. He wrote this hiſtory under the inſpection, as well as protection, of the penſionary, who furniſhed him with ſuch memoirs as he wanted; and had made ſuch a progreſs, as to begin the printing of it: when being accuſed of holding ſecret correſpondence with the enemies of the ſtates, he was made priſoner at the Hague in March 1675, and in November following condemned to perpetual impriſonment, and to the forfeiture of all his effects. His ſon publiſhed this ſentence in Germany the year after, with remarks, which he addreſſed to the plenipotentiaries aſſembled then at Nimeguen to treat of peace: but theſe powers did not think proper to meddle with the affair. Wicquefort amuſed himſelf with continuing his hiſtory of the United Provinces; which he interſperſed, as was natural for a man in his ſituation, with ſatyrical ſtrokes not only againſt the prince of Orange, whom he perſonally hated, but alſo againſt the government and the court of juſtice, who had condemned him. This work was publiſhed at the Hague in 1719, with this title, *L'Hiſtoire des Provinces-Unies des Pays-Bas, depuis le parfait etabliſſement de cet Etat par la Paix de Munſter:* it contains 1174 pages in folio, 246 of which were printed off, when the author was thrown into priſon.

He continued under reſtraint till the year 1679, and then contrived to eſcape by the aſſiſtance of one of his daughters, who ran the riſk of her own liberty in order to procure his. By exchanging cloaths with the lady, he went out, and took refuge at the court of the duke of Zell; from which he withdrew in 1681 diſguſted, becauſe that prince would not act with more zeal in getting his ſentence reverſed at the Hague. It is not known what became of him after; but he is ſaid to have died in 1682. His *L'Ambaſſadeur & ſes fonctions*, printed at the Hague 1681 in two volumes 4to, is his principal work. He publiſhed in 1677, during his impriſonment,

ment, *Memoires touchant les Ambaſſadeurs & les Miniſtres publies.* He tranſlated ſome books of travels from the German into French; and alſo from the Spaniſh, *L'Ambaſſade de D. Garcias de Silva Figueroa en Perſe, contenant la Politique de ce grand empire,* &c. Theſe works, which Wicquefort was at the pains to tranſlate, are ſaid to contain many curious and intereſting things.

WILKINS (JOHN) a moſt ingenious and learned Engliſh biſhop, was the ſon of Mr. Walter Wilkins, citizen and goldſmith of Oxford; and was born in 1614, at Fawlſey near Daventry in Northamptonſhire, in the houſe of his mother's father, the celebrated diſſenter Mr. John Dod. He was taught his Latin and Greek by Edward Sylveſter, a noted man, who kept a private ſchool in the pariſh of All-ſaints in Oxford; and his proficiency was ſuch, that at thirteen years of age he entered a ſtudent of New Inn, in Eaſter Term 1627. He made no long ſtay there, but was removed to Magdalen Hall, and there took the degrees in arts. He afterwards entered into orders; and was firſt chaplain to William Lord Say, and then to Charles count Palatine of the Rhine, and prince elector of the empire, with whom he continued ſome time. Upon the breaking out of the civil war, he joined with the parliament, and took the ſolemn league and covenant. He was afterwards made warden of Wadham college by the committee of parliament, appointed for reforming the univerſity; and being created bachelor of divinity the 12th of April 1648, was the day following put into poſſeſſion of his wardenſhip. Next year he was created doctor of divinity, and about that time took the engagement, then enjoined by the powers in being. In 1656, he married Robina, the widow of Peter French, formerly canon of Canon-Chriſt, and ſiſter to Oliver Cromwell, then lord protector of England: which marriage being contrary to the ſtatutes of Wadham college, becauſe they prohibit the warden from marrying, he procured a diſpenſation from Oliver, to retain the wardenſhip notwithſtanding. In 1659, he was by Richard Cromwell made maſter of Trinity college in Cambridge; but ejected from thence the year following upon the reſtoration. Then he became preacher to

Wood's Athen. Oxon. Vol. I.—Life of Bp. Wilkins prefixed to his "Mathematical and Philoſophical Works," 1708, in 8vo.

the honourable ſociety of Gray's Inn, and rector of St. Lawrence Jury London, upon the promotion of Dr. Seth Ward to the biſhopric of Exeter. About this time, he became a member of the royal ſociety, was choſen one of their council, and proved one of their moſt eminent members. Soon after this, he was made dean of Rippon; and in 1668, biſhop of Cheſter, Dr. Tillotſon, who had married his daughter-in-law, preaching his conſecration-ſermon. Mr. Wood and Bp. Burnet both inform us, that he obtained this biſhopric by the intereſt of Villiers duke of Buckingham; and the latter adds, that it was no ſmall prejudice againſt him to be raiſed by ſo ill a man. Dr. Walter Pope obſerves, that Dr. Wilkins, for ſome time after the reſtoration, was out of favor both at Whitehall and Lambeth, on account of his marriage with Oliver Cromwell's ſiſter; and that archbiſhop Sheldon, who then diſpoſed of almoſt all eccleſiaſtical preferments, oppoſed his promotion; that however, when biſhop Ward introduced him afterwards to the archbiſhop, he was very obligingly received, and treated kindly by him ever after. He did not enjoy his preferment long; for he died of the ſtone at Dr. Tillotſon's houſe in Chancery-lane, London, the 19th of November 1672. He was buried in the chancel of the church of St. Lawrence Jewry, and his funeral ſermon was preached by Dr. William Lloyd, then dean of Bangor; who, although Wilkins had been abuſed and vilified perhaps beyond any man of his time, thought it no ſhame to ſay every thing that was good of him. Mr. Wood alſo, as different as his complexion and principles were from thoſe of Dr. Wilkins, has been candid enough to give him the following character: he was, ſays he, a perſon endowed with rare "gifts; he was a notable theologiſt and preacher, a curious "critic in ſeveral matters, an excellent mathematician and "experimentiſt, and one as well ſeen in mechaniſms and "new philoſophy, of which he was a great promoter, as any "man of his time. He alſo highly advanced the ſtudy and "perfecting of aſtronomy, both at Oxford while he was "warden of Wadham college, and at London while he was "fellow of the royal ſociety; and I cannot ſay, that there "was any thing deficient in him, but a conſtant mind and "ſettled principles."

Hiſt. of his own Times, Vol. 1. p. 253. folio. Life of Seth Ward, Bp. of Saliſbury, P. 53.

Dr.

Dr. Wilkins had two principles in his nature, which made him very obnoxious to the churchmen, from whoſe leaders the prejudices againſt him principally flowed: firſt, he avowed moderation, and was kindly affected towards diſſenters, for a comprehenſion of whom he openly and earneſtly contended; ſecondly, he thought it right and reaſonable to ſubmit to the powers in being, be thoſe powers who they would, or let them be eſtabliſhed how they would. And this making him as ready to ſwear allegiance to Charles II, after he was reſtored to the crown, as to the uſurpers, while they prevailed, he was charged with being various and unſteady in his principles; with having no principles at all, with Hobbiſm, and every thing that is bad. Yet the greateſt and beſt qualities are aſcribed to him, if not unanimouſly, at leaſt by many ſo eminent and good men, that one cannot help concluding him to have been a moſt excellent perſon. Dr. Tillotſon, in the preface to ſome "*Sermons of Biſhop Wilkins*," publiſhed by him in 1682, animadverts upon a ſlight and unjuſt character; as he thinks it is, given of the biſhop in Mr. Wood's *Hiſtoria & Antiquitates Univerſitatis Oxonienſis*; "whether by the "author, ſays he, or by ſome other hand, I am not curious "to know:" and concludes his animadverſions in the following words. "Upon the whole, it hath often been no "ſmall matter of wonder to me, whence it ſhould come to "paſs, that ſo great a man, and ſo great a lover of mankind, "who was ſo highly valued and reverenced by all that knew "him, ſhould yet have the hard fate to fall under the heavy "diſpleaſure and cenſure of thoſe, who knew him not; and "that he, who never did any thing to make himſelf one "perſonal enemy, ſhould have the ill fortune to have ſo "many. I think I may truly ſay, that there are or have been "very few in this age and nation ſo well known, and ſo "greatly eſteemed and favoured — by ſo many perſons of "high rank and quality, and of ſingular worth and eminence "in all the learned profeſſions, as our author was. And "this ſurely cannot be denied him, it is ſo well known to "many worthy perſons yet living, and hath been ſo often "acknowledged even by his enemies, that in the late times "of confuſion almoſt all, that was preſerved and kept up, "of ingenuity and good learning, of good order and govern-

"ment in the univerſity of Oxford, was chiefly owing to his "prudent conduct and encouragement: which conſideration "alone, had there been no other, might have prevailed with "ſome there, to have treated his memory with at leaſt com-"mon kindneſs and reſpect." The *other hand* Dr. Tillotſon mentions, was Dr. Fell, the dean of Chriſt Church, and under whoſe inſpection Mr. Wood's *Athenæ Oxonienſes* was tranſlated into Latin; and who, among other alterations without the privity of that compiler, was ſuppoſed to inſert the poor diminiſhing character of biſhop Wilkins, to be found in the Latin verſion. Sir Peter Pett, in his epiſtle to the reader before biſhop Barlow's "*Genuine Remains*," printed in 1693, 8vo, after taking notice of the alteration juſt mentioned, expreſſes himſelf in theſe terms of Wilkins: "This biſhop, ſays he, was an ornament both to the uni-"verſity and the Engliſh nation; and one, who adorned the "goſpel itſelf by his great intellectual and moral endow-"ments: and it was for his honour, that the giver of his "character had not a ſoul large enough, to be able to com-"prehend the idea of his great genius. Like him mentioned "by my lord Bacon, for having *cut out his whole eſtate* "*into obligations*, this biſhop dealt ſo in the expence of the "greateſt part of his time; and his ſoul was ſo continually "in travel with the good of the world in general, and of his "friends in particular, that the little deſign to leſſen his cha-"racter cannot eſcape animadverſion; and the vanity of at-"tempting it in that perſon of Chriſt-Church ſeemed to me "the more nauſeous, becauſe I was preſent with that biſhop "in Oxford, when he made it his particular requeſt to Crom-"well's major general, not to baniſh that perſon from Ox-"ford; and therein prevailed with him, notwithſtanding the "applications that had been made to him for it by Dr. Owen, "and by the preſbyterian heads of houſes. — Biſhop Wilkins, "adds he, was ſo great a bleſſing to our age, that his memory "claims the being bleſſed by our Engliſh world; and it is as "needleſs to praiſe him, as to gild gold; and as needleſs too "to fear, that his juſt character can be deleted in mens minds, "as that gold can periſh; it being more eaſy to make gold, "than to deſtroy it:" Dr. Burnet, in his life of Sir Mat-thew Hale printed in 1682, declares of biſhop Wilkins,

that

that "he was a man of as great a mind, as true a judgment, p. 69.
"as eminent virtues, and of as good a ſoul, as any he ever
"knew:" and in his hiſtory he ſays, that though "he mar- Hiſt. of his own Time, Vol. I. p. 187. folio.
"ried Cromwell's ſiſter, yet he made no other uſe of that
"alliance, but to do good offices, and to cover the univer-
"ſity of Oxford from the fourneſs of Owen and Goodwin.
"At Cambridge he joined with thoſe, who ſtudied to pro-
"pagate better thoughts, to take men off from being in par-
"ties, or from narrow notions, from ſuperſtitious conceits,
"and a fierceneſs about opinions. He was alſo a great ob-
"ſerver and promoter of experimental philoſophy, which was
"then a new thing, and much looked after. He was natu-
"rally ambitious, but was the wiſeſt clergyman I ever knew.
"He was a lover of mankind, and had a delight in doing
"good." The hiſtorian mentions afterwards another quality p. 253.
biſhop Wilkins poſſeſſed in a ſupreme degree, and which it was well for him that he did, ſince he had great occaſion for the uſe of it: and that was, ſays he, "a courage, which "could ſtand againſt a current, and againſt all the reproaches, "with which ill natured clergymen ſtudied to load him."

We will conclude our account of this celebrated and extraordinary perſon, with making mention of his works; which are all of them very ingenious and learned, and many of them particularly curious and entertaining. His firſt publication was in 1638, when he was only twenty-four years of age, of a piece intitled, *The Diſcovery of a new World: or, a Diſ-* "*courſe tending to prove, that 'tis probable there may be ano-*" *ther habitable world in the moon; with a diſcourſe concern-*" *ing the poſſibility of a paſſage thither,*" in 8vo. Two years after, in 1640, came out another piece of the ſame nature, "*A Diſcourſe concerning a new Planet: tending to prove, that* "*'tis probable our Earth is one of the Planets,*" in 8vo. His name was not put to either of theſe works; but they were ſo ſo well known to be his, that Langrenus, in his map of the moon, dedicated to the king of Spain, calls one of the lunar ſpots after Wilkins's name. His third piece in 1641 is entitled "*Mercury, or, the ſecret and ſwift Meſſenger; ſhewing,* "*how a Man may with privacy and ſpeed communicate his* "*Thoughts to a Friend at any Diſtance,*" in 8vo. His fourth in 1648, "*Mathematical Magic; or, the Wonders that may*

"*be*

"*be performed by Mechanical Geometry*," in 8vo. All theſe pieces were publiſhed intire in one volume 8vo, in 1708, under the title of "*The Mathematical and Philoſophical Works* "*of the Right Reverend John Wilkins*," &c. with a print of the author and general title-page handſomely engraven, and an account of his life and writings. To this collection is alſo ſubjoined an abſtract of a larger work, printed in 1668 folio, and intitled, "*An Eſſay towards a Real Character and a* "*Philoſophical Language*." Theſe are his mathematical and philoſophical works: his theological are, 1. "*Eccleſiaſtes:* "*or, a Diſcourſe of the Gift of Preaching, as it falls under* "*the Rules of Art*." 1646. This no doubt was written with a view to reform the prevailing cant of the times he lived in; for no man was ever farther from canting, than Dr. Wilkins. 2. "*Diſcourſe concerning the Beauty of Providence, in all the* "*rugged Paſſages of it*," 1649. 3. *Diſcourſe concerning the* "*Gift of Prayer, ſhewing what it is, wherein it conſiſts, and* "*how far it is attainable by induſtry*," &c. 1653. This was againſt enthuſiaſm and fanaticiſm. Theſe were publiſhed in his life-time; after his death, in 1675, Dr. Tillotſon publiſhed two other of his works: 4. "*Sermons preached on* "*ſeveral Occaſions*;" and, 5. "*Of the principles and Duties* "*of Natural Religion*:" both in 8vo. Dr. Tillotſon tells us, in the preface to the latter, that "the firſt twelve chap- "ters were written out for the preſs in his life-time; and "that the remainder hath been gathered and made up out "of his papers."

WILLIAMS (JOHN) an Engliſh prelate of great abilities and very diſtinguiſhed character, was the youngeſt ſon of Edward Williams, Eſq; of Aber-Conway in Caernarvonſhire in Wales; where he was born the 25th of March 1582. He was educated at the public ſchool at Reuthen, and at ſixteen years of age admitted of St. John's college in Cambridge. His natural parts were very uncommon, and his application ſtill more ſo; for he was of ſo ſingular and happy a conſtitution, that from his youth upwards he never required more than three hours ſleep out of the twenty-four, to keep him in perfect health. He took the degrees in arts, and was made fellow of his college; yet this firſt piece of preferment was obtained

Life of Archbiſhop Williams, by Dr. John Hacket, Bp. of Litchfield and Coventry, 1693, fol.—Gen. Dictionary.

obtained by way of mandamus from king James I. His manner of ſtudying had ſomething particular in it. He uſed to allot one month to a certain province, eſteeming variety almoſt as refreſhing as ceſſation from labour; at the end of which, he would take up ſome other matter, and ſo on, till he came round to his former courſes. This method he obſerved eſpecially in his theological ſtudies; and he found his account in it. He was alſo an exact philoſopher, as well as an able divine; and admirably verſed in all branches of literature.

He was not however ſo much diſtinguiſhed for his learning, as for his ſtrange dexterity and ſkill in buſineſs. When he was not more than five and twenty, he was employed by the college in ſome concerns of theirs; on which occaſions he was ſometimes admitted to ſpeak before archbiſhop Bancroft, who was exceedingly taken with his engaging wit and decent behaviour. Another time he was deputed by the maſters and fellows of his college their agent to court, to petition the king for a mortmain, as an increaſe of their maintenance; when he ſucceeded in his ſuit, and was taken particular notice of by the king: for there was ſomething in him, which his majeſty liked ſo well, that he told him of it long after, when he came to be his principal officer. He entered into orders in his twenty-ſeventh year; and took a ſmall living, which lay beyond St. Edmond's Bury, upon the confines of Norfolk. In 1611, he was inſtituted to the rectory of Grafton Regis in Northamptonſhire, at the king's preſentation; and the ſame year was recommended to the lord chancellor Egerton for his chaplain, but obtained leave of the chancellor to continue one year longer at Cambridge, in order to ſerve the office of proctor of the univerſity. In 1612, he was inſtituted to the rectory of Grafton-Underwood in Northamptonſhire, at the preſentation of Edward earl of Worceſter, and the ſame year took a bachelor of divinity's degree. In 1613, he was made præcentor of Lincoln; rector of Waldgrave in Northamptonſhire in 1614; and between that year and 1617 was collated to a prebend and reſidentiariſhip in the church of Lincoln, to prebends in thoſe of Peterborough, Hereford, and St. David's, beſides a fine cure in North Wales.

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The chancellor Egerton, dying the 15th of March 1616-17, gave Mr. Williams ſome books and papers, all written with his own hand. His lordſhip, upon the day of his death called Mr. Williams to him, and told him, that if he wanted money, he would leave him ſuch a legacy in his will, as ſhould enable him to begin the world like a gentleman. "Sir, ſays Mr. Williams, I kiſs your hands: you "have filled my cup full: I am far from want, unleſs it be "of your lordſhip's directions how to live in the world, if "I ſurvive you." Well, ſaid the chancellor, I know you are an expert workman: take theſe tools to work with: they are they beſt I have; and ſo gave him the books and papers. Biſhop Hacket ſays, that he ſaw the notes; and that they were collections for the well-ordering the high court of parliament, the court of chancery, the ſtar-chamber, and the council-board: ſo that he had a good ſtock to ſet up with; and biſhop Hacket does not doubt, but the marrow of his politics was drawn from chancellor Egerton's papers.

When Sir Francis Bacon was made lord-keeper, he offered to continue Mr. Williams his chaplain: who, however declining it, was made a juſtice of the peace by his lordſhip for the county of Northampton. He was made king's chaplain at the ſame time, and had orders to attend his majeſty in his northern progreſs, which was to begin ſoon after; but the biſhop of Wincheſter got leave for him to ſtay and to take his doctor's degree, for the ſake of giving entertainment to Marco Antonio de Dominis, archbiſhop of Spalato, who was lately come to England, and deſigned to be at Cambridge the commencement following. The queſtions which he maintained for his degree were, *Supremus magiſtratus non eſt excommunicabilis*, and *Subductio calicis eſt mutilatio ſacramenti & ſacerdotii*. In 1619, he preached before the king on Matth. ii. 8, and printed his ſermon by his majeſty's order. The ſame year, he was collated to the deanery of Saliſbury; and the year after removed to the deanery of Weſtminſter. He obtained this preferment by the intereſt of the marquiſs of Buckingham; whom, for ſome time he neglected to court, ſays biſhop Hacket, for two reaſons: firſt, becauſe he mightily ſuſpected the continuance of the marquiſs in favor at court; ſecondly, becauſe he ſaw

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that the marquiſs was very apt ſuddenly to look cloudy upon his creatures, as if he had raiſed them up on purpoſe to caſt them down. However once, when the doctor was attending the king, in the abſence of the marquiſs, his majeſty aſk'd him abruptly, and without any relation to the diſcourſe then in hand, When he was with Buckingham? "Sir, ſaid "the doctor, I have had no buſineſs to reſort to his lord-"ſhip." But, replied the king, whereſoever he is, you muſt go to him about my buſineſs: which he accordingly did, and the marquiſs received him courteouſly. He took this as an hint from the king to frequent the marquiſs; to whom he was afterwards ſerviceable in furthering his marriage with the great heireſs, the earl of Rutland's daughter. He reclaimed her ladyſhip from the errors of the church of Rome to the faith and profeſſion of the church of England: in order to which he drew up the elements of the true religion for her uſe, and printed twenty copies of it with no name, only "By an old Prebend of Weſtminſter."

The lord chancellor Bacon being removed from his office in May 1621, Dr. Williams was made lord keeper of the great ſeal of England, the 10th of July following; and the ſame month biſhop of Lincoln, with the deanry of Weſtminſter, and the rectory of Waldgrave, in commendam. When the great ſeal was brought the king from lord Bacon, his majeſty was overheard by ſome near him to ſay, upon the delivery of it to him, "Now by my ſoule, I am pained at "the heart where to beſtow this; for as to my lawyers, I "thinke they be all knaves." Biſhop Williams attended king James at his death, and preached his majeſty's funeral ſermon, on 2 Chron. ix. 29, 30, 31. which was afterwards printed. That king had promiſed to confer upon him the archbiſhopric of York at the next vacancy; but his lordſhip's conduct in many points not being agreeable to the duke of Buckingham, he was removed by king Charles I, from his poſt of lord keeper in October in 1626. He was ordered alſo not to appear in parliament, but refuſed to comply with that order, and promoted the petition of right. Afterwards, upon ſome informations brought againſt him in the ſtar-chamber, by the contrivance and management of archbiſhop Laud, he was fined 10,000 *l.* to the king, to ſuffer

ſuffer impriſonment during his majeſty's pleaſure, and to be ſuſpended by the high commiſſion court from all his dignities, offices, and functions. There was a ſettled miſunderſtanding between Williams and Laud, the latter looking upon Williams as a man, who gave encouragement to the puritans, and was cool with reſpect to church-diſcipline; while on the other hand Williams took Laud to be a favourer of the papiſts. Williams continued in the Tower three years and a half; and, when the parliament met in November 1640, petitioned the king, by the queen's mediation, for his enlargement, and that he might have his writ ſent him as a peer to ſit in parliament: but the lord-keeper Finch and archbiſhop Laud oppoſed this requeſt, and prevailed with the king to refuſe it. However about a fortnight after, the houſe of lords ſent the uſher of the black-rod, to demand the biſhop of Lincoln from the lieutenant of the tower; upon which he was brought to the parliament houſe, and took his ſeat among his brethren. When, after this, ſome were ſet on to try how he ſtood affected to his proſecutors, he anſwered, that "if they had no worſe foes than him, they "might fear no harm; and that he ſaluted them with the "charity of a biſhop." And now the king underſtanding, with what courage and temper he had behaved himſelf under his misfortunes, was pleaſed to be reconciled to him; and commanded all orders, filed or kept in any court or regiſtry upon the former informations againſt him, to be taken off, razed, and cancelled, that nothing might ſtand upon record to his diſadvantage.

When the earl of Strafford came to be impeached in parliament, Biſhop Williams defended the rights of the biſhops in a very ſignificant ſpeech, to vote in caſes of blood, as biſhop Hacket relates; but lord Clarendon relates juſt the contrary. He ſays, that this biſhop, without communicating with any of his brethren, very frankly declared his opinion, that "they ought not to be preſent; and offered, not only in "his own name, but for the reſt of the biſhops, to with-"draw always when that buſineſs was entered upon:" and ſo, adds the noble hiſtorian, betrayed a fundamental right of the whole order, to the great prejudice of the king, and to the taking away the life of that perſon, who could not otherwiſe

Hiſt. of the Rebellion, Book IV.

wife have ſuffered. Shortly after, when the king declared, that he neither would, nor could in conſcience, give his royal aſſent to that act of attainder, and when the tumults came about the court with noiſe and clamour for juſtice, the lord Say deſired the king to confer with his biſhops for the ſatisfaction of his conſcience, and with biſhop Williams in particular; who told him, ſays lord Clarendon, that "he "muſt conſider, that as he had a private capacity and a pub-"lic, ſo he had a public conſcience as well as a private: "that though his private conſcience, as a man, would not "permit him to do an act contrary to his own underſtand-"ing, judgment, and conſcience, yet his public conſcience, "as a king, which obliged him to do all things for the "good of his people, and to preſerve his kingdom in peace "for himſelf and his poſterity, would not only permit him "to do that, but even oblige and require him; that he ſaw, "in what commotion the people were; that his own life, "and that of the queen and the royal iſſue, might probably "be ſacrificed to that fury: and it would be very ſtrange, if "his conſcience ſhould prefer the right of one ſingle private "perſon how innocent ſoever, before all thoſe other lives "and the preſervation of the kingdom. This, continues "lord Clarendon, was the argumentation of that unhappy "caſuiſt, who truly, it may be, did believe himſelf:" yet he reveals another anecdote, which ſhews at leaſt if true, that biſhop Williams could have no favourable intentions towards the unfortunate earl of Strafford. It had once been mentioned to the biſhop, when he was out at court, whether by authority or no was not known, ſays the hiſtorian, that "his peace ſhould be made there, if he would reſign his "biſhopric and deanry of Weſtminſter, and take a good "biſhopric in Ireland:" which he poſitively refuſed, and ſaid, "he had much to do to defend himſelf againſt the "archbiſhop (Laud) here; but if he was in Ireland, there "was a man, (meaning the earl of Strafford) who would "cut off his head within one month."

In 1641, he was advanced to the archbiſhopric of York; and the ſame year oppoſed, in a long ſpeech, the bill for depriving the biſhops of their ſeats in the houſe of lords, which had this effect, that it laid the bill aſleep for five months.

months. Then the mob flocked about the parliament-houſe, crying out, "No biſhops, no biſhops;" and inſulted the prelates, as they paſſed to the houſe. Williams was one of the biſhops, who was moſt rudely treated by the rabble: his perſon was aſſaulted, and his robes torn from his back. Upon this, he returned to his houſe, the deanery of Weſtminſter; and ſending for all the biſhops then in the town, who were in number twelve, propoſed as abſolutely neceſſary, that "they "might unanimouſly and preſently prepare a proteſtation, to "ſend to the houſe, againſt the force that was uſed upon them; "and againſt all the acts, which were or ſhould be done during "the time, that they ſhould by force be kept from doing "their duties in the houſe:" and immediately, having pen and ink ready, himſelf prepared a proteſtation, which was ſent. But the politic biſhop Williams is here repreſented to have been tranſported by paſſion into impolitic meaſures: for no ſooner was this proteſtation communicated to the houſe, than the governing lords manifeſted a great ſatisfaction in it; ſome of them ſaying, that "there was *digitus Dei* to bring "that to paſs, which they could not otherwiſe have com-"paſſed:" and without ever declaring any judgment or opinion of their own upon it, ſent to deſire a conference with the commons, who preſently joined with them in accuſing the proteſters of high treaſon, and ſending them all to the Tower; where they continued, till the bill for putting them out of the houſe was paſſed, which was not till many months after. Lord Clarendon ſays, there was only one gentleman in the houſe of commons, that ſpoke in the behalf of theſe too impetuous prelates; who ſaid, among other things, that "he did not believe they were guilty of high treaſon, but "that they were ſtark mad, and therefore deſired they might "be ſent to Bedlam."

In June 1642, the king being at York, our archbiſhop was enthroned in perſon in his own cathedral: but ſoon after the king had left York, which was in July following, was obliged to leave it too; the younger Hotham, who was coming thither with his forces, having ſworn ſolemnly to ſeize and kill him, for ſome opprobrious words ſpoke of him concerning his uſage of the king at Hull. He retired to Aber Conway, and fortified Conway caſtle for the king; which

ſo pleaſed his majeſty, that by a letter, dated Oxford Auguſt the 1ſt 1643, the king "heartily deſired him to go on "with that work, aſſuring him, that whatever monies he "ſhould lay out upon the fortification of the ſaid caſtle, "ſhould be repayed unto him, before the cuſtody thereof "ſhould be put into any other hand than his own, or ſuch "as he ſhould command." By virtue of a warrant, dated January the 2d 1643-4, the archbiſhop deputes his nephew William Hooks, Eſq; to have the cuſtody of this caſtle; and ſome time after, being ſent for, ſet out to attend the king at Oxford, whom he is ſaid to have cautioned particularly againſt Cromwell; who, "though then of but mean "rank and uſe in the army, yet would be ſure to riſe higher. "I knew him, ſays he, at Bugden; but never knew his re- "ligion. He was a common ſpokeſman for ſectaries, and "maintained their part with ſtubborneſs. He never diſ- "courſed, as if he were pleaſed with your majeſty and your "great officers: indeed he loves none, that are more than "his equals. Your majeſty did him but juſtice in repulſing "a petition, put up by him againſt Sir Thomas Steward, "of the Iſle of Ely; but he takes them all for his enemies, "that would not let him undo his beſt friend: and above "all that live, I think he is *injuriarum perſequentiſſimus*, as "Portius Latro ſaid of Catiline. He talks openly, that it "is fit ſome ſhould act more vigorouſly againſt your forces, "and bring your perſon into the power of the parliament. "He cannot give a good word of his general the earl of "Eſſex; becauſe, he ſays, the earl is but half an enemy to "your majeſty, and hath done you more favor than harm. "His fortunes are broken, that it is impoſſible for him to "ſubſiſt, much leſs to be what he aſpires to, but by your "majeſty's bounty, or by the ruin of us all, and a common "confuſion, as one ſaid, *Lentulus ſalva republica ſalvus eſſe "non potuit*. In ſhort, every beaſt hath ſome evil properties; "but Cromwell hath the properties of all evil beaſts. My "humble motion is, either that you would win him to you "by promiſes of fair treatment, or catch him by ſome ſtra- "tagem, and cut him off." Hacket, P. 212.

After ſome ſtay at Oxford, he returned to his own country, having received a freſh charge from his majeſty to take

care of all North-Wales, but eſpecially of Conway-caſtle: in which the people of the country had obtained leave of the archbiſhop to lay up all their valuables. A year after this Sir John Owen, a colonel for the king, marching that way after a defeat, obtained of prince Rupert to be ſubſtituted under his hand commander of the caſtle; and ſo ſurpriſing it by force entered it, notwithſtanding it was before given to the biſhop under the king's own ſignet, to poſſeſs it quietly, till the charges he had been at ſhould be refunded him, which as yet had never been offered. The archbiſhop's remonſtrances at court meeting with no ſucceſs, he being joined by the country people, whoſe properties were detained in the caſtle, and aſſiſted by one colonel Mitton, who was a zealous man for the parliament, forced open the gates, and entered it. The archbiſhop did not join the colonel with any intention to prejudice his majeſty's ſervice, but agreed to put him into the caſtle, on condition that every proprietary might poſſeſs his own, which the colonel ſaw performed.

After the king was beheaded, the archbiſhop ſpent his days in ſorrow, ſtudy, and devotion; and is ſaid to have riſen conſtantly every night out of his bed at midnight, and to have prayed for a quarter of an hour on his bare knees, without any thing but his ſhirt and waiſtcoat on. He lived not much above a year after, dying the 25th of March 1650: he was buried in Llandegay church, where a monument was erected to him by his nephew and heir Sir Griffith Williams. Beſides ſeveral ſermons, he publiſhed a book againſt archbiſhop Laud's innovations in church matters and religious ceremonies, with this title, *The Holy Table, Name, and Thing, more anciently, properly, and literally uſed under the New Teſtament, than that of Altar. Written long ago by a miniſter in Lincolnſhire in anſwer to D. Coal, a judicious divine of queen Marie's dayes. Printed for the dioceſe of Lincoln*, 1637;" in 4to. Lord Clarendon, though far from being favorable to this prelate, yet repreſents this "book ſo full of good "learning, and that learning ſo cloſe and ſolidly applied, "though it abounded with too many light expreſſions, that "it gained him reputation enough to be able to do hurt; "and ſhewed, that in his retirement he had ſpent his time "with his books very profitably. He uſed all the wit and "all

Hiſt of Rebell. Book I.

" all the malice he could, to awaken the people to a jealouſy " of theſe agitations, and innovations in the exerciſe of reli- " gion; not without inſinuations that it aimed at greater alte- " rations, for which he knew the people would quickly find " a name: and he was ambitious to have it believed, that the " archbiſhop was his greateſt enemy, for his having conſtant- " ly oppoſed his riſing to any government in the church, as a " man, whoſe hot and haſty ſpirit he had long known." Will it not ſound a little ſtrangely in the ears of moſt readers, that Laud ſhould oppoſe Williams's preferment, on account of his *hot and haſty ſpirit*; when Laud's beſt friends and ableſt advocates, even Clarendon himſelf, cannot help owning, that his own heat and haſtineſs contributed as much as any thing, to involve the nation in civil tumult and confuſion? The truth is, the noble hiſtorian had too much partiality for Laud, and too little for Williams; and it is but reaſonable to admit the characters he gives of both theſe prelates with certain reſtrictions and qualifications. As to the miſunderſtandings and enmity between them, the real ſtate of the caſe is, that Laud heartily hated Williams for his want of zeal in the cauſe of the church, and Williams heartily deſpiſed Laud for his want of wiſdom and policy in any cauſe.

In the mean time, there have not been wanting thoſe, who, without diſguiſing his infirmities, have ſet archbiſhop Williams in a better light, than we find him repreſented by the earl of Clarendon; who ſeems by no means to have loved the man. Arthur Wilſon tells us, that, " though he " was compoſed of many grains of good learning, yet the " height of his ſpirit, I will not ſay pride, made him odious " even to thoſe that raiſed him; haply becauſe they could not " attain to thoſe ends by him, that they required of him. " But being of a comely and ſtately preſence, and that ani- " mated with a great mind, made him appear very proud to " the vulgar eye; but that very temper raiſed him to aim at " great things, which he effected: for the old ruinous body " of the abbey church at Weſtminſter was new cloathed by " him; the fair and beautiful library of St. John's in Cam- " bridge was a pile of his erection; and a very complete cha- " pel built by him at Lincoln college in Oxford, merely for " the name of Lincoln, having no intereſt in, nor relation

Life of king James, p. 196.

" to that univerſity.—But that, which heightened him moſt " in the opinion of thoſe that knew him beſt, was his boun- " tiful mind to men in want; being a great patron to ſup- " port, where there was merit that wanted ſupply.—But " theſe great actions were not publickly viſible: thoſe were " more apparent, that were looked on with envious, rather " than emulous eyes. For the cloſe and intimate correſpon- " dence, that was between the biſhop and the old counteſs of " Buckingham, ſet many ſcurrilous tongues and pens to " work; though he was, as I have been aſſured, *Eunuchus* " *ab utero.*" This laſt particular mentioned by Wilſon is not the exact truth, though it is very near it: for he had, as Part I. p. 8. biſhop Hacket ſays, " ſuffered an adventitious miſchance, " when he was about ſeven years old, which compelled him " to actual chaſtity. He took a leap, being then in long " coats, from the walls of Conway-town to the ſea-ſhore; " looking, that the wind, which was then very ſtrong, " would fill his coats like a ſail, and bear him up, as it did " his play-fellows. But he found it otherwiſe; for he did " light with his belly upon a big ragged ſtone, which cauſed " a ſecret infirmity, fitter to be underſtood than farther " deſcribed: and want of timely remedy, the ſkill of " good chirurgery being little known in that climate, conti- " nued it to his dying day. They who traduced him, when " he came to be lord keeper, not only to be amorous, but to " be incontinent with a great lady, and taught common fid- " lers to ſing it, may bluſh at this diſcovery."

Biſhop Hacket likewiſe obſerves, that he was a man of great hoſpitality, charity, and generoſity; eſpecially to gentlemen of narrow fortunes, and poor ſcholars in both univerſities: ſo that his diſburſements this way every year amounted to 1000, or ſometimes 1200 l. Hacket had reaſon to know his private character; for he was his chaplain. See article, HACKET.

WILLIS (THOMAS) an illuſtrious Engliſh phyſician, was of a reputable family, and born at Great Bedwin in Wiltſhire the 27th of January 1621. He was inſtructed in grammar and claſſical literature by Mr. Edward Sylveſter, a noted ſchoolmaſter in the pariſh of All-Saints Oxford; and, in

Wood's Athen. Oxon. Vol. II.— Gen. Dict.

in 1636, became a member of Chriſt-church. He applied himſelf vigorouſly to his ſtudies, and took the degrees in arts; that of bachelor in 1639, that of maſter in 1642. About this time, Oxford being turned into a garriſon for the king, he with other ſcholars bore arms for his majeſty, and devoted his leiſure hours to the ſtudy of phyſic; in which faculty he took a bachelor's degree in 1646, when Oxford was ſurrendered to the parliament. He purſued the buſineſs of his profeſſion, and kept Abingdon market. He ſettled in an houſe over againſt Merton college, and appropriated a room in it for divine ſervice; where Mr. John Fell, afterwards dean of Chriſt church, whoſe ſiſter he had married, Mr. John Dolben, afterwards archbiſhop of York, and ſometimes Mr. Richard Alleſtree, afterwards provoſt of Eaton college, exerciſed the liturgy and ſacraments according to the church of England, and allowed to others the privilege of reſorting thither.

In 1660, he was made Sedleian profeſſor of natural philoſophy; and the ſame year took the degree of doctor of phyſic. Being ſent for to moſt of the people of quality about Oxford, and even at great diſtances, he viſited the lady Keyt in Warwickſhire; and is ſuppoſed to have been going to her in April 1664, when he diſcovered, and made experiments upon, the famous medicinal ſpring at Alſtropp near Brackley. He was one of the firſt members of the royal ſociety, and ſoon made his name as illuſtrious by his writings, as it was already by his practice. In 1666, after the fire of London, he removed to Weſtminſter upon an invitation from archbiſhop Sheldon, and took a houſe in St. Martin's Lane. As he roſe early in the morning, that he might be preſent at divine ſervice, which he conſtantly frequented, before he viſited his patients, he procured prayers to be read beyond the accuſtomed times, while he lived; and at his death, ſettled a ſtipend of 20 l. per annum, to continue them. He was a liberal benefactor to the poor wherever he came, having from his early practice allotted part of his profits to charitable uſes. He was fellow of the college of phyſicians, and refuſed the honour of knighthood. He was regular and exact in all his hours; and his table was the reſort of moſt of the great men in London. After his ſettlement there, his only ſon Tho-

mas falling into a conſumption, he ſent him to Montpellier in France for the recovery of his health; and it proved ſucceſsful. His wife alſo labouring under the ſame diſorder, he offered to leave the town; but ſhe, not ſuffering him to neglect the means of providing for his family, died in 1670. He died at his houſe in St. Martin's the 11th of November 1675, and was buried near her in Weſtminſter abbey. His ſon Thomas, abovementioned, was born at Oxford in January 1657-8, educated ſome time in Weſtminſter ſchool, became a ſtudent at Chriſt church, and died in 1699. He was buried in Blechley church near Fenny-Stratford, the manors of which places his father had purchaſed of the duke of Buckingham; and which are ſtill enjoyed by his eldeſt ſon Browne Willis of Whaddon-hall, eſq; eminent for his knowledge in antiquities, and the author of ſome works in that way. To conclude with Dr. Willis, Mr. Wood tells us, that "tho' "he was a plain man, a man of no carriage, little diſcourſe, "complaiſance, or ſociety, yet for his deep inſight, happy "reſearches in natural and experimental philoſophy, anato-"my, and chymiſtry, for his wonderful ſucceſs and repute "in his practice, the natural ſmoothneſs, pure elegancy, de-"lightful unaffected neatneſs of Latin ſtyle, none ſcarce hath "equalled, much leſs outdone him, how great ſoever. When "at any time he is mentioned by authors, as he is very of-"ten, it is done in words expreſſing their higheſt eſteem of "his great worth and excellency, and placed ſtill as firſt in "rank among phyſicians. And further alſo, he hath laid a "laſting foundation of a body of phyſic, chiefly on hypotheſes "of his own framing."

It will be agreed with Mr. Wood, that Dr. Willis hath founded a body of phyſic, chiefly on hypotheſes of his own framing; but it will not be agreed, that this foundation is laſting. The truth is, nothing could be more unfortunate than this method of proceeding in Dr. Willis; who, inſtead of deducing real knowledge from obſervation and experiment, exerciſed himſelf in framing theories. Hence it is, that while his books ſhew the greateſt ingenuity and learning, very little knowledge is to be drawn from, very little uſe to be made of, them; and perhaps no writings, which are ſo admirably executed, and prove ſuch uncommon talents to have been in the

the writer, were ever ſo ſoon laid aſide and neglected, as the works of Dr. Willis. It is not to be imagined in the mean time, that there are not many fine, and uſeful, and curious things to be found in the works of this ingenious and able phyſician; or, that he contributed nothing to the promotion of real knowledge: very far otherwiſe. Dr. Wotton obſerves, and we preſume truly, that Dr. Willis, in his *Cerebri Anatome* printed in 1664, "was ſo very exact, that he traced "the medullar ſubſtance of the brain through all its inſer- "tions into the cortical, and the medulla oblongata; and "examined the riſes of all the nerves; and went along with "them into every part of the body with wonderful curioſity. "Hereby not only the brain was demonſtrably proved to be "the fountain of ſenſe and motion, but alſo by the courſes "of the nerves the manner, how every part of the body "conſpires with any others to procure any one particular "motion, was clearly ſhewn; and thereby it was made "plain, even to ſenſe, that wherever many parts joined at "once to cauſe the ſame motion, that motion is cauſed by "nerves that go into every one of thoſe parts, which are all "ſtruck together. And though Vieuſſens and du Verney "have in many things corrected Dr. Willis's anatomy of the "nerves, yet they have ſtrengthened his general hypotheſis, "even at the time when they diſcovered his miſtakes." A Dutch phyſician alſo, named Schelhammer, in a book *de auditu* printed at Leyden in 1684, took occaſion to animadvert upon a paſſage in Dr. Willis's book *de Anima Brutorum*, printed in 1672; and in ſuch a manner, as reflected not only upon his ſkill, but alſo upon his integrity. But Dr. Derham obſerves, that "this is a ſevere and unjuſt cenſure of our truly "famous countryman, a man of known probity; who hath "manifeſted himſelf to have been as curious and ſagacious an "anatomiſt, as great a philoſopher, and as learned and ſkil- "ful a phyſician, as any of his cenſurers; and his reputation "for veracity and integrity was no leſs than any of theirs "too."

Reflections upon ancient and modern Learning, p. 201. edit. 1705.

Phyſico-Theology, Book IV. c. 3.

His works, which are in Latin, have often been printed ſeparately; but were collected and printed in two volumes 4to at Geneva in 1676, and at Amſterdam 1682 in 4to.

WILSON (ARTHUR) an Engliſh hiſtorian, was the ſon of Richard Wilſon of Yarmouth, in the county of Norfolk, gentleman; and was born in that county, in the year 1596. In 1609, he went to France, where he continued almoſt two years; and upon his return to England, was placed with Sir Henry Spillar, to be one of his clerks in the Exchequer office: in whoſe family he reſided, till, having written ſome ſatyrical verſes upon one of the maid-ſervants, he was diſmiſſed at lady Spillar's inſtigation. In 1613, he took a lodging in Holbourn, where he applied himſelf to reading and poetry for ſome time; and, the year after, was taken into the family of Robert earl of Eſſex, whom he attended into the Palatinate in 1620; to the ſiege of Dornick in Holland in 1621; to that of Rees in 1622; to Arnheim in 1623; to the ſiege of Breda in 1624; and in the expedition to Cales in 1625. In 1630, he was diſcharged the earl's ſervice at the importunity of his lady; who had conceived an averſion to him, becauſe ſhe had ſuppoſed him to have been againſt the earl's marrying her. He tells us, in his own life, that this lady's name, before ſhe married the earl, was Elizabeth Paulet; that "ſhe appeared to the eye a beauty, full "of harmleſs ſweetneſs; that her converſation was affable "and gentle; and, as he was firmly perſuaded, that it was "not forced, but natural. But the height of her marriage "and greatneſs, being an accident, altered her very nature; "for, he ſays, ſhe was the true image of Pandora's box." She was divorced for being catched in adultery two years after her marriage. In the year 1631, he retired to Oxford, and became gentleman commoner of Trinity college; where he ſtaid almoſt two years, and was punctual in his compliance with the orders of the univerſity. Then he was ſent for to be ſteward to the earl of Warwick; whom he attended in 1673 to the ſiege of Breda. He died in October 1652 at Felſtead in Eſſex. Mr. Wood's account of him is, that "he "had little ſkill in the Latin tongue, leſs in the Greek, a "good readineſs in the French, and ſome ſmattering in the "Dutch. He was well ſeen in the mathematics and poetry, "and ſometimes in the common law of the nation. He had "compoſed ſome comedies, which were acted at the Black "Friers

Wood's Athen. Ox. Vol. II. p. 155. edit. 1721.—and, Life written by himſelf, publiſhed in the 2d vol. of eck's Deſiderata Curioſa, folio.

"Friers in London by the king's players, and in the act-
"time at Oxford, with good applauſe, himſelf being pre-
"ſent; but whether they are printed, I cannot yet tell:
"ſure I am, that I have ſeveral ſpecimens of his poetry
"printed in divers books. His carriage was very courteous
"and obliging, and ſuch as did become a well-bred gentle-
"man. He alſo had a great command of the Engliſh
"tongue, as well in writing and ſpeaking; and had he be-
"ſtowed his endeavours on any other ſubject than that of hiſ-
"tory, they would without doubt have ſeemed better. For
"in thoſe things which he hath done, are wanting the prin-
"cipal matters, conducing to the completion of that facul-
"ty, *viz.* matter from record, exact time, name and place:
"which, by his endeavouring too much to ſet out his bare
"collections in an affected and bombaſtic ſtile, are much
"neglected."

The hiſtory, here alluded to by Mr. Wood, is *The Life and Reign of King James* I, printed at London in 1653, folio; that is, the year after his death: and reprinted in the ſecond volume of *The Complete Hiſtory of England*, in 1706. folio. This hiſtory has been ſeverely treated by many writers. Mr. William Sanderſon ſays, that "to give Wilſon "his due, we may find truth and falſhood, finely put toge-"ther in it." Heylin, in the general preface to his Examen, ſtiles Wilſon's hiſtory "a moſt infamous paſquil of the reign "of king James; in which it is not eaſy to judge, whether "the matter be more falſe, or the ſtyle more reproachful to "all parts thereof." Mr. Thomas Fuller, in his *Appeal of injured Innocence*, obſerves, how Robert earl of Warwick told him at Beddington, that when Wilſon's book in manuſcript was brought to him, his lordſhip expunged more than an hundred offenſive paſſages; to which Mr. Fuller replied, "My lord, you have done well; and you had done better, if "you had put out a hundred more." Mr. Wood's ſentence is, that in our author's hiſtory "may eaſily be diſcerned a "partial Preſbyterian vein, that conſtantly goes through "the whole work: and it being the genius of thoſe people to "pry more than they ſhould into the courts and comport-"ments of princes, do take occaſion thereupon to traduce "and beſpatter them. Further alſo, our author, having en-

Proem to the 2d part of the hiſtory of king James I. p. 3. edit. 1653. fol.

"deavoured

"deavoured in many things to make the world believe, that "king James and his ſon after him were inclined to popery, "and to bring that religion into England, hath made him ſub- "ject to many errors and miſrepreſentations." On the other hand, archdeacon Echard tells us, that Mr. Wilſon's "Hiſtory of the life and reign of king James, though writ- "ten not without ſome prejudices and rancour in reſpect "to ſome perſons, and too much with the air of a romance, "is thought to be the beſt of that kind extant": and the writer of the notes on the edition of it, in the *Complete Hiſtory of England*, remarks, that, as to the ſtyle of our author's hiſtory, "that it is harſh and broken, the periods of- "ten obſcure, and ſometimes without connection; faults, "that were common in moſt writers of that time. Though "he finiſhed that hiſtory in the year 1652, a little before his "death, when both the monarchy and hierarchy were over- "turned, it does not appear he was an enemy to either, but "only to the corruptions of them; as he intimates in the "picture he draws of himſelf before that book."

Hiſt. of England.

Complete Hiſt. of Engl. V. II. p. 662. edit. 1706.

This picture may ſerve for a kind of vindication of him; and therefore, after having produced ſeveral teſtimonies againſt him, it will only be juſtice to ſubjoin it.

"As others print their pictures, I will place
"My mind in frontiſpiece, plain as my face:
"And every line that is here drawn ſhall be,
"To pencil out my ſoul's phyſiognomy,
"Which on a radiant height is fix'd. My brow
"Frowns not for theſe miſcarriages below;
"Unleſs I mean to limit and confine
"Th' Almighty wiſdom to conceits of mine.
"Yet have no envious eyes againſt the crown,
"Nor did I ſtrive to pull the mitre down:
"Both may be good. But when heads ſwell, men ſay,
"The reſt of the poor members pine away;
"Like ricket-bodies, upwards overgrown,
"Which is no wholeſome conſtitution.
"The grave mild Preſbyter I could admit,
"And am no foe to th' Independent yet;

"For

" For I have levelled my intents to be
" Subſervient unto reaſon's ſovereignty.
" And none of theſe ſtate-paſſions e'er ſhall riſe
" Within my brain to rule and tyranniſe:
" For by truth's ſacred lamp, which I admire,
" My zeal is kindled, not fanatic fire.
" But I'll avoid thoſe vapours, whoſe ſwoln ſpight
" And foaming poiſon would put out the light.
" Vain fuellers! They think, who doth not know it?
" Their light's above't, becauſe they walk below it.
" Such blazing lights like exhalations climb,
" Then fall, and their beſt matter proves but ſlime:
" For where conceited goodneſs finds no want,
" There holineſs becomes luxuriant.
" Now my great trouble is, that I have ſhewn
" Other men's faults, with ſo many of my own:
" And all my care ſhall be, to ſhake off quite
" The old man's load, for him whoſe burden's light;
" And grown to a full ſtature, till I be
" Form'd like to Chriſt, or Chriſt be form'd in me.
" Such pieces are graven by a hand divine,
" For I will give my God this heart of mine.

" *Contemnit linguas vita probanda malas.*"

WINCHELSEA (ANNE, counteſs of) a lady of an excellent genius, eſpecially in poetry, was the daughter of Sir William Kingſmill of Sidmonton in the county of Southampton: but the time of her birth is not mentioned. She was maid of honour to the ducheſs of York, ſecond wife of king James II; and afterwards married to Heneage, ſecond ſon of Heneage earl of Winchelſea: which Heneage was, in his father's life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, ſucceeded to the title of earl of Winchelſea. One of the moſt conſiderable of this lady's poems was that, " upon the ſpleen "; printed in " A new miſcellany of original poems on ſeveral occaſions ", publiſhed by Mr. Charles Gildon in 1701, 8vo. That poem occaſioned another of Mr. Nicholas Rowe, intitled, " An Epiſtle to Flavia on the " ſight Gen. Dict.

" ſight of two pindaric odes on the ſpleen and vanity, writ-
" ten by a lady to her friend" A collection of her poems was printed in 1713, 8vo; containing likewiſe a tragedy called *Ariſtomenes*, never acted: and a great number of them ſtill continue unpubliſhed. She died Auguſt the 5th 1720, without iſſue; as did the earl her huſband, September the 30th 1726. As a ſpecimen of her talents, we inſert the anſwer to the following addreſs.

To lady Winchelſea, occaſioned by four verſes in the Rape of the Locke: By Mr. Pope.

" In vain you boaſt poetic names of yore,
" And cite thoſe Sapphoes we admire no more:
" Fate doom'd the fall of ev'ry female wit,
" But doom'd it then, when firſt Ardelia writ.
" Of all examples by the world confeſt,
" I knew Ardelia could not quote the beſt;
" Who, like her miſtreſs, on Britannia's throne
" Fights and ſubdues, in quarrels not her own.
" To write their praiſe you but in vain eſſay;
" Even while you write, you take that praiſe away:
" Light to the ſtars the ſun does thus reſtore,
" And ſhines himſelf, till they are ſeen no more.

Lady Winchelſea's anſwer to the foregoing verſes.

" Diſarm'd with ſo genteel an air,
" The conteſt I give o're;
" Yet Alexander have a care,
" And ſhock the ſex no more.
" We rule the world our life's whole race,
" Men but aſſume that right;
" Firſt ſlaves to ev'ry tempting face,
" Then martyrs to our ſpight.
" You of one Orpheus ſure have read,
" Who would like you have writ,
" Had he in London town been bred,
" And poliſh'd to his wit;
" But he, poor ſoul! thought all was well,
" And great ſhould be his fame,
" When he had left his wife in hell,
" And birds and beaſts could tame.

" Yet

"Yet venturing then with ſcoffing rhymes
"The women to incenſe,
"Reſenting heroines of thoſe times
"Soon puniſh'd his offence.
"And as the Hebrus roll'd his ſcull,
"And harp beſmear'd with blood,
"They claſhing as the waves grew full
"Still harmoniz'd the flood.
"But you our follies gently treat,
"And ſpin ſo fine the thread,
"You need not fear his aukward fate;
"The lock won't coſt the head.
"Our admiration you command
"For all that's gone before;
"What next we look for at your hand
"Can only raiſe it more.
"Yet ſooth the ladies I adviſe,
"(As me too pride has wrought)
"We're born to wit, but to be wiſe
"By admonitions taught.

WINWOOD (Sir RALPH) ſecretary of ſtate in the reign of king James I, was ſon of Mr. Lewis Winwood, ſometime ſecretary to Charles Brandon duke of Suffolk; and was born about the year 1565 at Aynbo in Northamptonſhire. He was at firſt ſent to St. John's college in Oxford, from whence he was elected a probationer-fellow of Magdalen college in 1582. He took both the degrees in arts, and that of bachelor of law; and, in 1692, was proctor of the univerſity. Afterwards, he travelled beyond the ſeas, and returned a very accompliſhed gentleman. In 1599, he attended Sir Henry Neville, embaſſador to France, as his ſecretary; and, in the abſence of Sir Henry, was appointed reſident at Paris: from whence he was re-called in 1602-3, and ſent that year to the ſtates of Holland by king James I. In 1607, he was knighted; and the ſame year appointed embaſſador jointly with Sir Richard Spencer to Holland. He was ſent there again in 1609, when he acted with great vigour againſt Conrade Vorſtius. In 1614, he was made ſecretary of ſtate; in which office he continued till his death, which

Wood's Faſti, vol. I. 133. edit. 1721.—General Dictionary.

which happened the 27th of October 1617. Mr. David Lloyd tells us, that "he was a gentleman well ſeen in moſt "affairs, but moſt expert in matters of trade and war."

State-Worthies, p. 826. Lond. 1670.

In the year 1725 was publiſhed at London in three volumes folio, *Memorials of affairs of ſtate in the reigns of queen Elizabeth and king James* I, *collected chiefly from the original papers of the right honourable Sir Ralph Winwood knight, ſometime one of the principal ſecretaries of ſtate. Comprehending likewiſe the negotiations of Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carlton, Sir Thomas Edmonds, Mr. Trumbull, Mr. Cottington, and others, at the courts of France and Spain, and in Holland, Venice, &c. wherein the principal tranſactions of thoſe times are faithfully related, and the policies and the intrigues of thoſe courts at large diſcovered. The whole digeſted in an exact ſeries of time. To which are added two tables, one of the letters, the other of the principal matters. By Edmund Sawyer of Lincoln's-Inn, Eſq*; and one of the maſters in Chancery.

WISSING (WILLIAM), an excellent face-painter, was born in the year 1656, and bred up under Dodaens, a hiſtory-painter at the Hague. Upon his coming over to England, he worked ſome time for Sir Peter Lely; whoſe manner he ſucceſsfully imitated, and after whoſe death he became famous. He painted king Charles II and his queen, king James II and his queen, the prince and princeſs of Denmark; and was ſent over to Holland by king James to draw the prince and princeſs of Orange: all which he performed with applauſe. What recommended him to the eſteem of Charles II, was his picture of the duke of Monmouth, whom he drew ſeveral times, and in ſeveral poſtures. He drew moſt of the then court, and was competitor with Sir Godfry Kneller, who was at that time upon his riſe. In drawing his portraits, eſpecially thoſe of the fair ſex, he always took the beautiful likeneſs; and when any lady came to ſit to him, whoſe complexion was rather pale, he would commonly take her by the hand, and dance her about the room, till ſhe became warmer, and her colour increaſed. This painter died much lamented at Burleigh-houſe in Northamptonſhire, the 10th of September 1687, aged only 31; and was buried in Stam-

Stamford church, where the earl of Exeter erected a monument, with an inſcription over him. There is a mezzotinto print of him, under which are theſe words, *Gulielmus Wiſſingus inter pictores ſui ſæculi celeberrimos nulli ſecundus, artis ſuæ non exiguum decus & ornamentum.—Immodicis brevis eſt ætas.*

WITSIUS (HERMAN), a very learned and eminent divine of North Holland, was born at Enckhuiſen in the year 1626. He was trained to the ſtudy of divinity, and ſo diſtinguiſhed himſelf by his uncommon abilities and learning, that he was choſen profeſſor of it, firſt at Francker, afterwards at Utrecht, and laſtly at Leyden. He applied himſelf ſucceſsfully to the ſtudy of the oriental tongues, and was not ignorant in any branch of learning, which is neceſſary to form a good divine. He died in the year 1708, after having publiſhed ſeveral important works, which ſhew great judgment, great learning, and great piety. Among theſe one of the principal is *Ægyptiaca*; the beſt edition of which, at Amſterdam 1696 in 4to, has this title: *Ægyptiaca, & ΔΕΚΑΦΥΛΟΝ; ſive, de Ægyptiacorum Sacrorum cum Hebraicis collatione libri tres. Et de decem tribubus Iſraelis liber ſingularis. Acceſſit Diatribe de Legione Fulminatrice Chriſtianorum, ſub Imperatore Marco Aurelio Antonino.* Witſius in this work not only compares the religious rites and ceremonies of the Jews and Egyptians, but he maintains, particularly againſt our Sir John Marſham and Dr. Spencer, that the former did not borrow theirs or any part of them from the latter; as theſe learned and eminent writers had aſſerted in their reſpective works, *Canon Chronicus*, and *De Legibus Hebræorum.* The oeconomy of the covenants between God and man is another work of Witſius, of which and its author a late ingenious and learned writer of our own has taken occaſion to ſpeak in the following terms. "The "oeconomy of the covenants, ſays he, is a body of divinity, "in its method ſo well digeſted, in its doctrine ſo truly evan- "gelical, and, what is not very uſual with our ſyſtematic writers, "in its language ſo refined and elegant, in its manner ſo af- "fectionate and animating, that I would recommend it to "every ſtudent in divinity. I would not ſcruple to riſk all "my

Hervey's "Theron "and Aſpa- "ſio, vol. II. p. 366."

"my reputation upon the merits of this performance; and "I cannot but lament it, as one of my greateſt loſſes, that "I was no ſooner acquainted with this moſt excellent author, "all whoſe works have ſuch a delicacy of compoſition, and "ſuch a ſweet ſavour of holineſs, that I know not any com-"pariſon more proper to repreſent their true character, than "the golden pot which had manna; and was, outwardly "bright with burniſhed gold, inwardly rich with heavenly "food."

WOLLASTON (WILLIAM), a diſtinguiſhed Engliſh writer, was deſcended from an ancient family in Staffordſhire, and born at Coton-Clanford in that county, the 26th of March 1650. He was ſent to a private ſchool at ten years of age; and upon the 18th of June 1674, when he was a little paſt fifteen, admitted a penſioner of Sidney-college in Cambridge. He acquired a conſiderable reputation for parts and learning; and having taken both the degrees in arts at the proper ſeaſons, left the univerſity in 1681, not without ſome diſappointment upon having miſſed a fellowſhip in his college. He had commenced maſter of arts the ſummer before; and it ſeems to have been about this time, that he took deacons orders. In 1682, he became aſſiſtant to the head-maſter of Birmingham ſchool; and in a ſhort time got a ſmall lecture of a chapel about two miles diſtant. At the end of four years, he was choſen ſecond maſter of the ſchool, and upon this occaſion took prieſts orders; for the words of the charter were interpreted to require, that the maſters, of whom there were three, ſhould be in thoſe orders, and yet ſhould take no eccleſiaſtical preferment. In this ſituation and employment he continued, till the 19th of Auguſt 1688; when, by the death of a rich relation of his name, he found himſelf poſſeſſed of a very ample eſtate. In November following he came to London; and about a twelvemonth after, the 26th of November 1689, married Mrs. Catharine Charlton, a citizen's daughter. She lived with him till the 21ſt of July 1720; and he had eleven children by her, four of whom died in his life-time.

Account of Mr. Wollaſton, prefixed to the 7th edition of his "Reli-"ligion of "Nature "Delineat-"ed." 1750, 8vo.

After his arrival in London, he may moſt truly be ſaid to have ſettled there, for he very ſeldom went out of it; and

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we are told, that for above thirty years before his death, he had not been abſent from his habitation in Charter-houſe ſquare, ſo much as one whole night. In this his ſettlement in town, he choſe a private and retired life; although his carriage was ever free and open. He aimed at ſolid and real content, rather than ſhew and grandeur; and manifeſted his diſlike of power and dignity, by refuſing, when it was offered to him, one of the higheſt preferments in the church. He was very well ſkilled in the learned languages, Latin, Greek, Hebrew, Arabic, &c; and throughly verſed in all branches of uſeful learning, as philology, criticiſm, mathematics, philoſophy, hiſtory, antiquities, and the like. He accuſtomed himſelf to much thinking, as well as to much reading: he was indeed of opinion, that a man might eaſily read too much; for he conſidered the helluo librorum and the true ſcholar, as two very different characters. The love of truth and reaſon made him love free-thinking; and, as far as the world would bear it, free-ſpeaking too. He compoſed a great number of works, the greateſt part of which he is ſaid to have burned, during the two or three laſt years of his life: but ſome imperfect ſketches remain.

Not long before his death, he publiſhed his treatiſe, intitled, *The Religion of Nature Delineated:* a work, for which ſo great a demand was made, that more than ten thouſand were ſold in a very few years. He had ſcarcely compleated the publication of it, when he unfortunately broke an arm; and this, adding ſtrength to diſtempers, that had been growing upon him for ſome time, accelerated his death: which happened upon the 29th of October, 1724. He was a tender, humane, and in all reſpects worthy man; but is repreſented to have had ſomething of the iraſcible in his conſtitution and temperament. His *Religion of Nature Delineated* expoſed him to the cenſure of our zealous chriſtians, as if he had put a ſlight upon chriſtianity by laying ſo much ſtreſs, as he does in this work, upon the obligations of truth, reaſon, and virtue; and by making no mention of revealed religion, nor even ſo much as dropping the leaſt and moſt diſtant hints in its favor. It has indeed made him paſs for an unbeliever of revelation with others, who have not expreſſed any zeal at all for it; for the late lord Bolingbroke ſuppoſes Dr. Clarke

Bolinbroke's Philoſophical works, fragment XVIII.

to have had him in his eye, when he deſcribed his fourth ſort of theiſts. Mr. Wollaſton held and has aſſerted the being and attributes of God, natural and moral; a providence, general and particular; the obligations to morality; the immateriality and immortality of the ſoul; a future ſtate; and Clarke's fourth ſort of theiſts held and aſſerted the ſame. But whether Mr. Wollaſton, like thoſe theiſts, rejected all above this in the ſyſtem of revelation, cannot with any certainty be concluded, and though at the ſame time the contrary perhaps may not appear: becauſe, whatever might have been thought neceſſary to prevent offence from being taken, it was not eſſential to Mr. Wollaſton's deſign to meddle with revealed religion. In the mean time, Lord Bolingbroke has treated Mr. Wollaſton's *Religion of Nature Delineated*, as a ſyſtem of theiſm; which it certainly is, whether Mr. Wollaſton was a believer, or not. His lordſhip calls it "ſtrange "theiſm, as dogmatical and abſurd as artificial theology," and has ſpent ſeveral pages to prove it ſo; yet allows the author of it to have been "a man of parts, of learning, a "philoſopher, and a geometrician." We add too, without interfering with his lordſhip's cenſures, that *The Religion of Nature Delineated* is one of the beſt written books in the Engliſh language; which we note the more particularly, as that part of its merit does not ſeem to have been ſufficiently attended to. It had uſually been printed in 4to: the ſeventh edition was printed 1750 in 8vo, to which are added an account of the author, and alſo a tranſlation of the notes into Engliſh. There is prefixed an advertiſement by Dr. John Clarke, late dean of Saliſbury, which informs us, that this work was in great eſteem with her late majeſty queen Caroline, who commanded him to tranſlate the notes into Engliſh for her own uſe.

Clarke's Evidences of Natural and Revealed Religion.

Mr. Wollaſton's body was carried down to Great-Finborough in Suffolk, (one of his eſtates, and afterwards the principal reſidence of his eldeſt ſon) and laid cloſe by the ſide of his deceaſed wife: agreeably to the two following epitaphs, inſcribed upon their common monument, which, as they were compoſed by himſelf, cannot but gratify a curioſity in the reader:

Hîc, ad imum parietem, ſita eſt
CATHARINA,
GULIELMI WOLLASTON
Hujus Manerii Finburienſis Domini, &c.
Uxor κατ' ἐξοχὴν ac dilectiſſima;
E qua prolem ille numeroſam & pulchram
ſuſcepit,
Ipſâ olim pulcherrimâ.
Ob. Julii 21, A. C. 1720, Æt. 50.
Sepulchrumque occupavit
Conjugi ſecum commune futurum:
Ut qui conjunctiſſimi vixerunt,
Etiam mortui, miſtis cineribus, uniantur.

Nov. 6, 1724.
Juxta reliquias CATHARINÆ ſuæ
Ipſius GULIELMI WOLLASTON
Conditi ſunt cineres promiſſi.
Fuit is, ſi quis aveat ſcire,
Genere ortus perantiquo, nec ignobili;
Academicis diſciplinis imbutus Cantabrigiæ,
Quibus ibi ſtuduit per annos plus ſeptem;
Hæreditate amplâ, numine favente, auctus;
Valetudine tamen ſua, parum firmâ,
Hominumque corruptis moribus & judiciis iniquis
Diligenter expenſis ac æſtimatis,
Vitæ privatæ iter ſumpſit:
Suorum ſaluti & commodis proſpiciens;
Bonis literis animum excolens, vel oblectans;
Spretis fama atque honoribus,
etiam oblatis.
Veri conſcientiâ tacitâ contentus.
Cum vixiſſet ann. 65, di. 217,
Curſu quem Deus dederat peracto,
Fato ceſſit.

WOOD (ANTHONY) an eminent Engliſh antiquarian and biographer, was the ſon of Thomas Wood, bachelor of arts and of the civil law; and was born at Oxford the 17th

of December 1632. He was ſent to New-college ſchool in that city in 1641; and three years after removed to the free ſchool at Thame in Oxfordſhire, where he continued till 1646. Then he became a member of Merton-college, where he took the degrees in arts; a bachelor's in 1652, a maſter's in 1655.

"Life of "Anthony "Wood to "the year "1672, "written by "himſelf." publiſhed by Mr. Hearne, in the ſecond volume of, "Cali Vin- "diciar. "Antiquit. "Acad. "Oxon. "p. 438.

In 1660, he began to lay the foundation of his, *Hiſtoria & Antiquitates Univerſitatis Oxonienſis*, which was publiſhed in 1674, in two volumes, folio. The firſt volume contains the antiquities of the univerſity in general, and the ſecond thoſe of the particular colleges. This work was written by the author in Engliſh, and ſo well eſteemed, that the univerſity procured it to be tranſlated into Latin, which is the language it was publiſhed in. The author ſpent eight years about it, and was, as we are told, at the pains to extract it from the bowels of antiquity. As to the tranſlating it into Latin, Mr. Wood himſelf has given an account of it. He tells us, that Dr. Fell, having provided one Peers, a bachelor of arts of Chriſt-church, to tranſlate it, ſent to him for ſome of the Engliſh copy, and ſet the tranſlator to work; who however was ſometime before he could make a verſion to his mind. "But at length having obtained the knack, "ſays Mr. Wood, he went forward with the work; yet all "the proofs, that came from the preſs, went through the "doctor's hands, which he would correct, alter, or daſh "out, or put in what he pleaſed: which created a great "deal of trouble to the compoſer and author, but there was "no help. He was a great man, and carried all things at "his pleaſure ſo much, that many looked upon the copy as "ſpoiled and vitiated by him. Peers was a ſullen, dogged, "clowniſh, and perverſe fellow; and when he ſaw the au- "thor concerned at the altering of his copy, he would alter "it the more, and ſtudy to put things in, that might vex "him, and yet pleaſe his dean Dr. Fell." And he afterwards complains, how "Dr. Fell, who printed the book at "his own charge, took ſo much liberty of putting in and "out what he pleaſed, that the author was ſo far from de- "dicating or preſenting the book to any one, that he would "ſcarce own it." Among the *Genuine Remains* of Dr. Thomas Barlow, biſhop of Lincoln, publiſhed by Sir Peter Pett

In his life.

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in 1693 8vo, are two letters of that prelate, relating to this work. In the firſt letter, we have the following paſſage: "What you ſay of our late antiquities, is too true. We are alarmed by many letters, not only of falſe Latin, but falſe Engliſh too, and many bad characters caſt on good men; eſpecially on the anti-arminians, who are all made ſeditious perſons, ſciſmatics, if not heretics: nay, our firſt reformers are made fanatics. This they tell me; and our judges of aſſize, now in town, ſay no leſs. I have not read one leaf of the book yet; but I ſee, I ſhall be neceſſitated to read it over, that I may with my own eyes ſee the faults, and (ſo far as I am able) endeavour the mending of them. Nor do I know any other way, but a new edition, with a real correction of all faults; and a declaration, that thoſe miſcarriages cannot juſtly be imputed to the univerſity, as indeed they cannot, but to the paſſion and imprudence, if not impiety, of one or two, who betrayed the truſt repoſed in them, in the managing the edition of that book." In the ſecond letter, after taking notice that the tranſlation was made by the order and authority of the dean of Chriſt-Church; that not only the Latin, but the hiſtory itſelf, is in many things ridiculouſly falſe; and then producing paſſages as proofs of both; he concludes thus. "Mr. Wood, the compiler of thoſe antiquities, was himſelf too favourable to papiſts; and has often complained to me, that at Chriſt-Church ſome things were put in, which neither were in his original copy, nor approved by him. The truth is; not only the Latin, but alſo the matter of thoſe antiquities, being erroneous in ſeveral things, may prove ſcandalous, and give our adverſaries ſome occaſion to cenſure, not only the univerſity, but the church of England and our reformation. Sure I am, that the univerſity had no hand in compoſing or approving thoſe antiquities; and therefore the errors which are in them, cannot *de jure* be imputed to the univerſity, but muſt lie upon Chriſt-Church and the compoſer of them."

Barlow's "Genuine Remains," p. 181.

Afterwards Mr. Wood undertook another work, intitled *Athenæ Oxonienſes*, which was publiſhed in 1691, folio; and the ſecond edition was printed in 1721 folio, with this title: "*ATHENÆ OXONIENSES. An exact hiſtory of all the*

" *Writers and Biſhops, who have had their education in th*
" *moſt ancient and famous Univerſity of Oxford, from the fi*
" *teenth year of King Henry the ſeventh, A. D.* 1500, *to th*
" *Author's death in November* 1695. *Repreſenting the birth*
" *fortune, preferment, and death of all thoſe Authors an*
" *Prelates, the great accidents of their lives, and the fate an*
" *character of their writings. To which are added, the Faſti*
" *or Annals, of the ſaid Univerſity. In two volumes. The ſe*
" *cond edition very much corrected and enlarged; with th*
" *addition of above* 500 *new lives from the Author's origi*
" *nal manuſcript*" Impartiality and veracity being qualities ſo eſſential in an hiſtorian, that all other qualities without them cannot make a hiſtory good for any thing, Mr. Wood has taken ſome pains to prove, that theſe great qualities were not wanting in him; and for that purpoſe thought it expedient to prefix to his work the following account of himſelf which it is more than probable that every reader will think curious. As to the author himſelf, ſays he, he is a perſon " who delights to converſe more with the dead, than with " the living, and has neither intereſt nor inclination to flatter " or diſgrace any man, or any community of men of what- " ever denomination. He is ſuch an univerſal lover of all " mankind, that he could wiſh there was ſuch a ſtanding " meaſure of merit and honor agreed upon among them all, " that there might be no cheat put upon readers and writers " in the buſineſs of commendations. But ſince every one " will have a double ballance herein, one for himſelf and " his own party, and another for his adverſary and diſſenters; " all he can do is to amaſs and bring together, what every " ſide thinks will make beſt weight for themſelves. Let " poſterity hold the ſcales and judge accordingly: *ſuum cui-* " *que decus poſteritas rependat.* To conclude: the reader is " deſired to know, that this herculean labour had been " more proper for a head or fellow of a college, or for a " public profeſſor or officer of the moſt noble univerſity of " Oxford, to have undertaken and conſummated, than the " author, who never enjoyed any place or office therein; or " can juſtly ſay, that he hath eaten the bread of any founder. " Alſo, that it had been a great deal more fit for one, who " pretends to be a virtuoſo, and to know all men, and all

" things

"things that are tranſacted; or for one, who frequents much "ſociety in common rooms, at public fires, in coffee-houſes, "aſſignations, clubs, &c. where the characters of men and "their works are frequently diſcuſſed: but the author, "alaſs! is ſo far from frequenting ſuch company and topics, "that he is as it were dead to the world, and utterly un-"known in perſon to the generality of ſcholars in Oxon. "He is, likewiſe ſo great an admirer of a ſolitary and retired "life, that he frequents no aſſemblies of the ſaid univerſity, "hath no companion in bed or at board, in his ſtudies, "walks, or journeys; nor holds communication with any, "unleſs with ſome, and thoſe very few, of generous and "noble ſpirits, that have in ſome meaſure been promoters "and encouragers of this work: and indeed, all things con-"ſidered, he is but a degree different from an aſcetic, as "ſpending all or moſt of his time, whether by day or night, "in reading, writing, and divine contemplation. However "he preſumes, that the leſs his company and acquaintance "is, the more impartial his endeavours will appear to the "ingenious and learned, to whoſe judgments only he ſub-"mits them and himſelf."

But as unconnected as Mr. Wood repreſents himſelf with all human things and perſons, it is certain that he had his prejudices and attachments, and ſtrong ones too, for certain notions and ſyſtems; and theſe prejudices and attachments will always be attended with partialities for or againſt thoſe, who ſhall be found to favor or oppoſe thoſe notions or ſyſtems. They had their influence upon Mr. Wood, who, though he always ſpoke to the beſt of his judgment, and often with great truth and exactneſs, yet ſometimes gave way to prejudice and prepoſſeſſion. Among other freedoms, (for he was a very free ſpeaker, and not the leſs agreeable to his readers on that account, who love to hear ſaid by others, what they would not ſay themſelves) he took ſome with the earl of Clarendon, their late chancellor, which expoſed him to the cenſure of the univerſity. He had obſerved, in the life of judge Glynne, that "after the reſtoration of "Charles II, he was made his eldeſt ſerjeant at law, by "the corrupt dealing of the then chancellor," who was the earl of Clarendon: for which expreſſion chiefly the ſucceeding earl preferred an action in the vice-chancellor's court

againſt him, for defamation of his deceaſed father. The iſſue of the proceſs was a hard judgment given againſt the defendant; which, to be made the more public, was put into the Gazette in theſe words: "Oxford, July 31, 1693. On "the 29th inſtant, Anthony Wood was condemned in the "vice-chancellor's court of the univerſity of Oxford, for "having written and publiſhed, in the ſecond volume of his "book, intitled, *Athenæ Oxonienſes*, divers infamous libels "againſt the right honourable Edward late earl of Clarendon, lord high chancellor of England, and chancellor of "the ſaid univerſity; and was therefore baniſhed the ſaid "univerſity, until ſuch time as he ſhall ſubſcribe ſuch a pub-"lic recantation, as the judge of the court ſhall approve of, "and give ſecurity not to offend in the like nature for the "future: and his ſaid book was therefore alſo decreed to be "burnt before the public theatre; and on this day it was "burnt accordingly, and public programma's of his expul-"ſion are already affixed in the three uſual places." An hiſtorian, who has recorded this cenſure, ſays, that it was the more grievous to the blunt author, becauſe it ſeemed to come from a party of men, whom he had the leaſt diſobliged. His bitterneſs had been againſt the diſſenters; but of all the zealous churchmen he had given characters with a ſingular turn of eſteem and affection. Nay, of the jacobites, and even of papiſts themſelves, he had always ſpoke the moſt favourable things; and therefore it was really the greater mortification to him, to feel the ſtorm coming from a quarter, where he thought he leaſt deſerved, and might leaſt expect it. For the ſame reaſon, adds the hiſtorian, this correction was ſome pleaſure to the preſbyterians, who believed there was a rebuke due to him, which they themſelves were not able to pay. Mr. Wood was animadverted upon likewiſe by biſhop Burnet in his "letter to the biſhop of Lichfield and Coventry con-"cerning a book of Anthony Harmer (alias Henry Wharton) "called, A Specimen of ſome Errors and Defects in the "Hiſtory of the Reformation," &c; upon which, in 1693, he publiſhed a vindication of himſelf, which is reprinted before the ſecond edition of his *Athenæ Oxonienſes*. In this he declares, that "he did never in heat and forwardneſs med-"dle with a ſubject, to which he was not prepared by edu-"cation

Kennet's Hiſtory of England, ad Ann. 1693.

"cation and a due method of ſtudies: that he never wrote "to oblige a riſing party, or to inſinuate into the diſpoſers of "preferment; but has been content with his ſtation, and "aimed at no end but truth; that he never took up with the "tranſcript of records, where the original might be conſulted; "nor made uſe of others eyes, when his own could ſerve: "that he never wrote in poſt with his body and his thoughts "in a hurry, but in a fixed abode, and with a deliberate "pen: that he never concealed an ungrateful truth, nor "flouriſhed over a weak place, but in ſincerity of meaning "and expreſſion has thought, an hiſtorian ſhould be a man "of conſcience: that he has never had a patron to oblige or "forget, but has been a free and independent writer: and in "a word, that he confeſſes there may be miſtakes in modern "things and perſons, when he could have no evidence but "from the information of living friends, or perhaps enemies; "but he is confident, that where records are cited, and where "authentic evidence could poſſibly be had, there he has been "punctual and exact."

Mr. Wood died at Oxford, the 29th of November 1695; and the circumſtances of his death are recorded in a letter of Dr. Arthur Charlett, rector of Univerſity college, to archbiſhop Teniſon. This letter was publiſhed by Mr. Hearne in the appendix to his edition of, *Johannis Confratris & Monachi Glaſtonienſis Chronica.* Oxon. 1726; and as it illuſtrates the character of this extraordinary perſon, by minutely deſcribing his behaviour at the moſt important and critical of all ſeaſons, we have thought it curious enough to be inſerted here.

Univerſity college, Dec. 1, 1695.

"May it pleaſe your Grace,

"Having been abſent ſome days from this place, I crave "leave now to give your grace an account of the death of "our laborious antiquary, Mr. Anthony Wood. Having "miſſed him for ſeveral days (more particularly becauſe he "had left ſeveral queries with me to anſwer, which I knew "he very impatiently deſired) upon enquiry I was ſurprized "to hear, that he lay a dying of a total ſuppreſſion of urine. "Immediately I ſent to ſee him, which was the 22d of No-"vember. His relations ſent me word, there were no hopes of

" of his recovery, being the 11th day; but that he appre-
" hended no danger, was very froward, that they durſt not
" ſpeak to him; that therefore they did very much beſeech
" me to come to him, being the only perſon they could
" think on, that probably he would hearken to. I was very
" ſenſible of the difficulty, but having been ſo long and fami-
" liarly acquainted, I thought myſelf obliged to go without
" delay. His relations ventured to leave his doors unlock-
" ed; ſo I got up into his room, which he never let me ſee
" before. At firſt ſight, poor man, he fell into a fit of trem-
" bling and diſorder of mind as great as poſſible. I ſpoke all
" the comfortable words to him, and complained that he would
" not ſend for me. After he had compoſed himſelf, I then
" began to be plain with him. He was very unwilling to
" believe any thing of it, inſiſting that he was very well,
" and would come to ſee me at night. I was forced to debate
" the point with him, till at laſt, upon mentioning a parallel
" caſe of a common acquaintance, with whom I was con-
" verſant every day, he yielded, and ſaid, *The Lord's will*
" *muſt be done: What would you have me do?* I deſired him
" to loſe not a minute in vain complaints and remonſtrances,
" but proceed directly to ſettle his papers, that were ſo nume-
" rous and confuſed. He then aſked, *Who he could truſt?*
" I adviſed him to Mr. Tanner of All Souls, for whoſe fide-
" lity I could be reſponſible. His anſwer was, he thought
" ſo too, and that he would in this, and all the other par-
" ticulars, follow my advice; promiſing me immediately to
" ſet about his will, and prepare for the ſacrament the next
" day, he having otherwiſe reſolved to receive on Chriſtmas
" Day. I was extremely glad to find him in ſo good a temper,
" and having diſcourſed with him about ſeveral things, I told
" him I never expected to ſee him again, and therefore took
" my laſt farewel; telling him, I ſhould hear conſtantly by
" Mr. Tanner. After I came home, I repeated all that I
" had ſaid in a long letter to him, being ſomewhat jealous of
" him, and ſent it by Mr. Tanner. He kept his word punc-
" tually, and immediately ſent him to a very good man, his
" confident, to pray with him, appointing his hours, received
" the ſacrament the next morning very devoutly, made his
" will, went into his ſtudy with his two friends, Mr. Biſſe

" and

"and Mr. Tanner, to ſort that vaſt multitude of papers, "notes, letters, &c. About two buſhels full he ordered "for the fire to be lighted, as he was expiring, which was "accordingly done, he expreſſing both his knowledge and "approbation of what was done by throwing out his hands. "He was a very ſtrong luſty man, aged ſixty-five years. "He was twenty two hours a dying. God Almighty ſpared "him ſo long, that he had his ſenſes entire, and full time to "ſettle all his concerns to his content, having writ the moſt "minute particulars under his hand about his funeral. He "has given his books and papers to the univerſity, to be "placed next his friend Sir W. Dugdale's manuſcripts, which "are very valuable to any of his own temper. His more "private papers he has ordered not to be opened theſe ſeven "years, and has placed them in the cuſtody of Mr. Biſſe and "Mr. Tanner, of whoſe care, I am told, he makes me over-"ſeer. The continuation of his *Athenæ Oxonienſes*, in two "volumes, folio, which he had carried on to the 19th of "October laſt (Dr. Merret and Dudley Loftus being the laſt) "he gave the day before he died with great ceremony to "Mr. Tanner, for his ſole uſe, without any reſtrictions. "His behaviour was very well during his illneſs; was very "patient and quiet, eſpecially towards the latter end. He "aſked pardon of all that he had injured, and deſired the "prayers of all the public congregations. The laſt night "he was very decently buried; all the particulars were pre-"ſcribed by himſelf. He has given great charge to burn "any looſe reflecting notes. I beg your Grace's pardon for "this long haſty letter, and crave leave to remain,

"May it pleaſe your Grace,
"Your Grace's moſt obedient,
"and moſt dutiful Servant,
"AR. CHARLETT."

WOODWARD (JOHN) an eminent Engliſh natural philoſopher and phyſician, was of a gentleman's family both by his father and mother; and was born in Derbyſhire on the 1ſt of May 1665. He was educated at a country ſchool; where, before he was ſixteen years of age, he was well acquainted with the Latin tongue, and had made a conſiderable

Ward's Lives of the Profeſſors of Greſham College, p. 283.

ble progreſs in the Greek. He was afterwards ſent to London, and put apprentice (as is ſaid) to a linnen draper; but he did not continue long in that buſineſs, before he betook himſelf wholly to his ſtudies, which he purſued with uncommon diligence and application. Some time after, he became acquainted with Dr. Peter Barwick the phyſician; who, finding him of a very promiſing genius, took him under his tuition in his own family. In this ſituation he continued to apply himſelf to philoſophy, anatomy and phyſic; till he was invited by Sir Ralph Dutton to his ſeat at Sherborne in Gloceſterſhire, with Dr. Barwick his lady's father: where he began thoſe obſervations and collections relating to the preſent ſtate of our globe, which laid the foundation for his diſcourſes afterwards publiſhed on that ſubject. January the 13th, 1692, the profeſſorſhip of phyſic in Greſham college being vacant, Mr. Woodward was choſen to fill it. He was recommended by many gentlemen of figure in the learned faculties, whoſe teſtimonials were produced in his favour; of which that from Dr. Barwick may be properly inſerted, becauſe it will afford ſome light to his hiſtory. "I do hereby "certify, that I have been particularly well acquainted with "the life and ſtudies of Mr. John Woodward for above "theſe eight years. I know him to be of virtuous life and "ſober converſation. He ſtudied phyſic in my family almoſt "four years. Before he came to me, he had made a very "great progreſs in learning; and ever ſince he hath proſe-"cuted his ſtudies with ſo much induſtry and ſucceſs, that "he hath made the greateſt advance not only in phyſic, "anatomy, botany, and other parts of natural philoſophy, "but likewiſe in hiſtory, geography, mathematics, philology, "and all other uſeful learning, of any man I ever knew of "his age. Nor am I ſingular in this opinion of him, he "being to my certain knowledge very much reſpected merely "upon this account by perſons of the greateſt judgment and "learning; many of whom would, as well as myſelf, teſtify "perſonally, were there occaſion, much more than I have "here in writing. Witneſs my hand this 24th day of Sep-"tember 1692.

"PETER BARWICK."

Mr.

Mr. Woodward was then in the 28th year of his age; and from what is ſaid of him in this certificate, it appears, that he could not have been diverted from the courſe of his ſtudies by other buſineſs, above two or three years at the moſt: and even during that time it cannot be ſuppoſed, that he never meddled with books. In November 1693, he was choſen a fellow of the royal ſociety, and was frequently afterwards one of their council. In 1695, he obtained his degree of doctor of phyſic by a patent from archbiſhop Teniſon, bearing date the 4th of February; and the year following, he was admitted to the ſame degree at Cambridge, and a member of Pembroke-hall in that univerſity. In 1695, he publiſhed "*An Eſſay towards a Natural Hiſtory of the "Earth and terreſtrial bodies, eſpecially minerals: as alſo of "the ſea, rivers, and ſprings. With an account of the uni-"verſal deluge, and of the effects that it had upon the earth,*" 8vo: this at leaſt is the title of the ſecond edition in 1702, and of the third in 1723. He called it an eſſay, becauſe it was deſigned (as he ſaid) to be followed by a larger work upon the ſame ſubject, of which that was but a ſpecimen. Soon after its appearance, it met with the uſual fate of writings, that pretend to any thing new; being highly applauded by ſome, and as vigorouſly attacked by others, who either queſtioned the truth of the principles advanced in it, or charged the author with plagiariſm. But ſo earneſt was the doctor in the purſuit of this ſubject, that the year after his book came out, 1696, he publiſhed a pamphlet, intitled "*Brief inſtructions for making obſervations in all parts of "the world; as alſo for collecting, preſerving, and ſending "over natural things,*" &c. Wherein he requeſts all perſons, who had curioſity or opportunity, either at home or abroad, to engage in this uſeful undertaking, for the improvement of natural knowledge.

In June 1698, he was admitted a candidate of the college of phyſicians; and in 1702, choſen fellow. In 1699, he publiſhed in the Philoſophical Tranſactions, "*Some Thoughts "and Experiments concerning Vegetation;*" in 1713, "*Re-"marks upon the ancient and preſent State of London, occa-"ſioned by ſome Roman Urns, Coins, and other Antiquities "lately diſcovered,*" a third edition of which was printed in 1723, No. 253.

1723, 8vo: in 1714, *Naturalis Hiſtoria Telluris illuſtrata & aucta, una cum ejuſdem defenſione, præſertim contra nuperas objectiones Camerarii*, &c. The anſwer to Camerarius was afterwards tranſlated into Engliſh with the following title, "*The Natural Hiſtory of the Earth illuſtrated, enlarged and defended:* written orginally in Latin, and now firſt made "Engliſh by Benjamin Holloway, L. L. B. and F. R. S." 1726, 8vo. To which were added, Four Letters written by Dr. Woodward upon the ſame ſubject; as alſo ſeveral papers inſerted by the tranſlator in his introduction, which had been communicated to him by the doctor from his larger work, mentioned above. In 1718, he publiſhed "*The State of Phyſic, and of Diſeaſes: with an inquiry into the cauſes of the late increaſe of them; but more particularly of the Small Pox. With ſome conſiderations upon the new practice of purging in that diſeaſe:*" &c. in 8vo. This new practice of purging in the putrid or ſecond fever in the ſmall pox had been begun and encouraged by the doctors *Freind* and *Mead*; and it was againſt the authority of theſe eminent phyſicians, that Dr. Woodward's book was chiefly directed. It laid the foundation of a bitter controverſy, of which ſome account has already been given; and Dr. Mead retained a ſenſe of the injury, as he thought it, for many years after, as appears from the preface to his treatiſe on the Small Pox; where he gives a ſhort hiſtory of the affair, and alſo throws ſome perſonal reflections on Dr. Woodward, which would have been inexcuſable in the heat of the controverſy, and were certainly much more ſo near thirty years after.

Article FREIND and MEAD.

Dr. Woodward declined in his health a conſiderable time before he died, and though he had all along continued to prepare materials for his large work, relating to the Natural Hiſtory of the Earth, yet it was never finiſhed; but only ſome collections, ſaid to have been detached from it, were printed at different times, as enlargements upon particular topics in his Eſſay. He was confined firſt to his houſe, and afterwards to his bed, many months before his death. During this time, he not only drew up inſtructions for the diſpoſal of his books and other collections, but alſo compleated and ſent to the preſs his "*Method of Foſſils*," in Engliſh, and lived to ſee the whole of it printed, except the laſt ſheet.

He

He died in Greſham college, the 25th of April 1728; and was buried in Weſtminſter abbey. After his death, came out in 1728, the two following works: "1. *Foſſils of all* "*kinds, digeſted into a method ſuitable to their mutual rela-* "*tion and affinity*, &c. 8vo. 2. *A Catalogue of Foſſils in the* "*collection of John Woodward, M. D.*" in two volumes, 8vo. By his laſt will, he founded a lecture in the univerſity of Cambridge, to be read there upon his "*Eſſay towards the* "*Natural Hiſtory of the Earth*, his *Defence* of it, his *Diſ-* "*courſe of Vegetation*, and his *State of Phyſic*;" for which he ordered lands of 150l. per annum in South-Britain to be purchaſed and conveyed to that univerſity, and out of this an hundred pounds per annum to the lecturer: who after the death of his executors Dixie Windſor, Hugh Bethel, Richard Graham, Eſqrs, and colonel Richard King, is to be choſen by the archbiſhop of the province, the biſhop of the dioceſe, the preſidents of the college of phyſicians and of the royal ſociety, the two members of parliament, and the whole ſenate of the univerſity. This lecturer to be a batchelor; to have no other preferment; to read four lectures a year in Engliſh or Latin, of which one to be printed; to have the cuſtody of the two cabinets of foſſils, given by the doctor to the univerſity, and to ſhew them three days in each week gratis; and to be allowed ten pounds per annum for making experiments and obſervations, and keeping correſpondence with learned men. Vanity often defeats the very end it propoſes, and certainly did ſo here; for it was next to impoſſible, that the conditions preſcribed could be obſerved with any punctuality: the conſequence of which is, as always in ſuch caſes, that the whole affair gradually falls into neglect and oblivion. Dr. Radcliffe managed his donations at Oxford in a far better way, as being ſure to keep his name conſtantly in uſe, ſo long as the univerſity itſelf ſhould ſubſiſt. A Woodwardian profeſſor however was appointed in 1731; and he was the very ingenious and learned Dr. Conyers Middleton, who opened the lectures with an elegant Latin oration in praiſe of the founder, and upon the uſefulneſs of his inſtitution. Dr. Middleton reſigned that province about two years after, and was ſucceeded by Mr. (now Dr.) Charles Maſon, fellow of Trinity college; who, after the example

of

of his predeceſſor, publiſhed his inauguration ſpeech in the year 1734.

Dr. Woodward was buried, as we have ſaid, in Weſtminſter abbey; and there is a flat ſtone, with a ſhort inſcription, over him. But at ſome diſtance from the grave, a beautiful monument of white marble is erected to his memory, which repreſents Philoſophy by a female figure, ſitting, and looking upwards. In her left hand ſhe holds a ſhield, whereon is the doctor's head in baſs-relief, ſupported on her knee; and her right arm reſts upon two books lying on a pillar, with a ſcepter in that hand, pointing downwards to a pedeſtal ornamented with various plants and foſſils, on the front of which is the following larger inſcription:

M. S.
Joannis Woodward,
Medici celeberrimi,
Philoſophi nobiliſſimi:
Cujus
Ingenium & doctrinam
Scripta per terrarum fere orbem
pervulgata;
Liberalitatem vero & patriæ caritatem
Academia Cantabrigienſis,
Munificentia ejus aucta,
Opibus ornata,
In perpetuum declarabit.
Natus Kal. Maij A. D. 1665,
Obiit 7 Kal. Maii A. D. 1728.
Richardus King
Tribunus Militum Fabrûmque Præfectus
Amico optime de ſe merito
D. S. P.

Life of Mr. Woolſton, with an impartial Account of his Writings, Lond. 1733.

WOOLSTON (THOMAS) an Engliſh divine, very famous in his day, was born in the year 1669 at Northampton, where his father was a reputable tradeſman. After a proper education at a grammar ſchool, he was entered of Sidney college in Cambridge; where he took both the degrees in arts, and that of bachelor of divinity, and was choſen

ellow of his college. His firſt appearance as an author was n the year 1705; when he printed at Cambridge a work, ntitled "The old Apology for the Truth of the Chriſtian 'Religion againſt the Jews and Gentiles revived," 8vo. Though there were in this performance ſome ſingular notions advanced, and a new manner of defending chriſtianity propoſed, yet there was nothing that gave offence; and many things, which ſhewed great ingenuity and learning. From this time to the year 1720, Mr. Woolſton publiſhed nothing; and led, as he had done before, a college-life, applying himſelf indefatigably to his ſtudies, which were chiefly in divinity and the writings of the fathers. In the year 1720, he publiſhed a Latin diſſertation, intitled, *De Pontii Pilati ad Tiberium Epiſtola circa res Jeſu Chriſti geſtas. Per Myſtagogum:* in which he endeavours to prove, that Pontius Pilate wrote a letter to Tiberius Cæſar concerning the works of Chriſt, but that the epiſtle delivered down to us under that name, among the writings of the fathers was forged. The ſame year, he publiſhed another pamphlet in Latin, with the title of, *Origenis Adamantii Renati Epiſtola ad Doctores Whitheium, Waterlandium, Whiſtonium, alioſque literatos hujus ſæculi diſputatores, circa fidem vere orthodoxam & ſcripturarum interpretationem*; and ſoon after, a ſecond epiſtle with the ſame title. That *furor Allegoricus*, or rage of allegorizing the letter of the holy ſcriptures into myſtery, with which this writer was incurably infected, began now to ſhew itſelf more openly to the world, than it had hitherto done. In the years 1720 and 1721, he publiſhed two letters to Dr. Bennet: one "upon this queſtion, whether the people called quakers "do not the neareſt of any other ſect of religion reſemble "the primitive chriſtians in principles and practice? by A"riſtobulus:" the other, "in defence of the apoſtles and "primitive fathers of the church, for their allegorical inter"pretation of the law of Moſes, againſt the miniſters of the "letter and literal commentators of this age;" and ſoon after an anſwer to theſe two letters, in all which his view appears to have been, rather to be ſevere upon the clergy, than to defend either apoſtles, fathers, or quakers. In 1722, he publiſhed a piece, intitled, "The exact Fitneſs of the Time, "in which Chriſt was manifeſted in the Fleſh, demonſtrated

"by Reaſon againſt the Objections of the old Gentiles, and "of modern Unbelievers." This was well enough received, as ſhewing much learning, and having in it ſome good things. It was written twenty years before its publication, and delivered as a public exerciſe both in Sidney college chapel, and in St. Mary's church; as Mr. Woolſton himſelf obſerves, in his dedication of it to Dr. Fiſher, maſter of Sidney college. In the years 1723 and 1724, came out his four "Free Gifts to the Clergy," and his own "Anſwer" to them, in five ſeparate pamphlets: in which he attacks the clergy with his uſual diſaffection towards them, who however had not a fair occaſion of laying hold on him yet: for, though he expreſſed no regard for them, yet he expreſſed a very great one for religion; and did what ſome may think more than neceſſary to defend it, when in 1726 he publiſhed "A Defence of the thundering Legion againſt Mr. Moyle's "Diſſertation."

But now the ſeaſon of trouble was at hand. About this time he publiſhed his "Moderator between an Infidel and "Apoſtate," and two "Supplements to the Moderator:" occaſioned by the controverſy between Mr. Collins and his opponents concerning the "Grounds and Reaſons of the "Chriſtian Religion." In theſe pieces, he purſued his allegorical ſcheme, to the excluſion of the latter; and, with regard to the miracles of Chriſt, not only contended for ſublime and myſtical interpretations of them, but alſo aſſerted that they were not real or ever actually wrought. Such aſſertions were not to be born in a chriſtian country, and therefore he was proſecuted by the attorney-general; but the proſecution was ſtopped at the interceſſion of Mr. Whiſton. In 1727, 1728, 1729 and 1730, were publiſhed his "ſix Diſcourſes on the Miracles of Chriſt," and his two "Defences" of them. The ſix diſcourſes are dedicated to ſix biſhops: to Gibſon, biſhop of London; to Chandler, biſhop of Lichfield; to Smalbroke, biſhop of St. David's; to Hare, biſhop of Chicheſter; to Sherlock, biſhop of Bangor; to Potter, biſhop of Oxford: and though they are all inſulted and ridiculed, yet it is done in ſuch a manner, that perhaps the graveſt man alive could not read them without ſmiling. There is alſo a great deal of merriment and humour in the diſcourſes themſelves:

ſelves: but then the profaneneſs and blaſphemy, with which it is mixed, cannot but excite an horror, and of courſe ſtifle all emotions to mirth. What Mr. Woolſton undertakes to prove, is, that the miracles of our Saviour, as we find them in the evangeliſts, however related by them as hiſtorical truths, were not real, but merely allegorical; and that they are to be interpreted, not in a literal, but only in myſtical ſenſes. His pretence is, that the fathers of the church conſidered our Saviour's miracles in the ſame allegorical way, that he does; that is, as merely allegorical, and excluding the letter: but this is not ſo. Some of the fathers indeed, and Origen in particular, did not confine themſelves to the bare letter, but endeavoured, upon the foundation of the letter, to raiſe ſpiritual meanings, and to allegoriſe by way of moral application; and they did this, not only upon the miracles of Chriſt, but upon almoſt all the hiſtorical facts of the Old and New Teſtaments: but they never denied the miracles or the facts. This ſtrange and enthuſiaſtic ſcheme of Mr. Woolſton was offenſive enough of itſelf, but infinitely more ſo from his manner of conducting it: for he not only argues againſt the miracles of Chriſt, but treats them in a moſt ludicrous and indecent way. Innumerable books and pamphlets both from biſhops and inferior clergy appeared againſt his diſcourſes; and, what was far worſe, a ſecond proſecution was commenced and carried on with vigour againſt him. At his trial in Guildhall before the lord chief juſtice Raymond, he ſpoke ſeveral times himſelf; and among other things urged, that "he thought it very hard to be tried by a ſet of men, "who though otherwiſe very learned and worthy perſons, "were yet no more judges of the ſubjects on which he "wrote, than he himſelf was a judge of the moſt crabbed "points of law." He was ſentenced to a year's impriſonment, and to pay a fine of 100*l*. He purchaſed the liberty of the rules of the king's bench, where he continued after the expiration of the year, being unable to pay the fine. Dr. Samuel Clarke had begun his ſollicitations at court for the releaſement of Mr. Woolſton, declaring, that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty, which he himſelf had always contended for: but he was hindered from effecting it by his death,

which happened ſoon after Mr. Woolſton's commitment. The greateſt obſtruction to his deliverance from confinement was the obligation of giving ſecurity not to offend by any future writings, he being reſolved to write again as freely as before. While ſome ſuppoſed this author not in earneſt, but meaning to ſubvert chriſtianity under a pretence of defending it, others believed him diſordered, and not perfectly in his right mind: and many circumſtances concurred to perſuade to the latter of theſe opinions.

He had been deprived of his fellowſhip, on account of non-reſidence, about the year 1721; from which time he lived moſtly in London, his brother, who was an alderman of Northampton, allowing him 30*l.* per annum. As the ſale of his books was very great, his gains ariſing from them muſt have been proportionable; but he defrayed all the expences, and thoſe not inconſiderable, which his publiſhers were ſubjected to by ſelling them. He died on Saturday the 27th of January 1732-3, after an illneſs of four days; and a few minutes before his death, uttered theſe words: "This is a "ſtruggle, which all men muſt go through, and which I bear "not only patiently, but with willingneſs." His body was interred in St. George's church-yard, Southwark.

WORMIUS (OLAUS) a learned phyſician of Denmark, was born in the year 1588 at Arhuſen, a city of Jutland, where his father was a burgomaſter of an ancient family. He began his ſtudies in his native place; and at the end of ſix years, being throughly grounded, was ſent to the college of Lunenburg, and from thence to Emmeric in the duchy of Cleves. Having ſpent four years at theſe places, he was removed to Marpurg in 1605; and two years after to Straſburg, where he applied himſelf to phyſic, for which profeſſion he had now declared. The repute that the phyſicians at Baſil were in drew him there; and he ſtudied ſome time with advantage under Platerus and others. About the end of the year 1608, he went to Italy, and ſtaid ſome months at Padua; where his uncommon parts and learning procured him ſingular honours. He viſited other cities of Italy, and paſſed from thence into France, ſtopping at all places where he found phyſicians of note: thus he ſtaid three months at Sienna, and four

Niceron, Tom. ix.

bur at Montpellier. He deſign was to make a long abode at Paris; but the aſſaſſination of Henry IV, which happened in 1610 about two months after his arrival, obliged him as well as other ſtrangers, to retire from that city, for fear of conſequences: and accordingly he went ſtrait to Holland, and from thence to Denmark.

He had not yet viſited the univerſity of Copenhagen, ſo that his firſt care was to repair thither, and to be admitted a member of it. He was earneſtly entreated to continue there; but his paſſion for travelling was not yet ſatiated, and he was reſolved to ſee England firſt. The chymical experiments, that were then carrying on at Marpurg, made a great noiſe; and he went thither in 1611, with a view of perfecting himſelf in a ſcience, of great importance to a phyſician. From thence he journeyed to Baſil, where he took the degree of doctor in phyſick; and from Baſil to London, in which city he reſided a year and half. His friends grew now impatient to have him at home, whither he arrived in July 1613; and was ſcarcely ſettled, when he was made profeſſor of the Belles Lettres in the univerſity of Copenhagen. In 1615, he was tranſlated to the chair of the Greek profeſſor; and in 1624, to the profeſſorſhip of phyſic, which he held to his death. Theſe occupations did not hinder him from practiſing in his profeſſion, and from being the faſhionable phyſician. The king and court of Denmark always employed him; and Chriſtien IV, as a recompence of his ſervices, conferred on him a canonry of Lunden. He died in Auguſt 1654, aged 66 years.

As much taken up as the life of this phyſician ſeems to have been, he found time to marry three wives, and to get ſixteen children; and, what is ſtill more, to write and publiſh above twenty works. He publiſhed ſome pieces on ſubjects relating to his profeſſion, ſeveral works in defence of Ariſtotle's philoſophy, and ſeveral concerning the antiquities of Denmark and Norway. For theſe laſt he is principally to be regarded, as they are very learned, and ſet forth many curious things. Their titles are as follow: 1. *Faſti Danici*, 1626, in folio. 2. A Hiſtory of Norway. In the Daniſh tongue, 1633, 4to. 3. *Litteratura Danica Antiquiſſima, vulgo Gothica dicta, & de priſca Danorum Poeſi*, 1636, in 4to. 4. *Monumentorum Danicorum libri* VI. 1643, in folio. 5. *Lexicon Runicum, &*

Appendix ad Monumenta Danica, 1650, in folio 6. *Series Regum Daniæ duplex, & limitum inter Daniam & Sueciam deſcriptio*, 1642, in folio. 7. *Talſhoi, ſeu Monumentum Stroenſe in Scania*, 1628, in 4to. 8. *Monumentum Trygvvaldenſe*, 1636, in 4to, all printed at Hafnia, or Copenhagen.

He had a ſon William, and William had a ſon Chriſtian, who both diſtinguiſhed themſelves in the Republic of Letters.

WOTTON (Sir HENRY) an Engliſhman, eminent for learning and politics, was deſcended from a gentleman's family by both parents; and was born at Boſton-hall in Kent, the 30th of March 1568. He was educated firſt under private tutors at home, and then ſent to Wincheſter ſchool; from whence, in 1584, he was removed to New college in Oxford. Here living in the condition of a gentleman commoner, he had his chamber in Hart-Hall adjoining; and for his chamber-fellow Richard Baker, his countryman, afterwards a knight and a celebrated hiſtorian. He did not continue long there, but went to Queen's college, where he became well verſed in logic and philoſophy; and being diſtinguiſhed for wit and learning, was pitched upon to write a tragedy for the private uſe of that houſe. The name of it was Tancredo: and Mr. Walton relates, that "it was ſo "interwoven with ſentences, and for the method and exact "perſonating thoſe humours, paſſions, and diſpoſitions, "which he propoſed to repreſent, ſo performed, that the "graveſt of the ſociety declared, he had in a ſlight employ-"ment given an early and ſolid teſtimony of his future abili-"ties." In 1588, he ſupplicated the congregation of Regents, that he might be admitted to the reading of any of the books of Ariſtotle's logic, that is, be admitted to the degree of bachelor of arts; but whether he was admitted to that or any other degree, doth not appear, ſays Mr. Wood, from the univerſity regiſters; although Mr. Walton tells us, that about the 20th year of his age he proceeded maſter of arts, and at that time read in Latin three lectures *de ocello*.

Walton's life of Sir Henry Wotton, prefixed to "Reliquiæ Wottonianæ," 1685, 4th edit.—Wood's Athen. Oxon. V. I. p. 622.

After he had left Oxford, he betook himſelf to travel, and went into France, Germany, and Italy. He ſtaid but one year in France, and moſt of that at Geneva; where he

became acquainted with Beza and Iſaac Caſaubon. Three years he ſpent in Germany, and five in Italy; where both in Rome, Venice, and Florence, he cultivated acquaintance with the moſt eminent men for learning and all manner of fine arts: for painting, ſculpture, chymiſtry, and architecture; of all which he was a dear lover and an excellent judge. After having ſpent nine years abroad, and accompliſhed himſelf to a very extraordinary degree, he returned to England; and by his wit and politeneſs ſo effectually recommended himſelf to the earl of Eſſex, as to be firſt admitted into his friendſhip, and afterwards to be made one of his ſecretaries, the celebrated Mr. Henry Cuffe being the other. He perſonally attended all the councils and employments of the earl, and continued with him till he was apprehended for high treaſon. Then he fled his country; and was ſcarcely landed in France, when he heard that his maſter Eſſex was beheaded, and his friend Cuffe hanged. He went on to Florence, and was received into great confidence by the grand duke of Tuſcany: who having intercepted letters, which diſcovered a deſign to take away the life of James VI of Scotland, diſpatched Wotton thither to give him notice of it. Wotton was on his account, as well as according to his inſtructions, to manage this affair with all poſſible ſecrecy: and therefore having parted from the duke, he took the name and language of an Italian; and not only ſo, but to avoid the line of Engliſh intelligence and danger, he poſted into Norway, and from that country to Scotland. He found the king at Sterling, and was admitted to him under the name of Octavio Baldi. He delivered his meſſage and his letters to the king in Italian: then ſtepping up and whiſpering to his majeſty, he told him he was an Engliſhman, beſought a more private conference with him, and that he might be concealed during his ſtay in Scotland. He ſpent about three months with the king, who was highly entertained with him, and then returned to Florence; whither, after a few months, the news of queen Elizabeth's death, and of king James's acceſſion to the crown of England, arrived.

Sir Henry Wotton then returned to England; and, as it ſeems, not ſooner than welcome. For king James, finding among other officers of the late queen Sir Edward, who was

afterwards lord Wotton, aſked him, "if he knew one Henry "Wotton, who had ſpent much time in foreign travel?" Sir Edward replied, that "he knew him well, and that he "was his brother." Then the king aſking, "where he "then was," was anſwered, "at Venice or Florence; but "would ſoon be at Paris." The king ordered him to be ſent for, and to be brought privately to him; which being done, the king took him into his arms, and ſaluted him by the name of Octavio Baldi. Then he knighted him, and nominated him ambaſſador to the republic of Venice; whither he went, accompanied by Sir Albertus Morton his nephew, who was his ſecretary, and Mr. William Bedel, a man of great learning and wiſdom, and afterwards biſhop of Kilmore in Ireland, who was his chaplain. He continued many years in king James's favor, and was indeed never out of it for any time, although he had once the misfortune to diſpleaſe his majeſty. The affair is curious, and deſerves to be related. At his going ambaſſador to Venice, as he paſſed through Germany, he ſtaid ſome days at Augſburg; where happening to ſpend an evening in merriment with ſome ingenious and learned men, whom he had aforetime known in his travels, one Chriſtopher Flecamore requeſted him to write ſome ſentence in his Album, which is a book of white paper, the German gentry uſually carry about with them for that purpoſe. Sir Henry Wotton, conſenting to the motion, took occaſion from ſome incidental diſcourſe of the company, to write a pleaſant definition of an ambaſſador in theſe words, *viz. Legatus eſt vir bonus peregre miſſus ad mentiendum Reipublicæ causâ*: which he would have interpreted thus, "An "ambaſſador is an honeſt man ſent to *lie* abroad for the good "of his country." The word *lie* was the hinge, on which this conceit turned; yet was not ſo expreſſed in Latin, as to bear the conſtruction, Sir Henry meant to have put upon it: ſo that when the Album fell afterwards into the hands of Gaſpar Scioppius, a zealous papiſt, of a reſtleſs ſpirit and moſt malicious pen, he printed it in a book againſt king James, as a principle of the religion profeſſed by that king, and his ambaſſador Sir Henry Wotton; and in Venice it was preſently after written in ſeveral glaſs-windows, and ſpitefully declared to be Sir Henry's. This coming to the knowledge of king James,

James, he apprehended it to be ſuch an overſight, ſuch weakneſs, or worſe, that he expreſſed much anger againſt him; which cauſed Sir Henry to write two apologies in Latin: one to Velſerus at Augſburg, which was diſperſed into the cities of Germany; and another to the king de Gaſpare Scioppio. The former was printed in 1612, the latter in 1613; and they pleaſed the king ſo much, that he intirely forgave Sir Henry, declaring publickly, that "he had commuted ſufficiently for a greater offence."

After this embaſſy, he was ſent twice more to Venice, once to the ſtates of the United Provinces, twice to Charles Emanuel duke of Savoy, once to the united princes of Upper Germany, alſo to the archduke Leopold, to the duke of Wittemberg, to the imperial cities of Straſburg and Ulm, and laſtly to the emperor Ferdinand II. He returned to England, the year before king James died; and brought with him many ſervants, of which ſome were German and Italian artiſts. About the year 1623, he had the provoſtſhip of Eaton college given him; and conceiving, that the ſtatutes of that college required the provoſt to be in holy orders, he was made a deacon. He held this place to the time of his death, which happened in December 1639. He was buried in the chapel belonging to the college, and in his will appointed this epitaph to be put over his grave, "Hic jacet "hujus ſententiæ primus auctor, *Diſputandi Pruritus Eccle-* "*ſiæ Scabies.* Nomen alias quære:" that is, "Here lies "the firſt author of this ſentence, *The itch of diſputation is* "*the ſcab of the church.* Seek his name elſewhere." He was a great enemy to wrangling and diſputes about religion; and uſed to cut inquiries ſhort with ſmart replies. To one who aſked him, "whether a papiſt may be ſaved?" he replied, "You may be ſaved without knowing that: look to "yourſelf." To another, who was railing at the papiſts with more zeal than knowledge, he gave this advice, "Pray, "Sir, forbear, till you have ſtudied the points better: for the "wiſe Italians have this proverb, *He that underſtands amiſs,* "*concludes worſe*; and beware of thinking, that the farther "you go from the church of Rome, the nearer you are to "God." One or two more of his *bons mots* are preſerved. A pleaſant prieſt of his acquaintance at Rome invited him

one

one evening to hear their veſper muſick; and ſeeing him ſtanding in an obſcure corner of the church, ſent a boy to him with this queſtion writ upon a ſcrip of paper, "Where "was your religion to be found before Luther?" To which Sir Henry ſent back underwritten, "where yours is not to "be found: in the written word of God." Another evening, Sir Henry ſent a boy of the choir with this queſtion to his friend, "Do you believe thoſe many thouſands of poor "chriſtians damned, who were excommunicated, becauſe "the pope and the duke of Venice could not agree about "their temporalities?" To which the prieſt underwrit in French, "*Excuſay moy, Monſieur:*" excuſe me, Sir.

Sir Henry Wotton had propoſed, after he was ſettled at Eaton, to write the life of Martin Luther, and in it the hiſtory of the reformation, as it was carried on in Germany. He had made ſome progreſs in this work, when king Charles I prevailed with him to lay that aſide, and to apply himſelf to the writing an hiſtory of England. He proceeded to ſketch out ſome ſhort characters, as materials; but died before he had compleated any thing. After his death were publiſhed, "*Reliquiæ Wottonianæ:* or, a Collection of "Lives, Letters, Poems; with characters of ſundry perſona-"ges; and other incomparable pieces of language and art. "By the curious pencil of the ever memorable Sir Henry "Wotton," in 8vo. The fourth edition, printed at London in 1685, 8vo, is the beſt; becauſe in that were firſt added upwards of thirty pretty long letters, written to lord Zouch from Vienna and Florence. Mr. Cowley wrote an elegy upon Sir Henry Wotton.

WOTTON (WILLIAM) an Engliſh divine of moſt uncommon parts and learning, was the ſon of Mr. Henry Wotton, rector of Wrentham in Suffolk; a man of conſiderable learning alſo, and well ſkilled in the oriental tongues. He was born at Wrentham the 13th of Auguſt, 1666; and was educated by his father. He diſcovered a moſt extraordinary genius for learning languages; and, though what is related of him upon this head may paſs for wonderful, yet it is ſo well atteſted, that we cannot refuſe it credit. Sir Philip Skippon, who lived at Wrentham, in a letter to Mr. John

Gen. Dict. From memoirs communicated by Mr. Wotton's ſon-in-law, Mr. Clarke canon reſidentiary of Chicheſter.

Ray

Ray dated the 18th of September 1671, writes thus of him: "I ſhall ſomewhat ſurpriſe you with what I have ſeen in a "little boy, William Wotton, five years old the laſt month, "the ſon of Mr. Wotton miniſter of this pariſh, who hath "inſtructed his child within the laſt three quarters of a year "in the reading the Latin, Greek, and Hebrew languages, "which he can read almoſt as well as Engliſh; and that "tongue he could read at four years and three months old, "as well as moſt lads of twice his age. I could ſend you "many particulars about his rendering chapters and pſalms out "of the three learned languages into Engliſh," &c. Among Sir Philip's papers was found a draught of a longer letter to Mr. Ray, in which theſe farther particulars are added to the above: "He is not yet able to parſe any language, but "what he performs in turning the three learned tongues into "Engliſh, is done by ſtrength of memory; ſo that he is "ready to miſtake, when ſome words of different ſignifica- "tion have near the ſame ſound.—His father hath taught "him by no rules, but only uſes the child's memory in re- "membring words: ſome other children of his age ſeem to "have as good a fancy and quick apprehenſion,"—He was admitted of Catherine Hall Cambridge, in April 1676, ſome months before he was ten years old; and upon his admiſſion Dr. John Eachard, then maſter of the college, gave him this remarkable teſtimony, *Gulielmus Wottonus infra decem annos nec Hammondo nec Grotio ſecundus.* His progreſs in learning was anſwerable to the expectations conceived of him: and Dr. Duport, the maſter of Magdalen college, and dean of Peterborough, has deſcribed it in an elegant copy of verſes, which he made upon Mr. Wotton, before he was bachelor of arts. We will inſert the ſix firſt lines, with the title, which runs thus: "In Gulielmum Wottonum ſtupen- "di ingenii & incomparabilis ſpei puerum vix dum duo de- "cim annorum.

Ray's philoſophical letters, p. 29. edit. 1718, in 8vo.

Gulielmi, noſtri ſæculi miraculum,
Stupor futuri; quam, puer, de te ſequens
Dubitabit ætas! quam laborabit fides
Annalium, quando hiſteriam tradent tui
Monumenta, teſtes & loquentur temporis
Et fama, talem te fuiſſe tantulum!

He

He then goes on to celebrate his ſkill in the languages, not only in the Greek and Latin which he underſtood perfectly, but alſo in the Hebrew, Arabic, Syriac, Chaldee: his ſkill too in arts and ſciences, in geography, logic, philoſophy, mathematics, chronology.

In 1679, he took a bachelor of arts degree, when he was but twelve years and five months old; and the winter following, was invited to London by Dr. Gilbert Burnet, then preacher at the Rolls, who introduced him to almoſt all the learned: and among the reſt to Dr. William Lloyd biſhop of St. Aſaph, who was ſo highly pleaſed with him, that he took him as an aſſiſtant in making the catalogue of his library, and carried him the ſummer following to St. Aſaph. Upon his return, Dr. Turner, afterwards biſhop of Ely, procured him by his intereſt a fellowſhip in St. John's college; and, in 1691, he commenced bachelor of divinity. The ſame year, biſhop Lloyd gave him the fine-cure of Llandrillo in Denbighſhire. He was afterwards made chaplain to the earl of Nottinghham, then ſecretary of ſtate, who in 1693 preſented him to the rectory of Middleton Keynes in Buckinghamſhire. In 1694, he publiſhed "*Reflections upon Ancient and Modern Learning*;" and dedicated his book to his patron the earl of Nottingham. To ſettle the bounds of all branches of literature and all arts and ſciences, as they have been extended by both ancients and moderns, and thus to make a compariſon between each, was a work too vaſt, one ſhould think, for any one man, even after a whole life ſpent in ſtudy; yet it was well executed by Mr. Wotton, at twenty eight years of age: and if it did involve him ſomewhat in the controverſy between Boyle and Bently, that was rather owing to his connexions with Bentley, whoſe *Diſſertations upon Phalaris*, &c. were printed at the end of the ſecond edition of his book in 1697, than to any thing upon his own account. Mr. Boyle himſelf acknowledged, that "Mr. Wotton is modeſt and decent, ſpeaks generally with "reſpect of thoſe he differs from, and with a due diſtruſt "of his own opinions.—His book has a vein of learning "running through it, where there is no oſtentation of it." This and much more is true of Mr. Wotton's performance; yet it muſt not be diſſembled, that this, as it ſtands in Mr. Boyle's

Examination of Bentley's Diſſertation upon the Epiſtles of Phalaris, p. 25.

Boyle's book, appears to have been ſaid, rather for the ſake of abuſing Dr. Bentley, than to commend Mr. Wotton. Mr. Wotton ſuffered, as is well known, under the ſatyrical pen of Swift's: and this put him upon writing, "*A Defence of the Reflections upon Ancient and Modern Learning, in anſwer to the objections of Sir William Temple and others*"; *with obſervations upon the Tale of a Tub.*" Reprinted with a third corrected edition of the *Reflections*, &c. in 1705, 8vo. He ſays, that this "Tale is of a very irreligious nature, and a crude banter upon all that is eſteemed as ſacred among all ſects and religions among men;" and his judgment of that famous piece is confirmed by that of Mr. Moyle, in the following paſſage: "I have read over the *Tale of a Tub.* There is a good deal of wild wit in it, which pleaſes by its extravagance and uncommonneſs; but I think it upon the whole the profaneſt piece of ribaldry, which has appeared ſince the days of Rabelais, the great original of banter and ridicule."

p. 520. 3d edit.

Moyle's Poſthumous Works, Vol. I. p. 306.

His *Reflections* were publiſhed, we have ſaid, in 1694. In 1695, he publiſhed in the *Philoſophical Tranſactions*, "An Abſtract" of Agoſtino Scilla's book concerning marine bodies, which are found putrified in ſeveral places at land; and in 1697, a "Vindication" of that abſtract, which was ſubjoined to Dr. John Arbuthnot's "Examination of Dr. Woodward's Account of the Deluge," &c. In 1701, he publiſhed, "The Hiſtory of Rome from the death of Antoninus Pius to the death of Severus Alexander," in 8vo. He paid great deference to the authority of medals in illuſtrating this hiſtory, and prefixed ſeveral tables of them to his book, taken chiefly from the collections of Angeloni, Morell, and Vaillant. This work was undertaken at the direction of biſhop Burnet, and intended for the uſe of his lordſhip's royal pupil, the duke of Glouceſter; who however did not live to ſee it finiſhed. It was therefore dedicated to the biſhop, to whom Mr. Wotton had been greatly obliged in his youth; and who afterwards, in 1705, gave him a prebend in the church of Saliſbury. This hiſtory was eſteemed no inconſiderable performance: Monſieur Leibnitz immediately recommended it to his late majeſty, then electoral prince of

of Hanover; and it was the firſt piece of Roman hiſtory, which he read in our language.

September the 2d 1706, Mr. Wotton preached a viſitation ſermon at Newport-Pagnel in Bucks, againſt Tindal's book of "The Rights of the Chriſtian Church," and printed it. This was the firſt anſwer, that was written to that memorable performance; and it was alſo the firſt piece, which Mr. Wotton publiſhed as a divine. In 1707, archbiſhop Teniſon preſented him with the degree of doctor of divinity. In 1708, he drew up a ſhort view of Dr. Hickes's *Theſaurus*: the appendix and notes are Dr. Hickes's own. In 1714, the difficulties he was under in his private fortunes, for he had not a grain of œconomy, obliged him to retire into South Wales; where, though he had much leiſure, he had few books. Yet being too active in his nature to bear idleneſs, he drew up at the requeſt of Browne Willis, Eſq; who afterwards publiſhed them, the memoirs of the cathedral church of St. Davids in 1717, and of Landaff in 1719. Here he alſo wrote his "*Miſcellaneous Diſcourſes relating to "the traditions and uſages of the Scribes and Phariſees*," &c. which was printed 1718 in two volumes, 8vo. Monſieur Le Clerc tells us, that "great advantage may be made by "reading the writings of the rabbins, and that the public is "highly obliged to Mr. Selden, for inſtance, and to Dr. "Lightfoot for the aſſiſtances, which they have drawn "thence and communicated to thoſe, who ſtudy the holy "ſcripture. Thoſe, who do not read their works, which are "not adapted to the capacity of every perſon, will be great-"ly obliged to Dr. Wotton for the introduction, which he "has given them into that kind of learning." In 1719, he publiſhed a ſermon upon Mark xiii. 32, to prove the divinity of the Son of God from his omniſcience.

Biblioth. Ancienne & Moderne, Tom. XIV. p. 212.

After his return from Wales, he preached a ſermon in Welch before the Britiſh ſociety in 1722; and was perhaps the only Engliſhman, who ever attempted to preach in that language. The ſame year, his account of the life and writings of Mr. Thomas Stanley was publiſhed at Eyſenach, at the end of Scævola Sammarthanus's *Elogia Gallorum*. In 1723, he printed in the *Bibliotheca Literaria* an account of the

the Caernarvon record, a manuſcript in the Harleian library. This manuſcript is an account of ſeveral ancient Welch tenures, and had ſome relation to the Welch laws, which he was buſy in tranſlating. He undertook that laborious work at the inſtance of archbiſhop Wake, who knew, that the trouble of learning a new and very difficult language would be no diſcouragement to Dr. Wotton. It was publiſhed in 1730, under this title: *Cyfreithjeu Hywel DDa, ac erail; ceu, Leges Walliæ Eccleſiaſticæ & Civiles Hoeli Boni, & aliorum Walliæ principum, quas ex variis Codicibus Manuſcriptis eruit, interpretatione Latina, notis, & gloſſario illuſtravit Gulielmus Wottonus*, in folio. But this was a poſthumous work: for Dr. Wotton died the 13th of February 1726. He left a daughter, who was the wife of Mr. William Clarke, canon reſidentiary of Chicheſter. After his death came out his "Diſcourſe concerning the confuſion "of languages at Babel," printed 1730, in 8vo; as was likewiſe the ſame year his, "Advice to a young ſtudent, "with a method of ſtudy for the four firſt years." He was likewiſe the author of five anonymous pamphlets: 1. "A "Letter to Euſebia." 1707. 2. "The caſe of the preſent "convocation conſidered." 1711. 3. "Reflections on the "preſent Poſture of Affairs." 1712. 4. "Obſervations on "the ſtate of the nation." 1713. 5. "A Vindication of "the Earl of Nottingham.". 1714.

What diſtinguiſhed Dr. Wotton from other men chiefly, was his memory: his ſuperiority ſeems to have lain in the ſtrength of that faculty. For by never forgetting any thing, he became immenſely learned and knowing; and what is more, his learning (as one expreſſes it) was all in ready caſh, which he was able to produce at ſight. He lived at a ſeaſon when a man of his learning would have been better preferred, than he was: but it is ſuppoſed, that his behaviour and conduct, which were very exceptionable, prevented it.

WOUVERMAN (PHILIP) an excellent painter of Holland, was born at Haerlem in the year 1620, and was the ſon of Paul Wouverman, a tolerable hiſtory-painter: of whom however he did not learn the principles of his art, but

but of John Wynants, an excellent painter of Haerlem. It does not appear, that he ever was in Italy, or ever quitted the city of Haerlem; though no man deſerved more the encouragement and protection of ſome powerful prince, than he did. He is one inſtance among a thouſand to prove, that oftentimes the greateſt merit remains without either recompence or honour. His works have all the excellencies we can wiſh, high finiſhing, correctneſs, agreeable compoſitions, and a taſte for colouring, joined with a force that approaches to the Carracci's. The pieces he painted in his latter time have a grey or bluiſh caſt: they are finiſhed with too much labour, and his grounds look too much like velvet: but thoſe he did in his prime are free from theſe faults, and equal in colouring and correctneſs to any thing Italy can produce. Wouverman generally inriched his landſkips with huntings, halts, encampments of armies, and other ſubjects where horſes naturally enter, which he deſigned better than any painter of his time: there are alſo ſome battles and attacks of villages by his hand. Theſe beautiful works, which gained him great reputation, did not make him rich: on the contrary, being charged with a numerous family, and but indifferently paid for his work, he lived very meanly; and though he painted very quick, and was very laborious, had much ado to maintain himſelf. The miſery of his condition determined him not to breed up any of his children to painting: in his laſt hours, which happened at Haerlem in 1668, when he was forty-eight years old, he burnt a box filled with his ſtudies and deſigns; ſaying, "I have been ſo "ill paid for my labors, that I would not have thoſe deſigns "engage my ſon in ſo miſerable a profeſſion."

WREN (CHRISTOPHER) a moſt learned and illuſtrious Engliſh architect and mathematician, was deſcended from an ancient family of that name at Binchester in the biſhopric of of Durham. His grandfather Francis Wren, citizen of London, was born in 1552, and died in 1624. He left two ſons Matthew and Chriſtopher: Matthew, the elder, ſhall be ſpoken of by and by: of Chriſtopher the younger, and father of our architect, it may ſuffice to obſerve, that he was fellow of St. John's college in Oxford, afterwards chaplain

Ward's lives of the profeſſors of Greſham-college, P. 95.

to

to king Charles I, and rector of Knoyle in Wiltſhire; made dean of Windſor in 1635, and preſented to the rectory of Haſely in Oxfordſhire in 1638; and that he died at Blechingdon in the ſame county 1658, at the houſe of Mr. William Holder, rector thereof, who had married his daughter. Being regiſtrary at Windſor to the moſt noble order of the garter, he drew up a catalogue of the knights of that order, which is yet extant among the manuſcripts of Gonvile and Caius college in Cambridge. He was a man well ſkilled in all the branches of the mathematics. Ward, p. 337.

His ſon Chriſtopher, who is the ſubject of this article, was born at Knoyle, the 20th of October 1632; and, while very young, diſcovered a ſurpriſing turn for learning, eſpecially for the mathematics. He was ſent to Oxford, and admitted a gentleman commoner at Wadham college, at about fourteen years of age; and the advancements he made there in mathematical knowledge, before he was ſixteen, were, as we learn from the following teſtimony of a moſt able judge, very extraordinary and even aſtoniſhing. *Dn. Chriſtophorus Wren, Collegii Wadhamenſis Commenſalis generoſus, admirando prorſus ingenio juvenis, qui nondum ſexdecim annos natus, Aſtronomiam, Gnomonicam, Staticam, Mechanicam, præclaris inventis auxit, ab eoque tempore continuo augere pergit. Et revera is eſt, a quo magna poſſum, neque fruſtra, propediem expectare.* He took a bachelor of arts degree in March 1650, and a maſter's in December 1653; having been choſen fellow of All-Souls college in November. Soon after he became one of that ingenious and learned ſociety, who then met at Oxford for the improvement of natural and experimental philoſophy. Oughtred, Clavis Mathematicæ, in Præfat. Oxon. 1652.

In Auguſt 1657, he was choſen profeſſor of aſtronomy in Greſham-college; and his lectures, which were much frequented, tended greatly to the promotion of real knowledge. In 1658, he read a deſcription of the body and different phaſes of the planet Saturn, which ſubject he propoſed to purſue; and the ſame year communicated ſome demonſtrations concerning Cycloids to Dr. Wallis, which were afterwards publiſhed by the doctor at the end of his treatiſe upon that ſubject. About that time alſo, he ſolved the problem propoſed by the famous Monſieur Paſcal, under the feigned

name of John de Montfort, to all the Engliſh mathematicians; and returned another to the mathematicians in France, formerly propoſed by Kepler, and then ſolved likewiſe by himſelf, of which they never gave any ſolution. He did not continue long at Greſham-college; for on the 5th of February 1660-1, he was choſe Savilian profeſſor of aſtronomy at Oxford, in the room of Dr. Seth Ward. He entered upon it, in May; and, in September, was created doctor of civil law: and how far he had then anſwered, or rather exceeded, the expectations of Mr. Oughtred, we may learn from Mr. Iſaac Barrow, who in his oration at Greſham-college the year following gives him this character: *Certiſſime conſtat, ut præcociores neminem unquam prætuliſſe ſpes, ita nec maturiores quenquam fructus protuliſſe; prodigium olim pueri, nunc miraculum viri, imo dæmonium hominis; atque, ne mentiri videar, ſuffecerit nominaſſe ingenioſiſſimum & optimum Chriſtophorum Wrennum.*

Ward, in Appendice. No. X.

Among his other eminent accompliſhments, he had gained ſo conſiderable a ſkill in architecture, that he was ſent for the ſame year from Oxford, by order of king Charles II, to aſſiſt Sir John Denham, ſurveyor-general of his majeſty's works. May the 20th 1663, he was choſen fellow of the Royal-Society; being one of thoſe, who were firſt appointed by the council, after the grant of their charter. Not long after, it being expected that the king would make the ſociety a viſit, the lord Brounker, then preſident, by a letter deſired the advice of Dr. Wren, who was then at Oxford, what experiments might be moſt proper for his majeſty's entertainment: to whom the doctor recommended principally the Torricellian experiment, and the weather needle, as being not bare amuſements, but uſeful, and likewiſe neat in the operation, and attended with little incumbrance. Dr. Wren did great honour to this illuſtrious body by many curious and uſeful diſcoveries in aſtronomy, natural philoſophy, and other ſciences, related in the *Hiſtory of the Royal Society:* where the ingenious author Sprat, who was a member of it, has inſerted them from the regiſters and other books of the ſociety to the year 1665. Among other of his productions, there enumerated, is a lunar globe; repreſenting not only the ſpots, and various degrees of whiteneſs upon the ſurface,

but

but the hills, eminences, and cavities: and not only ſo, but as you turn it to the light, ſhewing all the menſtrual phaſes, with the manifold appearances, that happen from the ſhadows of the mountains and valleys. This lunar globe was formed, not merely at the requeſt of the Royal Society, but likewiſe by the command of king Charles II; whoſe pleaſure for the proſecuting and perfecting of it was ſignified by a letter, under the joint hands of Sir Robert Moray and Sir Paul Neile, dated from Whitehall the 17th of May 1661, and directed to Dr. Wren, Savilian profeſſor at Oxford. His majeſty received the globe with ſatisfaction, and ordered it to be placed among the curioſities of his cabinet. It is made in ſolid work, accurately repreſenting the moon's figure from the beſt tubes. On the pedeſtal is engraved this inſcription, and underneath a ſcale of miles.

Carolo Secundo
M. BR. FR. ET HIB. R.
Cujus amplitudini quia unus non
Sufficit
Novum hunc orbem Seleno ſphaerio
Expreſſum
D. D. D.
CHR. WREN.

In the year 1665, he went over to France; where he not only ſurveyed all the buildings of note in Paris, and made excurſions to other places, but took particular notice of what was moſt remarkable in every branch of mechanics, and contracted acquaintance with all the conſiderable virtuoſi. Upon his return home he was appointed architect, and one of the commiſſioners, for the reparation of St. Paul's cathedral; as appears from M. Evelyn's dedication to him of *The Account of Architects and Architecture*, printed in 1706, folio: where we have the following account. "I have "named St. Paul's, and truly not without admiration, as "oft as I recall to mind, as I frequently do, the ſad and "deplorable condition it was in; when, after it had been "made a ſtable of horſes and a den of thieves, you with "other gentlemen and myſelf were by the late king Charles

"named to ſurvey the dilapidations, and to make report to "his majeſty, in order to a ſpeedy reparation. You will "not, I am ſure, forget the ſtruggle we had with ſome, "who were for patching it up any how, ſo the ſteeple might "ſtand, inſtead of new building: when, to put an end to "the conteſt, five days after that dreadful conflagration hap-"pened, out of whoſe aſhes this phœnix is riſen, and was "by providence deſigned for you." Within a few days after the fire, which began the 2d of September 1666, he drew a plan for a new city; of which Mr. Oldenburg, the ſecretary of the Royal Society, gave an account to Mr. Boyle in a letter dated the 18th of that month. "Dr. Wren, ſays "he, has drawn a model for a new city, and preſented it "to the king, who produced it himſelf before his council, "and manifeſted much approbation of it. I was yeſterday "morning with the doctor, and ſaw the model, which me-"thinks does ſo well provide for ſecurity, conveniency, and "beauty, that I can ſee nothing wanting as to theſe three "main articles; but whether it has conſulted with the po-"puloufneſs of a great city, and whether reaſon of ſtate "would have that conſulted with, is a quære with me." *&c.*

Upon the deceaſe of Sir John Denham, who died in March 1668, he ſucceeded him in the office of ſurveyor-general of his majeſty's works. The theatre at Oxford will be a laſting monument of his great abilities, as an architect; which curious work was finiſhed by him in 1669. As in this ſtructure the admirable contrivance of the flat roof, being eighty feet over one way and ſeventy the other, without any arched work or pillars to ſupport it, is particularly remarkable; it hath been both largely deſcribed, and likewiſe delineated, by the ingenious Dr. Plot, in his *Natural Hiſtory of Oxfordſhire*. But the conflagration of the city of London gave him many opportunities afterwards of employing his genius in that way; when beſides the works of the crown, which continued under his care, the cathedral of St. Paul, the parochial churches, and other public ſtructures, which had been deſtroyed by that dreadful calamity, were rebuilt from his deſigns, and under his direction; in the management of which affair he was aſſiſted in the meaſurements, and laying out of private property, by the ingenious Mr. Robert

Robert Hooke. The variety of buſineſs, in which he was by this means engaged, requiring his conſtant attendance and concern, he reſigned his Savilian profeſſorſhip at Oxford in 1673; and the year following he received from the king the honour of knighthood. He was one of the commiſſioners, who at the motion of Sir Jonas Moore, ſurveyor-general of the ordnance, had been appointed by his majeſty to find a proper place for erecting a royal obſervatory; and he propoſed Greenwich, which was approved of. Auguſt the 10th 1675, the foundation of the building was laid; which when finiſhed under the conduct of Sir Jonas, with the advice and aſſiſtance of Sir Chriſtopher, was furniſhed with the beſt inſtruments for making aſtronomical obſervations; and the celebrated Mr. Flamſteed was conſtituted his majeſty's firſt profeſſor there.

About this time he married the daughter of Sir Thomas Coghill of Blechington in Oxfordſhire, by whom he had one ſon of his own name: and ſhe dying ſoon after, he married a daughter of William Lord Fitz-William, baron of Lifford in Ireland, by whom he had a ſon and a daughter. In the year 1680, he was choſen preſident of the Royal Society; afterwards appointed architect and commiſſioner of Chelſea-college; and, in 1684, principal officer or comptroller of the works in the caſtle of Windſor. He ſat twice in parliament, as a repreſentative for two different boroughs; firſt, for Plympton in Devonſhire in the year 1685, and again in 1700 for Melcomb Regis in Dorſetſhire. While he continued ſurveyor-general, he lived in an houſe in Scotland-yard adjoining to Whitehall; but after his removal from that office in 1718, he dwelt occaſionally in St. James's ſtreet, Weſtminſter. He died the 25th of February 1723, aged ninety-one years and upwards; and was interred with great ſolemnity in St. Paul's cathedral, in the vault under the ſouth wing of the choir, near the eaſt end. Upon a flat ſtone, covering the ſingle vault, which contains his body, is a plain Engliſh inſcription; and another inſcription upon the ſide of a pillar, in theſe terms.

Subtus conditur,
Hujus Eccleſiæ & Urbis conditor,
CHRISTOPHORUS WREN:
Qui vixit annos ultra nonaginta,
Non ſibi ſed bono publico.
Lector, ſi monumentum requiris,
Circumſpice.
Obiit 25 *Feb. ann.* MDCCXXIII, *ætat.* 91.

As to his perſon, he was low of ſtature, and thin; but by temperance and ſkilful management, for he was not unacquainted with anatomy and phyſic, he enjoyed a good ſtate of health, to a very unuſual length of life. He was modeſt, devout, ſtrictly virtuous, and very communicative of what he knew. Beſides his peculiar eminency as an architect, his learning and knowledge were very extenſive in all the arts and ſciences, and eſpecially in the mathematics. Mr. Hooke who was intimately acquainted with him, and very able to make a juſt eſtimate of his abilities, has compriſed his character in theſe few but comprehenſive words: "I muſt affirm, ſays he, that ſince the time of Archimedes there "ſcarce ever has met in one man, in ſo great a perfection, "ſuch a mechanical hand, and ſo philoſophical a mind." And a greater than Hooke, even the illuſtrious and immortal Newton, whoſe ſignet ſtamps an indelible character, ſpeaks thus of him, with other eminent men: *D. Chriſtophorus Wrennus Eques Auratus, Johannes Walliſius S. T. D. & D. Chriſtianus Augenius, hujus ætatis Geometrarum facile principes.* Mr. Evelyn, in the dedication referred to above, tells him, that he inſcribed his book with his name, partly through "an ambition of publickly declaring the great eſteem "I have ever had, ſays he, of your virtues and accompliſh-"ments, not only in the art of building, but through all "the learned cycle of the moſt uſeful knowledge and ab-"ſtruſer ſciences, as well as of the moſt polite and ſhining; "all which is ſo juſtly to be allowed you, that you need no "panegyric, or other hiſtory to eternize them, than the "greateſt city of the univerſe, which you have rebuilt and "beautified, and are ſtill improving: witneſs the churches,

Preface to his Micrographia.

Princ. Math. Nat. Phil. p. 20. edit. 1687.

"the

"the royal courts, ſtately halls, magazines, palaces, and "other public ſtructures; beſides that you have built of "great and magnificent in both the univerſities, at Chel- "ſea, and in the country; and are now advancing of the "royal marine hoſpital at Greenwich: all of them ſo many "trophies of your ſkill and induſtry, and conducted with that "ſucceſs, that if the whole art of building were loſt, it might "be recovered and found again in St. Paul's, the hiſtorical "pillar, and thoſe other monuments of your happy talent "and extraordinary genius."

Among the many public buildings, erected by him in the city of London, the church of St. Stephen in Walbroke, that of St. Mary le Bow, the Monument, and the cathedral of St Paul, have more eſpecially drawn the attention of foreign connoiſſeurs. "The church of Walbroke, ſays a cer- "tain writer, ſo little known among us, is famous all over "Europe, and is juſtly reputed the maſter-piece of the cele- "brated Sir Chriſtopher Wren. Perhaps Italy itſelf can pro- "duce no modern building, that can vie with this in taſte "or proportion. There is not a beauty, which the plan "would admit of, that is not to be found here in its greateſt "perfection; and foreigners very juſtly call our judgment in "queſtion, for underſtanding its graces no better, and al- "lowing it no higher a degree of fame." The ſteeple of St. Mary le Bow, which is particularly grand and beautiful, ſtands upon an old Roman cauſey, that lies eighteen feet below the level of the preſent ſtreet; and the body of the church on the walls of a Roman temple. The Monument is a pillar of the Doric order; the pedeſtal of which is 40 feet high and 21 ſquare, the diameter of the column 15 feet, and the altitude of the whole 202: which is a fourth part higher than that of the emperor Trajan at Rome. It was begun in the year 1671, and finiſhed in 1677. The ingenious and learned architect built it hollow, that it might ſerve as a tube to diſcover the parallax of the earth, by the different diſtances of the ſtar in the head of the dragon from the zenith, at different ſeaſons of the year; but, finding it was liable to be ſhaken by the motion of coaches and carts almoſt conſtantly paſſing by, he laid aſide that thought. As to St. Paul's church, the firſt ſtone was laid on the 21ſt of June 1675;

A critical View of the Public Buildings, &c. in and about London and Weſtminſter, p. 12. edit. 1734.

and the body of it finiſhed, and the croſs ſet up, in the ye 1711: though many other works, neceſſary to perfect an adorn the magnificent ſtructure, were done afterwards.

The underwritten is a catalogue of the churches of th city of London, royal palaces, hoſpitals, and public edifice built by Sir Chriſtopher Wren, ſurveyor general of the roya works, during fifty years, *viz.* from 1668 to 1718: take from N° VIII. of Ward's *Appendix*.

St. Paul's cathedral.
Alhallows the Great.
Alhallows, Bread-ſtreet.
Alhallows, Lombard-ſtreet.
St. Alban, Wood-ſtreet.
St. Anne and Agnes.
St. Andrew, Wardrobe,
St. Andrew, Holborn.
St. Antholin.
St. Auſtin.
St. Benet, Graſschurch.
St. Benet, Paul's-wharf.
St. Benet, Finke.
St. Bride.
St Bartholomew.
Chriſt-Church.
St. Clement, Eaſt-cheap.
St. Clement Danes.
St. Dionis Back-church.
St. Edmond the King.
St. George, Botolf lane.
St. James, Garlick-hill.
St. James, Weſtminſter.
St. Lawrence Jewry.
St. Michael, Baſſings-hall.
St. Michael Royal.
St. Michael, Queenhith.
St. Michael, Wood-ſtreet.
St. Michael, Crooked-lane.
St. Martin, Ludgate.
St. Matthew, Friday-ſtreet.
St. Michael, Cornhill.
St. Margaret, Lothbury.
St. Margaret Pattens.
St. Mary Abchurch.
St. Mary, Aldermanbury.
St. Mary le Bow.
St. Mary Magdalen.
St. Mary Somerſet.
St. Mary at Hill.
St. Nicholas Cold Abbey.
St. Olave Jewry.
St. Peter, Cornhill.
St. Swithin, Canon-ſtreet.
St. Stephen, Walbrooke.
St. Stephen, Coleman-ſtreet.
St. Mildred, Breadſtreet.
St. Magnus, London-Bridge.
St. Foſter's Church.
St. Mildred, Poultrey.
Weſtminſter Abbey, *repaired*.
St. Chriſtopher.
St. Dunſtan in the Eaſt.
St. Mary Aldermary:
St. Sepulchre's.
The Monument.
Cuſtom-Houſe, London.
Wincheſter-caſtle.
Hampton-court.
Chelſea-hoſpital.

Green-

eenwich Hoſpital.
ıeatre at Oxford.
inity College Library Cambridge.
Emanuel College Chapel, Cambridge.
and ſeveral other things.

Sir Chriſtopher Wren never printed any thing himſelf, ut ſeveral of his works have been publiſhed by others: ome in the *Philoſophical Tranſactions*, and ſome by Dr. Wallis and other friends; while ſome are ſtill remaining in manuſcript.

WREN (MATTHEW) an Engliſh prelate, was the eldeſt ſon of Francis Wren, citizen of London; and uncle of Sir Chriſtopher Wren, of whom an account has been juſt now given. He was at firſt ſtudent, and then fellow, of Pembroke Hall in Cambridge: afterwards chaplain to Andrews biſhop of Wincheſter; then maſter of Peter-Houſe; then chaplain to Charles I, while he was Prince of Wales: then prebendary of Wincheſter, and dean of Windſor, in which laſt dignity he was inſtalled the 24th of July 1628; prebendary of Weſtminſter in 1634, and about the ſame time biſhop of Hereford; ſoon after tranſlated to Norwich; and from thence, in 1638, to Ely. After the meeting of the long parliament, his eſtate was ſeized; and himſelf was impriſoned in the Tower, where he lay for near eighteen years. Upon the reſtoration of king Charles II, he was reſtored to his biſhopric; and died at Ely houſe in London the 24th of April 1664, aged 81 years and upwards. He was interred in a vault under the Chapel of Pembroke Hall, which he had rebuilt at his own expence. He was a man of abilities and learning, and diſtinguiſhed himſelf by ſome publications; as, 1. *Increpatio Bar Jeſu, ſive Polemicæ adſertiones locorum aliquot Sacræ Scripturæ ab impoſturis perverſionum in Catecheſi Racoviana.* Lond. 1660, in 4to, and reprinted in the ninth volume of the *Critici Sacri*. 2. "The abandoning of the Scots Covenant." 1661, 4to. 3. *Epiſtolæ Variæ ad viros doctiſſimos*: particularly to Gerard John Voſſius. 4. Two ſermons; one printed in 1627, the other in 1662.

See the firſt paragraph of the preceding article.

He left ſeveral ſons: the eldeſt of whom, Mathew, was educated at Cambridge; became ſecretary to the earl of Clarendon,

rendon; was burgeſs for St. Michael in Cornwall to ſerve in the parliament, that began in May, 1661; and at laſt ſecretary to James Duke of York. In this poſt he continued to his death, which happened in June 1672, when he was about forty two years of age. He wrote, 1. "Conſiderations on Mr. "Harrington's Commonwealth of *Oceana*, reſtrained to the "firſt part of the preliminaries." London 1657, in 8vo. To this book is prefixed a long letter of our author to Dr. John Wilkins, warden of Wadham college in Oxford, who had deſired him to give his judgment concerning Mr. Harrington's *Oceana*. 2. "Monarchy Aſſerted: or, the ſtate of Mo-"narchical and Popular Government in vindication of the "*Conſiderations* on Mr. Harrington's *Oceana*." London 1659, in 8vo. Sir Edward Hyde, afterwards earl of Clarendon, in a letter to Dr. John Barwick, dated at Bruſſels the 25th of July 1659, and printed in the appendix of the doctor's life, was very ſollicitous, that Mr. Wren ſhould undertake a confutation of Hobbes's *Leviathan*: "I hope, ſays he, it is only "modeſty in Mr. Wren, that makes him pauſe upon under-"taking the work, you have recommended to him. For I "dare ſware, by what I have ſeen of him, he is very equal "to anſwer every part of it: I mean, every part that requires "an anſwer. Nor is there need of a profeſſed divine to vin-"cate the Creator from making man a verier beaſt, than any "of thoſe of the field; or to vindicate ſcripture from his li-"centious interpretation. I dare ſay, he will find ſomewhat "in Mr. Hobbes himſelf, I mean, in his former books, that "contradicts what he ſets forth in this, in that part, in which "he takes himſelf to be moſt exact, his beloved philoſophy. "And ſure there is ſomewhat due to Ariſtotle and Tully, "and to our univerſities, to free them from his reproaches; "and it is high time, if what I hear be true, that ſome tutors "read his Leviathan, inſtead of the others, to their pupils. "Mr. Hobbes is my old friend, yet I cannot abſolve him "from the miſchiefs he hath done to the king, the church, "the laws, and the nation; and ſurely there ſhould be e-"nough to be ſaid to the politics of that man, who, having "reſolved all religion, wiſdom, and honeſty into an implicit "obedience to the laws eſtabliſhed, writes a book of policy, "which I may be bold to ſay, muſt be by the eſtabliſhed laws "of

Vita Johannis Barwick, in Appendice. No. XII. Lond. 1721, in 8vo.

"of any kingdom or province in Europe condemned for im-
"pious and ſeditious: and therefore it will be very hard, if
"the fundamentals of it be not to be overthrown. But I
"muſt aſk both your's and Mr. Wren's pardon for enlarging
"ſo much, and antedating thoſe animadverſions he will
"make upon it."

WYCHERLEY (WILLIAM) an eminent Engliſh comic poet, was born about the year 1640: and was the eldeſt ſon of Daniel Wycherley of Cleve in Shropſhire, Eſq; When he was about fifteen years of age, he was ſent to France, in the weſtern parts of which, he reſided upon the banks of the Charante: where he was often admitted to the converſation of one of the moſt accompliſhed ladies of the court of France, Madam de Montauſier, celebrated by Voiture in his letters. A little before the reſtoration of king Charles II, he became a gentleman commoner of Queen's College in Oxford: he lived in the Provoſt's Lodge, and was entered in the public library, under the title of *Philoſophiæ Studioſus*, in July 1660. He left the univerſity without being matriculated, or any degree conferred on him; having, according to Mr. Wood, been by Dr. Barlow reconciled to the Proteſtant religion, which he had a little before deſerted in his travels. He afterwards entered himſelf in the Middle Temple; but making his firſt appearance in town in a reign, when wit and gaiety were the favourite diſtinctions, he ſoon quitted the dry ſtudy of the law, and purſued things more agreeable to his own genius, as well as to the taſte of the age. As nothing was likely to take better than dramatic performances, eſpecially comedies, he applied himſelf to the writing of theſe; and in about the ſpace of ten years publiſhed four: "*Love in a Wood, or St. James's Park*," in 1672; "*The Gentleman-Dancing-Maſter*," 1673; "*Plain Dealer*," in 1678; and "*Country Wife*," in 1683. Theſe were collected and printed together in 1712, 8vo.

Wood's Athen. Oxon. Vol. II. col. 976. 2d edit. — Memoirs of Mr. Wycherley by Major Pack. — Original Letters by Mr. Dennis. Vol. I. 1721, in 8vo. — General Dictionary.

Upon the publication of his firſt play, he became acquainted with ſeveral of the celebrated wits both of the court and town; and likewiſe with the ducheſs of Cleveland, with whom, according to Mr. Dennis and the ſecret hiſtory of thoſe times, he was was admitted to the laſt degree of intimacy

macy. Villiers duke of Buckingham had alſo the higheſt eſteem for him; and, as maſter of the horſe to the king, made him one of his equerries; as colonel of a regiment, captain lieutenant of his own company, reſigning to him at the ſame time his own pay as captain, with many other advantages. King Charles likewiſe ſhewed him ſignal marks of favour; and once gave him a proof of his eſteem, which perhaps never any ſovereign prince before had given to an author, who was only a private gentleman. Mr. Wycherley happened to fall ſick of a fever at his lodgings in Bow-Street, Covent Garden: during which ſickneſs the king did him the honour to viſit him. Finding his body extreamly weakened, and his ſpirits miſerably ſhattered, he commanded him, as ſoon as he ſhould be able to take a journey, to go to the ſouth of France; believing, that the air of Montpellier would contribute to reſtore him as much as any thing: and aſſured him at the ſame time, that he would order him 500l. to defray the charges of the journey. Mr. Wycherley accordingly went into France, and having ſpent the winter there returned to England in the ſpring; entirely reſtored to his former vigour both of body and mind. The king, ſhortly after his arrival, told him, that he had a ſon, who he was reſolved ſhould be educated like the ſon of a king; and that he could not chuſe a more proper man for his governor than Mr. Wycherley: for which ſervice 1500l. per annum ſhould be ſettled upon him.

But Mr. Wycherley, ſuch is the uncertain ſtate of all human affairs, loſt the favour of the king and of the courtiers. Mr. Dennis relates, that immediately after he had received the gracious offer abovementioned from the king, he went down to Tunbridge, to take either the benefit of the waters, or the diverſions of the place: when walking one day upon the wells-walk with his friend Mr. Fairbeard of Grays-Inn, juſt as he came up to the bookſeller's ſhop, the counteſs of Drogheda, a young widow, rich, noble, and beautiful, came to the bookſeller, and enquired for *The Plain Dealer*. "Ma-"dam, ſays Mr. Fairbeard," ſince you are for the *Plain Dealer*, there he is for you: puſhing Mr. Wycherley towards her. "Yes," ſays Mr. Wycherley, "this lady can "bear plain dealing; for ſhe appears to be ſo accompliſhed,

"that

"that what would be compliment ſaid to others, ſpoke to "her, would be plain dealing." "No truly, ſir, ſaid the "counteſs, I am not without my faults, any more than the "reſt of my ſex; and yet notwithſtanding I love plain deal-"ing, and am never more fond of it, than when it tells me "of them." Then, madam, "ſays Mr. Fairbeard, you "and the *Plain Dealer* ſeem deſigned by heaven for each "other." In ſhort, Mr. Wycherley walked with the counteſs upon the walks, waited upon her home, viſited her daily at her lodgings while ſhe was at Tunbridge, and at her lodgings in Hatton-Garden, after ſhe went to London: where in a little time he got her conſent to marry her; which he did, by his father's command, without acquainting the king.

But this match, ſo promiſing in appearance both to his fortunes and to his happineſs, was neither more nor leſs than the actual ruin of both. As ſoon as the news of it came to court, it was looked upon as an affront to the king, and a contempt of his majeſty's orders; and Mr. Wycherley's conduct after marriage occaſioned this to be reſented more heinouſly: for he ſeldom or never went near the court, which made him thought downright ungrateful. But the true cauſe of his abſence was not known: in ſhort, the lady was jealous of him to diſtraction; jealous to that degree, that ſhe could not endure him to be one moment out of her ſight. Their lodgings were in Bow-Street Covent-Garden, over againſt the Cock; whither, if he at any time went with friends, he was obliged to leave the windows open, that his lady might ſee there was no woman in company; or ſhe would be immediately in a downright raving condition. Does not the reader wonder, that he did not beat her, although ſhe was a counteſs? It is not recorded, but we will hope that he did. However, ſhe made him ſome amends, by dying in a reaſonable time, and by ſettling her fortune on him: but his title being diſputed after her death, the expence of the law and other incumbrances ſo far reduced him, that not being able to ſatisfy the importunity of his creditors, he was flung into priſon. Major Pack ſays, "I have been aſſured, that the "bookſeller who printed his *Plain Dealer*, by which he got "almoſt as much money as the author gained reputation, "was ſo ungrateful to his benefactor, as to refuſe to lend

"him

" him twenty pounds in his extreme neceſſities:" which is very ſurpriſing and wonderful, conſidering the known generoſity and gratitude of that reſpectable order among traders.

In that confinement he languiſhed ſeven years; nor was he releaſed, till king James II, going to ſee his *Plain-Dealer*, was ſo charmed with the entertainment, that he gave immediate orders for the payment of his debts: adding withal a penſion of 200l. per annum, while he continued in England. But the bountiful intentions of that prince had not the deſigned effect, purely through his modeſty; he being aſhamed to give the earl of Mulgrave, whom the king had ſent to demand it, a full account of his debts. He laboured under the weight of theſe difficulties, till his father died; and then too the eſtate, that deſcended to him, was left under very uneaſy limitations, ſince being only a tenant for life, he could not raiſe any money for the payment of his debts. However he took a method of doing it, that was in his power, though few ſuſpected it to be his choice; and this was making a jointure. He had often declared, as major Pack ſays, that " he was reſolved to die married, though he could not bear " the thoughts of living married again:" and accordingly, juſt at the eve of his death, married a young gentlewoman of 1500l. fortune, part of which he applied to the uſes he wanted it for. Eleven days after the celebration of theſe nuptials, in December 1715, he died; and was interred in the vault of Covent Garden church. He is ſaid to have requeſted very gravely of his wife upon his death-bed, that ſhe would not take an old man " for her ſecond huſband.

Beſides the plays abovementioned, he publiſhed a volume of poems in 1704, folio; and, in 1728, his " poſthumous " works in proſe and verſe," were publiſhed by Mr. Lewis Theobald in 8vo. Lord Lanſdowne has given the following character of Mr. Wycherley. He obſerves, that the earl of Rocheſter, in his imitation of one of Horace's epiſtles, thus mentions our author:

Of all our modern wits, none ſeem'd for me
Once to have touch'd upon true comedy,
But haſty Shadwell *and ſlow* Wycherley.

Shad-

Shadwell's unfiniſh'd works do yet impart
Great proofs of nature's force, though none of art:
But Wycherley earns hard whate'er he gains,
He wants no judgment, and he ſpares no pains.

Lord Lanſdowne is perſuaded, that the earl gave Wycherley the character of a *ſlow* writer, merely for the ſake of the verſe. "If *haſty*, ſays he, would have ſtood as an epithet for "Wycherley, and *ſlow* for Shadwell, they would in all pro- "bability have been ſo applied, but the verſe would have "been ſpoiled, and to that it was neceſſary to ſubmit. Thoſe "who would form their judgment only from Mr. Wycher- "ley's writings, without any perſonal acquaintance with "him, might indeed be apt to conclude, that ſuch a diver- "ſity of images and characters, ſuch ſtrict enquiries into "nature, ſuch cloſe obſervations on the ſeveral humours, "manners, and affections of all ranks and degrees of men, "and as it were ſo true and perfect a diſſection of human "kind, delivered with ſo much pointed wit and force of "expreſſion, could be no other than the work of extraordi- "nary diligence, labour, and application; but, in truth, "we owe the pleaſure and advantage of having been ſo well "entertained and inſtructed by him to his facility of doing "it. If it had been a trouble to him to write, I am "much miſtaken, if he would not have ſpared himſelf that "trouble. What he has performed, would have been dif- "ficult for another; but the club, which a man of an ordi- "nary ſize could not lift, was but a walking ſtaff for Hercu- "les. To judge by the ſharpneſs and ſpirit of his ſatyrs, "you might be led into another miſtake, and imagine him "an illnatured man; but what my lord Rocheſter ſaid of "lord Dorſet, is as applicable to him, *The beſt good man* "*with the worſt-natured muſe.* As pointed and ſevere as he "is in his writings, in his temper he has all the ſoftneſs of "the tendereſt diſpoſition: gentle and inoffenſive to every "man in his particular character, he only attacks vice as "a public enemy; compaſſionating the wound he is under a "neceſſity to probe, or grieving like a good-natured con- "queror at the occaſions, that provoke him to make ſuch "havock. King Charles the ſecond, a nice diſcerner of "men,

Lanſ- downe's Works,

"men, and himſelf a man of wit, often choſe him for a "companion at his leiſure hours, as Auguſtus did Horace; "and had very advantageous views for him. But unluckily "an amorous inclination interfered: the lover got the bet- "ter of the courtier; and ambition fell a ſacrifice to love, "the predominant paſſion of the nobleſt mind.—There are, "who object to his verſification. It is certain, he is no "maſter of numbers; but a diamond is not leſs a diamond, "for not being poliſhed."

WYKEHAM (WILLIAM OF) an Engliſh prelate of moſt reſpectable memory, was born at Wykeham in Hampſhire, in the year 1324. His parents were perſons of good reputation and character; but in circumſtances ſo mean, that they could not afford to give their ſon a liberal education. However this deficiency was ſupplied by ſome generous patron, who maintained him at ſchool at Wincheſter; where he was inſtructed in grammatical learning, and gave early proofs of his diligence and piety. The later writers of his life have generally mentioned his removing from Wincheſter to Oxford, and continuing there almoſt ſix years: but they ſeem to have no ſufficient authority for what they ſay; and it does not appear, that he ever had any academical degree, nor is there the leaſt tradition of his having belonged to any particular ſociety there. It has been always ſuppoſed, yet rather from a common tradition, than from any authentic account, that his firſt and great benefactor was Nicholas Uvedale lord of the manor of Wykeham, and governor of Wincheſter; and that, after he had gone through his ſchool education, he was taken into his patron's family, and became his ſecretary: and it does appear from ancient writers, that he was ſecretary to the conſtable of Wincheſter caſtle. He is ſaid to have been afterwards recommended by Uvedale to Edyngdon biſhop of Wincheſter, and by both to have been made known to king Edward III.

Life of William of Wykeham, Biſhop of Wincheſter. By Robert Louth, D.D. pag. 3. &c. Lond. 1759, 8vo.

His being brought to court, and placed there in the king's ſervice, is related to have been, when he was about two or three and twenty years of age: but the firſt office, which he appears upon record to have born, was that of clerk of all the king's works, in his manors of Henle and Yeſhamſted.

His

His patent for this is dated the 10th of May 1356: and the 30th of October following, he was made ſurveyor of the king's works at the caſtle, and in the park of Windſor. It was by his advice and perſuaſion, that the king was induced to pull down great part of the caſtle of Windſor, and to rebuild it in the magnificent manner, in which upon the whole it now appears; and the execution of this great work was committed entirely to him. Wykeham had likewiſe the ſole direction of the building of Queenborough caſtle: the difficulties, ariſing from the nature of the ground and the lowneſs of the ſituation, did not diſcourage him from adviſing and undertaking this work; and in the event they only ſerved to diſplay more evidently the ſkill and abilities of the architect. Wykeham acquitted himſelf ſo well in the execution of theſe employments, that he gained a conſiderable place in his maſter's favor, and grew daily in his affections: nevertheleſs his enemies gave ſo malicious a turn to an inſcription he put on the palace at Windſor, as expoſed him for a little time to the king's diſpleaſure. The words of this inſcription are, *THIS MADE WYKEHAM*; and have an ambiguous meaning, ſignifying either "*Wykeham made this*," or "*This made Wykeham*." Thoſe, who wiſhed him ill, interpreted them in the former ſenſe; and hinted to the king, that the chief ſurveyor of that edifice inſolently aſcribed all the glory of it to himſelf. His majeſty, being highly exaſperated, reproached Wykeham with his crime; but was appeaſed and even laughed, after hearing his anſwer: he replying, with a ſmiling air, that his accuſers muſt either be extremely malicious, or extremely ignorant of the laws of grammar, ſince the true ſenſe of the inſcription was this: "I am the creature "of this palace: to it I owe the favor, with which my ſove"reign indulges me; and who raiſed me from a low condi"tion to an exalted fortune."

From henceforth we find the king continually heaping on him preferments both civil and eccleſiaſtical: for it ſeems to have been all along his deſign to take upon him holy orders; though he was not ordained prieſt till the year 1362. It would fill a couple of pages to mention the preferments that Wykeham run through, from his being made rector of Pulham in Norfolk in 1357, which was his firſt, to his being raiſed to

the ſee of Wincheſter in 1366: his advancement in the ſtate all the while keeping pace with his preferment in the church. In 1359, he was conſtituted chief warden and ſurveyor of the king's caſtles of Windſor, Ledes, Dover, and Hadlam; in 1663, warden and juſticiary of the king's foreſts on this ſide Trent; keeper of the privy ſeal in 1364; and within two years after ſecretary to the king. He was in prodigious favour and eſteem with the king; as appears from the teſtimony of Froiſſart, a contemporary hiſtorian, perſonally acquainted with the affairs of the Engliſh court, and at the ſame time reſiding there in the ſervice of the king and queen, who expreſſes himſelf in theſe very remarkable terms. "At "that time, ſays he, reigned a prieſt called William de Wi- "can: which William de Wican had ingratiated himſelf ſo "far in the king of England's favor, that by him all things "were done, and without him was nothing done."

Froiſſart, Vol. 1. ch. 249. edit. Paris 1574.

He was nominated to the ſee of Wincheſter in 1366, but not conſecrated till the year after, on account of ſome little diſpute between the king and the pope. In the bulle for conſecration, the pope ſpeaks of Wykeham, "as recom- "mended to him by the teſtimony of many perſons worthy "of credit, for his knowledge of letters, his probity of life "and manners, and his prudence and circumſpection in af- "fairs both temporal and ſpiritual." The ſuperiority of Wykeham's genius to that of other men lying rather in politics and buſineſs than in learning, ſome have taken occaſion from thence to repreſent him as wanting in letters, and next to illiterate: on which account the writer of his life thinks, that this teſtimony of his learning ought to be inſiſted upon; and the more, becauſe it appears, on examining, that in the bulles of this kind there is more frequently than otherwiſe no mention of learning at all. Being now qualified, by his advancement in the church, to receive the higheſt dignity in the ſtate, he was conſtituted chancellor of England the ſame year, 1367: which high poſt he continued in, till the 14th of March 1370-1, when the king took it from him, upon the repreſentation of the lords and commons in parliament aſſembled, that the government of the realm, had been too long in the hands of the eccleſiaſtics.

Lowth, p. 42.

Though

Though Wykeham was ſo deeply engaged in the affairs of ſtate, and ſo much taken up in his perſonal attendance upon the king, yet he was not in the mean time wanting to his epiſcopal function, or remiſs in the care of his dioceſe. He repaired the palaces and houſes, belonging to his ſee, at great expence: he made viſitations of his whole dioceſe: and he was very diligent and active in eſtabliſhing ſtrict diſcipline and reforming abuſes. The zeal and diligence, with which he purſued the wholeſome work of diſcipline, and the reformation of abuſes, appears from the proceeding in the viſitation of the hoſpital of St. Croſs, at Sparkeford, near Wincheſter. This famous hoſpital was founded by Henry de Blois, biſhop of Wincheſter, and brother to king Stephen, in the year 1132; was nobly endowed; but the revenues, according to cuſtom, were in courſe of time villainouſly embezzled by thoſe, whoſe duty it was to ſee them properly diſpoſed of. Wykeham was reſolved to redreſs this grievance; yet met with many difficulties and obſtructions, and was engaged in a troubleſome diſpute of more than ſix years: the affair having been brought before the pope. However, having at laſt overcome all oppoſition, he called the delinquents to a ſevere account; and reinſtated the hoſpital in all its rights, reſtoring in every reſpect its primitive uſe and cuſtoms. At the ſame time that Wykeham was thus engaged in the reformation of theſe charitable inſtitutions, he was forming the plan of a much more noble and extenſive foundation of his own: nevertheleſs, he was much embarraſſed in fixing his choice upon ſome deſign. He tells us himſelf, how he was obliged to declare with grief, that he could not any where find the ordinances of founders of charities, obſerved according to their true deſign and intention; and this reflection, affecting him greatly, made him almoſt reſolve to diſtribute his riches to the poor with his his own hands. However, conſidering what deſolation had been made by continual wars and frequent peſtilences, and particularly among the clergy, he determined at laſt to remedy this loſs, as far as he was able, by relieving poor ſcholars in their clerical education; and for that purpoſe to eſtabliſh two colleges of ſtudents. He ſeems to have come to this reſolution, and in ſome meaſure to have formed in his mind his general plan, as early as his becoming biſhop

Life, p. 92, 93.

of Winchester: for it appears, that in little more than two years after, he had purchaſed ſeveral parcels of ground in the city of Oxford, which make the chief part of the ſituation of his college there. His college of Winchester, intended as a nurſery for that of Oxford, was part of his original plan: for as early as the year, 1373, before he proceeded any further in his deſign for the latter, he eſtabliſhed a ſchool at Wincheſter, of the ſame kind with the former, and for the ſame purpoſe.

While Wykeham was purſuing theſe generous deſigns, and was now prepared to carry them into execution, he was on a ſudden attacked by a party formed againſt him at court; and in ſuch a manner, as not only obliged him to lay them aſide for the preſent, but might have reduced him to an inability of ever reſuming them. This was in the laſt year of the reign of Edward III; when the duke of Lancaſter procured articles of impeachment, to be brought againſt him by certain perſons, for divers crimes committed by him during his adminiſtration of affairs; and prevailed ſo far againſt him, as to have the temporalities of his ſee ſeized by the king, and himſelf baniſhed from court. The clergy however looking upon theſe proceedings, not only as injurious to Wykeham, but as an infringement of the liberties of the church, and the people conſidering him at the ſame time, as a perſon unjuſtly oppreſſed by the exorbitant power of the duke of Lancaſter, a tumult enſued in his behalf; and he was reſtored to the temporalities of his ſee, and to the king's favour, a few days before the death of that monarch, which happened the 21ſt of June 1377. Through the unhappy reign of his ſucceſſor Richard II, when nothing was ſeen and heard of but tumults, ſeditions, and wars, Wykeham is ſaid to have conducted himſelf with that wiſdom and caution, which might be expected from one of his great experience; and being now delivered from the perſecution of the duke of Lancaſter, and diſengaged from his former conſtant attendance on publick affairs, he was reſolved to apply himſelf to the great work of founding his two colleges, which he had long deſigned, and for which he had many years been making preparations. The work, which demanded his attention firſt, was to erect his college at Oxford: the king's patent for the build-

building of which is dated June the 30th, 1379. He publiſhed his charter of foundation, the 26th of November following; by which he intitled his college, "Seinte Marie "college of Wyncheſtre in Oxenford." The building was begun in March following, and finiſhed in April 1386. During the carrying on of this work at Oxford, he eſtabliſhed in proper form his ſociety at Wincheſter. His charter of foundation bears date October the 20th 1682, in which he gives his college the ſame name of, "Seinte Marie college "of Wyncheſtre." In 1387, the year after he had completed his building at Oxford, he began that at Wincheſter, and finiſhed it in 1393: he intended this ſchool, for ſuch he might have called it more properly, as a nurſery from whence to ſupply his college at Oxford. This college does not go by the name he gave it: it was then vulgarly called "The "New college;" and this, becoming in time a ſort of a proper name for it, continues in common uſe to be ſo to this day. Theſe were noble charities; and Wykeham enjoyed for many years the pleaſure, the greateſt to a generous heart that can be enjoyed, of ſeeing the good effects of his own beneficence. Not long after his death, one of his own ſcholars, whom he had himſelf ſeen educated in both his ſocieties, and had probably contributed to raiſe to a conſiderable degree of eminence, became an illuſtrious follower of his great example. This was Henry Chicheley, archbiſhop of Canterbury; who, beſides a chantry and hoſpital, which he built at Higham-Ferrers, the place of his birth, founded likewiſe "All Soul's "college in Oxford," for the maintenance of forty fellows. Shortly after this, Henry VI founded his two colleges of Eton and King's in Cambridge, intirely upon Wykeham's plan: whoſe ſtatutes he tranſcribed, without any material alteration.

In the year 1382, the biſhops and clergy began to be greatly alarmed at the progreſs, which Wickliff's principles and doctrines were daily making, and eſpecially in the univerſity of Oxford. Several profeſſors and doctors, of the firſt diſtinction for learning there, began to defend and maintain them in the ſchools, and to preach them publickly; and in ſo doing were openly encouraged and ſupported by the countenance of the magiſtrates of the univerſity, and particularly by the authority of the chancellor Dr. Robert Rygge.

Courtney archbiſhop of Canterbury thought it high time to inquire into this matter, and to take proper meaſures for putting a ſtop to this growing ſect: for which purpoſe, and to give all poſſible weight and ſolemnity to his proceedings, he ſummoned ſeveral aſſemblies of the biſhops and clergy. The biſhop of Wincheſter aſſiſted at each of theſe aſſemblies; and was, after the archbiſhop, the principal perſon there. What ſhare he took in the management of this affair, or with what ſpirit he acted in it, does not at all appear from any authentic evidence, except in this one circumſtance: that when the chancellor made his ſubmiſſion to the archbiſhop, and begged pardon for his offence, the biſhop of Wincheſter ſtrenuouſly interceded for him, and with much difficulty procured his peace; from whence it ſhould ſeem, that Wykeham was inclined to mild and gentle methods of proceeding in this important and delicate buſineſs. But the biſhops in general were not in the ſame way of thinking: contrary meaſures were purſued: the Wickliffiſts were perſecuted and diſperſed: the ſeeds of the reformation were ſown more widely: and the harveſt, by being delayed, became the more plentiful.

This illuſtrious prelate died at South Waltham, the 27th of September, 1404; and was buried in his own oratory, in the cathedral church of Wincheſter: in rebuilding and repairing which he laid out immenſe ſums. It is difficult to penetrate into the real character of Wykeham, from any records that are extant concerning him. The monuments, which remain of his acts in various ways, ſhew his genius to have been ſtrong and univerſal; and whatever his attainments in letters were, he had at leaſt the good ſenſe to ſee, that the clergy, though they had almoſt engroſſed the whole learning of that age, yet were very defective in real and uſeful knowledge. Some have repreſented him as not without his blemiſhes; and it is probable that he had, like other men, his imperfections and infirmities, how unwilling ſoever his biographer may be to admit them; yet this may inconteſtibly be ſaid in his favour, that no man ever exceeded him in beneficence and acts of charity, as well before as after his death.

XENO-

X.

XENOPHON, an illuſtrious philoſopher, ſoldier, and writer of antiquity, was an Athenian, and the ſon of Gryllus, a perſon of high rank. The time of his birth is no where expreſly delivered: but Steſiclides, as cited by Diogenes Laertius, affirms, that he died the firſt year of the 105th olympiad; and Lucian, that he lived above ninety years: whence it is evident, that his birth muſt have happened in the 82d olympiad, where Fabricius has fixed it. Few particulars of his early life are known. Laertius tells us, that meeting Socrates in a narrow lane, after he was pretty well grown up, he ſtopped the philoſopher with his ſtaff; and aſked him, *where all kind of meats were to be ſold?* To which Socrates made a ſerious anſwer: and then demanded of him, *where it was that men were made good and virtuous?* At which Xenophon pauſing, *follow me then*, ſaid Socrates, *and learn:* from which time he became the diſciple of that father of ancient wiſdom.

In vitâ Xenophontis. In Longævis. Bibl. Græc, Vol. II.

He was one of his moſt eminent ſcholars, if not the moſt eminent, for the diſpute lies between him and Plato: but he did not excel in philoſophy only; he was alſo famous for arms and military atchievements. In the Peloponneſian war, he was perſonally engaged in the fight before Delium, the firſt year of the 89th olympiad; in which the Bœotians overcame the Athenians. Here Xenophon, in the precipitation of flight, was unhorſed and thrown down; when Socrates, who having loſt his horſe was fighting on foot, took him upon his ſhoulders, and carried him many furlongs, till the enemy gave over the purſuit. This was the firſt eſſay of his military profeſſion: afterwards he became known to the younger Cyrus, by means of Proxenus the Bœotian, who was favoured by that prince, and reſided with him at Sardis. Proxenus, then Xenophon's friend, wrote to Athens to invite him to come to Cyrus: Xenophon ſhewed his letter to Socrates,

Laert. in vit. Socratis. —Strabo, lib. ix.

deſiring his advice: Socrates referred him to the oracle of Delphi, which Xenophon accordingly conſulted: but inſtead of aſking whether he ſhould go to Cyrus, he enquired how he ſhould go to him; for which Socrates reprimanded him, yet adviſed him to go. Being arrived at the court of Cyrus, he acquired at leaſt as great a ſhare of his favour, as Proxenus himſelf; and accompanied that prince in his expedition to Perſia, when he took up arms againſt his brother Artaxerxes, who had ſucceeded his father Darius in the kingdom. Cyrus was killed; and Artaxerxes ſent the day after to the Grecians, that they ſhould give up their arms. Xenophon anſwered Phalinus, who brought the order, that "they had "nothing left but their arms and valour: that as long as they "kept their arms, they might uſe their valour; but if they "ſurrendered them, they ſhould ceaſe to be maſters of themſelves." Phalinus replied, ſmiling, "Young man, you "look and ſpeak like a philoſopher; but aſſure yourſelf, that "your valour will not be a match for the king's power." Nevertheleſs, ten thouſand of them were determined to attempt a retreat, and actually effected it, with Xenophon at their head; who brought them from Perſia to their own homes, remaining victorious over all who attempted to oppoſe his paſſage. The hiſtory of this expedition, which happened in the 4th year of the 94th olympiad, and in which his courage and conduct will be for ever memorable, was written by himſelf; and the work is ſtill extant.

After this retreat, Xenophon went into Aſia with Ageſilaus, king of the Lacedæmonians; to whom he delivered for a ſum of money the ſoldiers of Cyrus, and by whom he was exceedingly beloved. Cicero ſays, that Xenophon inſtructed him; and Plutarch, that by his advice Ageſilaus ſent his ſons to be educated at Sparta. Ageſilaus paſſed into Aſia the firſt year of the 96th olympiad, and warred ſucceſsfully againſt the Perſians; but the year after was called home by the Lacedæmonians, to help his country, which was invaded by the Thebans and their allies, whom the Perſian, with a view of drawing the war from his dominions, had corrupted. During the abſence of Xenophon, the Athenians proclaimed a decree of baniſhment againſt him: ſome ſay, for Laconiſm, upon

De Oratore, lib. iii. c. 34.

In vit. Ageſilai.

upon his going to Ageſilaus; others, becauſe he took part a-gainſt the king of Perſia their friend, and followed Cyrus, who had aſſiſted the Lacedæmonians againſt them. Whatever was the reaſon, he was obliged to fly; and the Lacedæmonians, to requite him for ſuffering in their cauſe, maintained him at the public charge. Then they built a town at Scilluns, having driven the Eleans from thence, and beſtowed a fair houſe and lands upon Xenophon: upon which he left Ageſilaus, and went thither, with his wife Phileſia, and his two ſons Diodorus and Gryllus. At this place of retirement, he employed himſelf in planting, hunting, and writing; and led a life truly philoſophic, dividing his time between his friends, rural amuſements, and letters.

At length, a war ariſing between the Eleans and Lacedæmonians, the Eleans invaded Scilluns with a great army; and before the Lacedæmonians came to their relief, ſeized on the houſe and lands of Xenophon. His ſons, with ſome few ſervants, got away privately to Lepreum: Xenophon firſt to Elis, then to Lepreum to his ſons, and laſtly with them to Corinth, where he took a houſe, and continued the remainder of his life. During this time, the Argives, Arcadians, and Thebans, jointly oppoſed the Lacedæmonians, and had almoſt oppreſſed them, when the Athenians made a public decree to ſuccour them. Xenophon ſent his ſons upon the expedition to Athens, to fight for the Lacedæmonians; for they had been educated at Sparta, in the diſcipline of that place. This enmity ended in a great battle at Mantinea, in the 2d year of the 104th olympiad; when Epaminondas, the Theban general, though he had gained the victory, was yet ſlain by the hand of Gryllus. This Pauſanias affirms to have been atteſted both by the Athenians and Thebans: but the glory was ſhort-lived; for Gryllus himſelf fell in the ſame battle. The news of his death reached Xenophon, as he was ſacrificing at Corinth, crowned with a garland; who immediately laid down the garland, and demanded, in what manner he died? When being informed, that Gryllus was fighting in the midſt of the enemy, and had ſlain many of them, he put on the garland again, and proceeded to ſacrifice, without ſo much as ſhed-

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ding a tear; only ſaying, "I knew that I begot him "mortal."

Xenophon, being extremely old, died at Corinth in the firſt year of the 105th olympiad; leaving behind him many excellent works, of which a fine collection are happily come down to us. The principal of theſe are, the *Cyropædia*, or the life, and diſcipline, and actions of the Elder Cyrus; ſeven books of the expedition of the Younger Cyrus into Perſia, and of the retreat of the ten thouſand Greeks under himſelf; ſeven books of the Grecian hiſtory; four books of the *Memorabilia* of Socrates, with the *Apologia Socratis*. Cicero tells us, probably grounding his opinion upon what he had read in the third book of Plato *de legibus*, that the *Cyropædia* is not a real hiſtory, but only a moral fable; in which Xenophon meant to draw the picture of a great prince, without confining himſelf to truth, except in two or three great events, as the taking of Babylon, and the captivity of Croeſus. His words are, *Cyrus ille a Xenophonte non ad biſtoriæ fidem ſcriptus, ſed ad effigiem juſti imperii*; and in this he has been pretty generally followed, though ſome have thought otherwiſe. The *Hellanica*, or ſeven books of Grecian hiſtory are a continuation of Thucydides to forty eight years farther; and here we may ſeaſonably mention a noble inſtance of Xenophon's integrity and goodneſs of nature, who freely gave the public the writings of Thucydides, which he might either have ſuppreſſed, or put off as his own. The ſmaller pieces of Xenophon are, *Ageſilaus*; of which piece Cicero ſays, that "it alone ſurpaſſeth all images and pictures in his praiſe:" *nec minus eſt Spartiates Ageſilaus ille perbibendus, qui neque pictam neque fictam imaginem ſuam paſſus eſt eſſe, quam qui in eo genere laborarunt. Unus enim Xenophontis libellus in eo rege laudando facile omnes imagines omnium ſtatuaſque ſuperavit.* "Oeconomicks:" with which work Cicero was ſo delighted, that in his younger years he tranſlated it; and when he was grown old, gave this honourable teſtimony of it, and the other writings of Xenophon: *Multas ad res perutiles Xenophontis libri ſunt, quos legite, quæſo, ſtudioſe, ut facitis. Quam copioſe ab eo agricultura laudatur in eo libro,*

qui

Ad Quintum fratrem, lib. 1. ep. 1.

Ad Familiares, lib. v. epiſt. 12.

De Senectute.

qui eſt de tuenda re familiari, qui Oeconomicus inſcribitur? "The republic of the Lacedæmonians, and the republic of "the Athenians; Sympoſium; Hiero, or, of a Kingdom; "Accounts of the Revenues; of Horſes; of Horſemanſhip; "of Hunting; Epiſtles."

Xenophon was one of the moſt accompliſhed perſons of antiquity, whether we mean accompliſhments of the body, or of the mind. He had an ingenious modeſt look, and was handſome beyond expreſſion, as Laertius ſays; he was ſkilled in all exerciſes, in horſemanſhip, hunting, and in tactics. He was as perfect in contemplation, as in action; and "the only man of all the philoſophers," ſays Eunapius, "who adorned philoſophy with his words and ac- "tions." He was the firſt, who committed the diſputations of his maſter Socrates to writing; and he did that with the greateſt fidelity, without inſerting excurſions of his own, as Plato did; whom for that reaſon, as Aulus Gellius obſerves, he accuſeth of falſhood. That there was a great enmity between theſe two illuſtrious perſons, is related by the ſame author; who, as a proof thereof, alledges, that neither of them names the other in any of his writings: but, as Voſſius has noted, is miſtaken in this, ſince Xenophon mentions Plato once, in the third *book* of the *Memorabilia Socratis*.

Proem. ad vit. Philoſ.

Noct. Attic. l. xiv. c. 3.

De Hiſt. Græcis.

Innumerable are the eloges, which the moderns have beſtowed upon this fine writer: but we will content ourſelves with ſelecting two or three, which may ſerve for a proper critique upon his works and character. "Xenophon, ſays "La Mothe le Vayer, does not owe the glory, he has "been in poſſeſſion of for ſo many ages, to hiſtory alone; "for philoſophy and arms have contributed to it: and I be- "lieve, that for theſe three qualifications he may be as well "called triſmegiſtus, as that Hermes of Egypt, who is "univerſally acknowledged to have been a very great philo- "ſopher, a very great captain, and a very great hiſtorio- "grapher. He has, in common with Cæſar, the two laſt "qualities; and they are not deceived, who find a third re- "ſemblance in their ſtile; purity, elegance, and ſweetneſs "being natural to them both. They have each an agree- "able

Jugemens ſur les anciens & principaux Hiſtoriens.

" able manner of expreſſion, without art or affectation; " though no art or affectation whatever can come near it. But " the ſurnames of *Apes Attica* and *Muſa Attica*, with which " all the ancients have honoured Xenophon, is not only a " teſtimony of the beauty of his language, and of that ho- " ney-like ſweetneſs, which the graces ſeem to have poured " on it with their own hands; as Quintillian ſpeaks; it is " alſo a particular mark of his Attic dialect, in which he " excelled ſo much, that Laertius gives no other reaſon of " the miſunderſtanding between Plato and him, than that of " jealouſy between them on this account." Speaking afterwards of the Cyropædia, the Grecian hiſtory, and the expedition of Cyrus, with the memorable retreat of the ten thouſand, " theſe compoſitions, he ſays, are ſuch, that as, " in the judgment of Dion Chryſoſtom, they may ſerve for " a rule to the firſt miniſters of ſtate, in all the extent of " their politics; ſo likewiſe are they capable of forming great " captains, and generals of armies. We have two famous " examples of this among the Romans; for have not they " themſelves owned, that their Scipio Africanus had the " works of Xenophon almoſt always in his hands; and that " nothing made Lucullus capable of oppoſing the formi- " dable Mithridates, but the reading of the ſame author?" The jeſuit Rapin, ſpeaking of Xenophon as a writer, expreſſes himſelf thus: " he has a purity of language, a na- " tural and agreeable compoſition, a rich and eaſy vein, full " of admirable ſenſe, a clean imagination, and a curious " turn of wit; but not much greatneſs, or elevation.— " Longinus ſays, that the true character of his wit con- " ſiſted in his fine and happy way of thinking."

Reflexions ſur l'Hiſtoire. xxviii.

But a great genius and fine critic of our own country, the noble author of the *Characteriſticks*, has done him ſtill higher honour, in the following great and exalted ſtrain of criticiſm: " 'Tis pleaſant enough to conſider, ſays he, how " exact the reſemblance was between the lineage of philo- " ſophy and that of poetry, as derived from their two chief " founders or patriarchs; in whoſe loins the ſeveral races lay " as it were incloſed. For, as the grand *poetic fire* was, by " the conſent of all antiquity, allowed to have furniſhed " ſubject

Shafteſbury's Characteriſtics, vol. i. p. 253.

" ſubject both to the tragic, the comic, and every other kind " of genuine poetry; ſo the *philoſophic patriarch* in the ſame " manner containing within himſelf the ſeveral genius's of " philoſophy, gave riſe to all thoſe ſeveral manners, in which " that ſcience was delivered. His diſciple of noble birth and " lofty genius, who aſpired to poetry and rhetoric, took the " ſublime part, and ſhone above his other condiſciples. He " of mean birth and pooreſt circumſtances, whoſe conſtitu- " tion as well as condition inclined him moſt to the way " we call ſatiric, took the reproving part; which, in his " better-humoured and more agreeable ſucceſſor, turned into " the comic kind, and went upon the model of that an- " cient comedy, which was then prevalent. But another " noble diſciple, (Xenophon) whoſe genius was towards " action, and who proved afterwards the greateſt hero of " his time, took the genteeler part and ſofter manner. He " joined what was deepeſt and moſt ſolid in philoſophy, with " what was eaſieſt and moſt refined in breeding, and in " the character and manner of a gentleman. Nothing could " be remoter, than his genius was, from the ſcholaſtic, the " rhetorical or mere poetic kind. He was as diſtant on one " hand, from the ſonorous, high, and pompous ſtrain; " as, on the other hand, from the ludicrous, mimical, or " ſatiric. This was that natural and ſimple genius of anti- " quity, comprehended by ſo few, and ſo little reliſhed by " the vulgar. This was that philoſophical Menander of " earlier time, whoſe works one may wonder to ſee pre- " ſerved from the ſame fate; ſince in the darker ages " through which they paſſed, they might probably be alike " neglected on account of their like ſimplicity of ſtyle and " compoſition." Afterwards, ſpeaking of his writings, he calls them " an original ſyſtem of works, the politeſt, wiſeſt, " uſefulleſt, and (to thoſe who can underſtand the divine- " neſs of a juſt ſimplicity) the moſt amiable, and even the " moſt elevating and exalting of all uninſpired and merely " human authors." ibid. vol. III. p. 248.

The works of Xenophon have often been printed collectively: by Aldus, with the Greek only, at Venice 1525, folio; by Henry Stephens, with a Latin verſion, in 1581, folio; and

and at Oxford 1703, Greek and Latin, in five volumes 8vo. Separately have been publiſhed the *Cyropædia*, Oxon. 1727, 4to, and 1736, 8vo; *Cyri Anabaſis*, Oxon. 1735, 4to, and 1747, 8vo; *Memorabilia Socratis*, Oxon. 1741, 8vo.

XENOPHON, uſually mentioned with the epithet *Epheſius*, from the place of his birth, to diſtinguiſh him from the above Xenophon *Socraticus*, is the author of five books "Of the loves of Abrocomus and Anthia:" which are intitled *Epheſiaca*, although they have no more to do with the town of Epheſus, than the *Æthiopics* of Heliodorus, which is a love-romance alſo, have with the affairs of Æthiopia. It is not known, when this author lived; but Fabricius is of opinion, that he wrote before Heliodorus. Suidas has made mention of this romance; and, although it was late before it was publiſhed for the firſt time, yet manuſcripts of it were known to be extant. Montfaucon ſpoke of one which he had ſeen, or at leaſt knew to be, in the library of the monaſtery of the Holy Virgin at Florence; and Politian had long before inſerted a tranſlation of ſome paſſages from it in his Miſcellanea. Politian was prodigiouſly taken with this author, and made no ſcruple to rank him with the Athenian Xenophon for ſweetneſs and purity of ſtile and manner. Fabricius does not ſeem to go ſo far as Politian, but he ſpeaks of him in no leſs terms than theſe: *eſt ſane ſuavis lectu ac delectabilis hic ſcriptor; dictio pura, elegans, candida, facilis; narratio preſſa, aperta, mirabilis, amæna.* He adds, that Grotius, if he had read this author, would not have mentioned him as an example of obſcene writing; as he has done in his commentary upon Epheſ. iv. 29.

Fabric. Bibl. Græc. v. xiv. in Prefat. and v. vi. p. 807.

Diarium Italicum, p. 365.

Cap. 51.

Antonio Cocchi, a Florentine, eminent for his ſkill in polite literature, made a Latin verſion of the *Epheſiaca*; with which he cauſed it to be publiſhed at London, in 1726, 4to. Suidas has called them *ten* books of the amours of Abrocomus and Anthia, but either Suidas or his tranſcribers have blundered; ſince the work ſeems to have been compleated in the five that are extant. Though Politian has compared the two Xenophons together, yet there is this conſiderable dif-

difference between them, that the Epheſian is ſometimes a little inflated, which the other never is; however, to give him his due, he is always agreeable.

XYLANDER (GULIELMUS) a German of great abilities and learning, was born at Augſburg, the 26th of December 1532, of parents, who were very honeſt, but very poor. The love therefore of learning, which he diſcovered from his infancy, would have been fruitleſs, if he had not luckily met with a patron. This was Wolfgang Relinger, a ſenator of Augſburg, who got him ſupported at the public expence, till the progreſs he had made in literature procured him admittance into the colleges, where the city maintained a certain number of ſtudents. In the year 1549, he was ſent to the univerſity of Tubingen, and afterwards to that of Baſil; where he made himſelf conſummate in the Greek and Latin tongues. Melchior Adam affirms, that he took a maſter of arts degree at Baſil in 1556; but Mr. Bayle is of opinion, that this date muſt be miſtaken: for he thinks it improbable, that a man, who had employed himſelf vigorouſly in ſtudy, and was born with ſuch fine natural talents, did not take that lower degree till his 24th year. Add to this, ſays he, that Xylander made his Latin verſion of Dion Caſſius in the year 1557: at which time he was ſo good a ſcholar, that he employed but ſeven months in this work; for the truth of which he appeals to Mr. Herwart, a ſenator of Augſburg and his patron, to whom he dedicates it. Having given ample proof of his learning, and eſpecially of his uncommon ſkill in the Greek tongue, he was invited in 1558 to Heidelberg, to take poſſeſſion of the Greek profeſſor's chair, then vacant. In 1566, the elector palatine Frederic III, and the Duke of Wirtemberg, having called an aſſembly of the clergy, to hold a conference upon the euchariſt, about which there were great diſputes, Xylander was choſen by the elector as ſecretary of the aſſembly, together with Oſiander, who was named by the duke: he executed the ſame office upon a ſimilar occaſion in 1571. Exceſſive application to books is ſuppoſed to have brought

Melchior Adam, in vitis Philoſophorum. —Bayle, in Dict.

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an illneſs upon him, of which he died in February in 1576, aged forty-three years.

He had a vaſt knowledge of the Greek language, and he employed it in tranſlating Greek authors into Latin: but being always very poor, and obliged to labor for bread inſtead of fame, is the cauſe of many errors having crept into his verſions; ſince, ſelling his ſheets as faſt as he wrote them to the bookſellers, he was naturally led to be more ſollicitous about the quantity, than the quality of what was written. Of the many authors which he tranſlated, the chief are, Dion Caſſius, Marcus Antoninus, Plutarch, Strabo.

Z.

ZEUXIS, a very famous painter of antiquity, floriſhed about 400 years before Chriſt, or about the 95th olympiad. The particulars relating to his country are a little confuſed: for though Tully, Pliny, and Ælian agree in affirming, that he was of Heraclea, yet they have not, among the numerous cities of that name, told us the Heraclea, in which Zeuxis was born. Father Hardouin conjectures, that he was a native of Heraclea, near Cretona in Italy. Pliny repreſents the art of painting, the rudiments of which had been diſcovered by Apollodorus, to have been carried to conſiderable perfection by this painter. Some authors relate, that he found out the manner of diſpoſing lights and ſhadows; *luminum umbrarumque inveniſſe rationem traditur:* and he is allowed to have excelled in colouring. Ariſtotle cenſured this defect in his paintings, that the manners or paſſions were not expreſſed in them: nevertheleſs Pliny declares the direct contrary with regard to the picture of Penelope; "in which Zeuxis, ſays he, ſeems to have painted "the manners."

This painter amaſſed immenſe riches; and he once made a ſhew of them at the Olympic games, where he appeared in a cloak embroidered with gold letters expreſſing his name. When he found himſelf thus rich, he would not ſell his works

Cicer. De Inventione, Lib. ii.—Plin. Hiſt. Natural. Lib. xxxv. c. 9.—Ælian. Var. Hiſt. Lib. iv. c. 12.

Quintilian. Lib. 12. c. 10.

Poetic. c. 6.

Supra citat.

works any longer, but gave them away. Was not this generous? and did it not ſhew a noble moderation, which knew when it had enough? You will not attribute it to either generoſity or contempt of money, when you hear his reaſon: it was, and he declared it frankly, that no price could be ſet upon them. His Helen was the picture, which made the greateſt noiſe. Before he had left off ſelling his works, he uſed to make people pay for ſeeing them; but he inſiſted always upon ready money for ſhewing his Helen: which, ſays Ælian, gave occaſion to the wags, to call her "Helen the courtezan." He did not ſcruple to write underneath this picture the three verſes of the Iliad, in which Homer repreſents Priam and the venerable ſages of his council confeſſing, that the Greeks and Trojans were not to blame for having expoſed themſelves to ſo many calamities for the love of Helen, her beauty equalling that of the goddeſſes. It cannot be very well determined, whether this Helen of Zeuxis be the ſame as that, which was at Rome in Pliny's time; or that, which he painted for the inhabitants of Crotona, to be hung up in the temple of Juno. What he required of the people of Crotona, with reſpect to this picture, is ſingular enough. They had prevailed upon him to come among them, by giving him a large ſum, in order to paint a great number of pictures, with which they intended to adorn this temple; and when he told them, that he intended to draw the picture of Helen, they were extremely well ſatisfied, knowing that his chief excellency lay in painting women. For this purpoſe, he deſired to ſee the moſt beautiful girls of their city: upon which they took him to the place where the young boys were learning their exerciſes, where he had a fair opportunity of ſeeing, whether they were handſome and well-ſhaped in every part, they being naked; and as he ſeemed much pleaſed on this occaſion, they gave him to underſtand, that he might judge from thence whether there were any beautiful girls in their city, ſince the ſiſters of thoſe boys, whom he thought moſt beautiful, were among them. He then deſired to have a ſight of ſuch, as poſſeſſed the greateſt charms; and the council of the city giving orders for all the maidens to come to one place, in order that

Zeuxis might make choice of ſuch as he thought fitteſt for his purpoſe, he pitched upon five; and copying the greateſt excellencies of each, drew from thence the picture of Helen. Cicero, who informs us of theſe particulars, in the place above cited, leaves his readers to gueſs, that the painter would ſee theſe five young beauties naked; but Pliny ſays this expreſsly, and even that he ſaw them in this condition, before he pitched upon the five in queſtion. He does indeed tell us, that Zeuxis worked for the Agrigentines, and not the Crotoniates, and does not ſay who was the perſon repreſented by this picture; but, excepting this, it appears that he relates the ſame ſtory with Cicero. Theſe five maidens were greatly applauded by the poets, their beauty having been preferred by him, who was juſtly conſidered as the greateſt judge of beauty; and their names accordingly did not fail of being conſecrated to poſterity, although they are not now to be found.

In loco ſupra citato.

Many curious particulars are recorded of this painter. His diſpute with Parrhaſius for the prize in painting, and how he loſt it, is related by Pliny in the following manner. Zeuxis had painted ſome grapes ſo very naturally, that the birds uſed to come and peck them; and Parrhaſius painted a curtain ſo artfully, that Zeuxis, miſtaking it for a real curtain which hid his rival's work, ordered it to be drawn aſide, that he might ſee Parrhaſius' painting: but finding his miſtake, he confeſſed himſelf vanquiſhed; ſince he had only impoſed upon birds, whereas Parrhaſius had miſled even thoſe who were maſters of the art. Another time, he painted a boy loaded with grapes, when the birds flew again to this picture, at which he was vexed; and frankly confeſſed, that it was not ſufficiently finiſhed; ſince, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made uſe of Xeuxis's pencil for the embelliſhment of his houſe; upon which Socrates made this reflection, as it is preſerved by Ælian. "Archelaus, ſaid he, has laid out a vaſt ſum of money upon "his houſe, but nothing upon himſelf: whence it is, that "numbers come from all parts of the world to ſee his houſe, "but none to ſee him; except thoſe, who are tempted by "his

Var. Hiſt. Lib. xiv. c. 17.

" his money and preſents, and who will not be found among " the worthieſt of men."

One of Zeuxis's fineſt pieces was a Hercules ſtrangling ſome dragons in his cradle, in the preſence of his frighted mother: but he himſelf eſteemed chiefly his athleta or champion, under which he made a verſe that became afterwards famous, *viz.* that " it would be eaſier to envy, than to imitate that picture." It is probable, that he valued his Alcmena, ſince he preſented it to the Agrigentines. He did not ſet up for a ſwift painter: he uſed to ſay to thoſe who reproached him with ſlowneſs, that " he was indeed a " long time in painting, but that it was alſo to laſt a long " time." Lucian has given us a deſcription of a picture of Zeuxis, which deſerves to be read: it is of a female centaur.

We are told that Zeuxis, having painted an old woman, laughed ſo heartily at the ſight of this picture, that he died. This circumſtance is related by Verrius Flaccus, under the word *Pictor*; but is probably fabulous. More particulars may be found concerning this painter, in Junius, *de Pictura Veterum*; and alſo in Mr. Bayle's dictionary, under the word *Zeuxis*, from whence this account is chiefly taken.

ZOSIMUS, an ancient hiſtorian, who lived at the end of the fourth, and the beginning of the fifth century, was a man of quality and place, having the title of count, and being advocate of the treaſury. There are extant of his ſix books of hiſtory, in the firſt of which he runs over the Roman affairs, in a very ſuccinct and general manner, from Auguſtus to Diocleſian: the other five books are written more largely and diffuſively, eſpecially when he comes to the time of Theodoſius the great, and of his children Arcadius and Honorius, becauſe he then wrote of what he had ſeen. He goes but little beyond the ſiege of Rome by Alaric, and the ſources of diviſion between him and Honorius: and indeed we have but the beginning of the ſixth book, the end being loſt. It has been pretty generally ſuppoſed, that Zoſimus did little more than abridge Eunapius's hiſtory of

Phot. Biblioth. cod. 98. —Fabric. Bibl. Græc. Vol. VI. p. 581.

the Cæſars, which ſuppoſition was grounded, as Photius relates, on the great reſemblance between the one and the other, except in thoſe places where Stilico was concerned, whom Zoſimus did not abuſe as Eunapius did. Zoſimus was a Pagan, and a moſt zealous one too; whence we find him frequently inveighing with great bitterneſs againſt the Chriſtian princes, particularly againſt Conſtantine the great and the elder Theodoſius. Photius ſays, that he barks like a dog at thoſe of the chriſtian religion; and few Chriſtian authors till Leunclavius, who tranſlated his hiſtory into Latin, made any apology for him. "To ſay the truth, ſays La Mothe le Vayer, "although this learned German defends him very pertinently "in many things, ſhewing how wrong it would be to ex- "pect from a Pagan hiſtorian, like Zoſimus, other ſenti- "timents than thoſe he profeſſed; or that he ſhould refrain "from diſcovering the vices of the firſt Chriſtian emperors, "ſince he has not concealed their virtues; yet it cannot be "denied, that in very many places he has ſhewn more ani- "moſity, than the laws of hiſtory permit." Then having produced ſome inſtances to theſe purpoſes, he goes on thus: "We ſhall leſs wonder at the averſion of Zoſimus to Chri- "ſtians, when we conſider what a deference he paid to all "the ſuperſtitions of idolatry; which made him relate many "tales, that I ſhould have thought unworthy of hiſtory, if, "as I have already obſerved, the like were not to be found "in thoſe, who have written with the greateſt reputation. "—It is reaſonable then to own, that infidelity has made "Zoſimus inſert many things, either in favor of his altars, "whoſe deſtruction he was unwilling to ſee, or againſt ours "which he could not endure; and this ſo much to the "prejudice of his hiſtory, that we might therefore be led to "deſpiſe it, if it did not contain a great number of cu- "rious and entertaining things, which are to be found no "where elſe."

Jugemens ſur les anciens Hiſtoriens.

His ſtile, in the judgment of Photius, is recommendable for its purity, and that agreeable ſweetneſs, which almoſt always accompanies what is written intelligibly. His ſentences are ſhort, and his phraſe conciſe; as it is natural to expect from one, who brings into a narrow compaſs, what

what others had treated more diffuſedly. It is alſo for this reaſon, that Photius obſerves his language to be almoſt without figures, which are not proper for the manner of writing which he purſued: he likewiſe abſtained from ſpeeches, and all thoſe ornaments, which only become the great hiſtorian and orator. The ſix books of his hiſtory have been publiſhed, with the Latin verſion of Leunclavius, at Frankfort 1590, with other minor hiſtorians of Rome, in folio; at Oxford 1679, in 8vo; and at Ciza the ſame year, under the care of Cellarius, in 8vo. This laſt edition was dedicated to Grævius, and reprinted at Jena 1714, in 8vo.

ZUCCHERO (TADDEO) an Italian painter, was born at St. Angelo in Vado, in the duchy of Urbin, anno 1529; and was initiated in his art by his father, who was an ordinary painter. At fourteen years of age, he was carried to Rome, and placed under Pietro Calabro; whoſe wife was ſo covetous, that ſhe almoſt ſtarved him, and forced him to look out for another maſter. However he went to no other, but contented himſelf with contemplating Raphael's works and the Antique ſculptures: he improved himſelf alſo greatly by the ſtudy of anatomy. He excelled chiefly in a florid invention, a genteel manner of deſign, and in the good diſpoſition and œconomy of his pieces: but was not ſo much admired for his colouring, which was generally unpleaſant, and rather reſembled the ſtatues than the life. He never worked out of Italy: Rome, Tivoli, Florence, Caparola and Venice, were the places where he diſtinguiſhed himſelf; but left many pieces unfiniſhed, being ſnatched away in his prime, anno 1566.

ZUCCHERO (FREDERICO) an eminent painter, and brother of Taddeo, was born 1543, and carried to the Jubilee at Rome in 1550; when he was placed under his brother Taddeo, who was then one of the moſt famous painters in Italy. He afterwards ſet up for a maſter-painter, and finiſhed many of his brother's pieces. Pope Gregory

gory XIII, employed him: when Zucchero having a difference with ſome of his officers, drew a picture of ſlander, afterwards engraved by Cornelius Cort, in which he repreſented thoſe who had offended him with aſſes ears. He expoſed it publickly over the door of St. Luke's Church; but was obliged to leave Rome, in order to avoid the Pope's indignation. He worked in France for the cardinal of Lorrain, and in the Eſcurial for Philip II, without giving content to either the one or the other. He was more fortunate in England, where he drew the picture of queen Elizabeth; and did ſome other pieces that were very much commended. At laſt, returning to Italy, and having worked ſome time in Venice, Pope Gregory recalled and pardoned him. Soon after, he ſet up the Academy of painting, by Virtue of a brief obtained from this pope; of which being choſen the firſt prince himſelf, he built a noble apartment for their meeting. He went afterwards to Venice, to print ſome books he had written on painting: from thence paſſed on to Savoy; and in a journey to Loretto, died at Ancona, in the year 1609. He differed but little from his brother in his ſtile, and manner of painting; though in ſculpture and architecture he was far more excellent.

ZUINGLIUS (ULRICUS) an able and zealous reformer of the church, who laid the foundation of a diviſion from Rome in Switzerland, at the ſame time that Luther did the ſame in Saxony, was born at Wildehauſen in Switzerland the 1ſt of January 1487. He was ſent to ſchool at Baſil at ten years of age, and from thence removed to Bern, where he learned the Greek and Hebrew tongues. He ſtudied philoſophy at Vienna, and divinity at Baſil, where he was admitted doctor in the year 1505. He began to preach with good ſucceſs in 1506, and was choſen miniſter of Glaris, a chief town in the canton of the ſame name, where he continued till the year 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there; and upon the preaching of Luther, which began in 1517, ſhewed

Du Pin's Bibliotheque of Eccleſiaſtical Authors. Cent. XVI.

shewed himself very favourable to that reformer; for, though he refused to read his books himself, having been otherways instructed in those matters, yet he recommended them to his hearers.

About that time a franciscan of Milan, being sent from Leo X, as general visitor of his order, came to publish indulgencies at Zurich, and preached according to the usual manner; namely, "That the pope had granted an absolute "pardon of sins to those, who purchased such indulgencies "with money, and that men might by this means deliver souls infallibly from purgatory:" when Zuinglius, after the example of Luther, declaimed powerfully not only against the preacher, but even against the indulgencies, or, at least the use that was made of them. Hugh, bishop of Constance, supposing that he was displeased only with the abuse of them, exhorted him to go on, and promised him his patronage; but Zuinglius went farther, and sollicited the bishop, and the pope's legate in Switzerland, to favour the doctrine he was about to establish, and which he called *Evangelical Truth*. The bishop and the legate refusing to hearken to his proposals, he told them, that he would oppose the errors of the court of Rome, and propagate his own doctrines, in spite of them; and thus continued to preach, from the beginning of 1519 to 1523, not only against indulgencies, but other articles of the Catholic church.

Zuinglius made no less progress with the reformation in Switzerland, than Luther did in Saxony, yet carried himself with more moderation and prudence; for though by four years preaching he had prepared the magistrates and people, and knew that they were disposed, to cast off the doctrine and discipline of the church of Rome, and to receive his new opinions, yet he would not attempt to make any alterations in the external worship without the concurrence of the civil powers, and to that end caused an assembly to be called by the senate of Zurich January the 29th 1523, that the differences among preachers in matters of religion might be composed. The senate by their edict invited all ecclesiastics of their canton, and gave the bishop of Constance

ſtance notice of it, that he might either be preſent by himſelf or his deputies; and the aſſembly met at the day appointed. Here Zuinglius declared, "that the light of the "goſpel having been much obſcured, and almoſt extinguiſhed by human traditions, ſeveral perſons of late had "endeavoured to reſtore it by preaching the word of God "in its purity; that he himſelf was one of that number; "and though he had for five years paſt taught nothing, but "what was contained in holy ſcripture, yet he had been "treated as an heretic and ſeducer; that it was for this "reaſon, he had deſired to give an account of his doctrines before the ſenate of Zurich, and the biſhop of "Conſtance or his deputies; and that they might the more "eaſily underſtand them, he had drawn them out into ſixty "ſeven propoſitions." The doctrine, contained in theſe propoſitions, may be reduced to the following articles: "1. That the goſpel is the only rule of faith. 2. That "the church is the communion of ſaints. 3. That we "ought to acknowledge no head of the church but Jeſus "Chriſt. 4. That all traditions are to be rejected. "5. That there is no other ſacrifice, but that of Jeſus "Chriſt upon the croſs; and that the maſs is no ſacri"fice, but a commemoration of the ſacrifice of Chriſt. "6. That we have need of no other interceſſor with God "but Jeſus Chriſt. 7. That all ſorts of meat may be eaten "at all times. 8. That the habits of monks ſmell of "hypocriſy. 9. That marriage is allowed to all the world, "and no man obliged to make a vow of chaſtity: and that "prieſts are not at all debarred the privilege of being married. "10. That excommunication ought not to be inflicted by "the biſhop alone, but by the whole Church; and that only "notorious offenders ought to be excommunicated. 11. That "the power, which the pope and biſhops aſſume to themſelves, is errant pride, and hath no foundation in ſcripture. "12. That none can forgive ſins but God; and that confeſſion of ſins to a prieſt is only to beg his ghoſtly advice. "13. That the ſcripture teaches no ſuch place as purgatory. "14. That the character, which the ſacraments are ſaid to "impreſs, is a modern invention. 15. That the ſcripture ac-

"knowledges

"knowledges none for prieſts and biſhops, but ſuch as "preach the word of God."

He alſo offered to deliver his judgment about tythes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any perſon ſhould be willing to diſpute with him upon thoſe points. John Faber, one of the three deputies whom the biſhop of Conſtance had ſent, and his chief vicar, anſwered, that he was not come to diſpute about ceremonials and cuſtoms, which had for many ages been uſed in the church; nor did he think fit to debate about that affair then, but would refer it to the general council, which was to meet ſhortly according to the conſtitution of the diet of Nuremberg. Zuinglius replied, "that they ought not to regard, how long a thing "has been or has not been in uſe, but to obſerve only, whe-"ther or no it be agreeable to truth, or the law of God, "to which cuſtom could not be oppoſed; and that there "were learned men in the preſent aſſembly, who could "very well determine the matters in queſtion, without "referring them to a council, ſince even private chriſtians, "enlightened by the ſpirit of God, could diſcern between "thoſe that did and did not underſtand the ſcripture." The reſult of this conference was in favour of Zuinglius; and the ſenate ordained by an edict, "that he ſhould go on "to teach and preach the word of God, and the doctrine "of the goſpel after the ſame manner, that he had hitherto "done; and that no paſtors either in the city or country "ſhould teach any thing, that could not be proved by "the goſpel, and ſhould alſo abſtain from accuſations of "hereſy."

After an edict ſo favourable, the doctrines of Zuinglius, which moſt of the paſtors had before embraced, were preached under the name of *Evangelical Truth* in almoſt all the churches of the canton of Zurich; but, becauſe the outward worſhip was contrary to their doctrines, images ſtill remaining, and maſs being celebrated, and they durſt not aboliſh it without authority; Zuinglius, to perfect his deſign, engaged the ſenate to call a new aſſembly

in October the ſame year, when the biſhops of Conſtance, Coine, and Baſil, with the univerſity of this latter city, and the twelve cantons of Switzerland, were invited to ſend their deputies. The ſenate aſſembled upon the day appointed, debates were held upon the points in queſtion; and the reſult was an edict, by which the prieſts and monks were forbidden to make any public proceſſions, to carry the holy ſacrament, or to elevate it in the church, that it might be worſhipped: reliques were taken out of churches, and it was forbidden to play upon organs, to ring the bells, to bleſs palm-branches, ſalt, waters, or tapers, and to adminiſter the ſupreme unction to the ſick: in ſhort, a good part of the outward worſhip and ceremonies of the church of Rome were at that time aboliſhed in the canton of Zurich.

While all theſe things were tranſacting, Zuinglius wrote ſeveral books in defence of his doctrines, which were publiſhed between the years 1522 and 1525 incluſive. In April 1525, he petitioned the ſenate of Zurich, to aboliſh the maſs and the adoration of the elements in the ſacraments; and he eaſily obtained what he petitioned. Zuinglius explained the euchariſt, and preſcribed a form in celebrating the Lord's Supper, not only different from that of the church of Rome, but from that of Luther alſo; and this engaged him in violent diſputes and animoſities even with his brethren, who were jointly labouring with him in the great work of reformation. In the mean time the other Swiſs cantons, diſallowing the proceedings of that of Zurich, aſſembled at Lucern in 1524, and decreed, that none ſhould change the doctrines, which had been eſtabliſhed for fourteen hundred years; that they ſhould not teach the doctrines of Zuinglius; and that the magiſtrates ſhould take care of the execution of this decree. They ſent deputies at the ſame time to the ſenate of Zurich, to complain of the innovations they had made in their canton; who returned a firm anſwer, and ſtood with reſolution to what they had done. They then called an aſſembly at Baden in 1526, where the moſt ingenious and able advocates

cates of each ſide had the free liberty of ſaying what they could, in juſtification of their reſpective doctrines; and accordingly Oecolampadius maintained the part of Zuinglius, while Eckius was repreſentative for the catholics. Other aſſemblies were afterwards called; but things, inſtead of approaching nearer to peace and good order, tended every day more and more to tumult and civil diſcord. At length the parties had recourſe to arms; and Zuinglius, well horſed and compleatly equipped, was ſlain in one of theſe rencounters, while he attended the army as a citizen and paſtor, if not as a general and commander, which the papiſts affirmed. He died in October 1531, and was heard, upon receiving his death-wound and falling, to utter theſe words: "what a misfortune is this? well, "they can indeed kill the body, but they cannot kill the "ſoul."

He was a man of fine parts and uncommon learning; and, conſidering that he was a reformer, his zeal was tempered with a good degree of prudence. He held ſeveral notions peculiar to himſelf, and different from thoſe of Luther, which produced no ſmall miſunderſtanding between them; for Luther was not at all well affectioned to Zuinglius, nor did Zuinglius pay the leaſt deference to Luther. His notion of the euchariſt was ſo diſtinct from that of the other reformers, as to give afterwards a name to his followers. He maintained alſo a ſyſtem of his own concerning original ſin, and contended for the ſalvation of infants dying without baptiſm, as well as of virtuous pagans; both which points were rejected generally by the proteſtants of his time. His works amounted to four volumes in folio, the greateſt part of which were written in German, and afterwards tranſlated into Latin: they were printed at Baſil in 1544, at Zurich in 1581, and at Baſil again in 1593. His doctrines were afterwards ſpread into France, with ſome alterations, by Calvin, Beza, and others, who were commonly called *Calviniſts*; while the diſciples of Zuinglius, who lived in Switzerland, retained the name of *Sacramentarians*. This occaſioned a late noble author,

author, ſpeaking of proteſtant eccleſiaſtical policy, to expreſs himſelf in the following manner: "This policy, ſays he, had no being, till Luther made his eſtabliſhment in "Germany; till Zuinglius began another in Swiſſerland, "which Calvin carried on, and, like Americus Veſputius, "who followed Chriſtopher Columbus, robbed the firſt adventurer of his honor."

Bolingbroke on the Study of Hiſtory, Letter IV.

THE END OF THE ELEVENTH VOLUME.

A

LIST

OF THE

LIVES

CONTAINED IN THE

ELEVEN VOLUMES

OF THE

NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

A

AARON
Aarſens, Francis
Abbadie, James
Abbot, George
Abbot, Robert
Abelard, Peter
Abelly, Lewis
Abimelech
Able, or Abel, Thomas
Abrabanel, Iſaac
ABRAHAM
Abſtemius, Laur.
Abucaras, Theod.
Abulfaragius, Gregory
Acca, Biſhop of Hexam
Accarifi, Francis
Accarifi, James
Acciaioli, Donat.
Accius, Lucius
Accords, Steph. Tab.
Accurſius
Accurſius, Cervot
Accurſius, Fra.
Accurſius, Mariangelus
Acheri, Luke d'
Achillini, Alex.
Achillini, Claud.
Achmet
Acidalius, Valens
Acindynus, Gregory
Acindynus, Septim.
Acominatus(Mich.)Choniata
Acominatus(Nicetas)Choniata
Acontius, James
Acoſta, Uriel
Acronius, John
Acropolita, George
Acuna, Chriſt. de
Adam, John
Adam, Melchior
Adamſon, Patrick
Addiſon, Lancelot
Addiſon, Joſeph
Adrian, or Hadrian, Publius Ælius
Adrian IV. pope
Adrian de Caſtello
Adriani, Joanni Battiſt.
Adrichomius, Chriſtian
Ælfred, Alfride, Aldfrid or Elfrid } Natural Son of Ofwi K. of Northumberland.

LIST of the LIVES in the

Ælfrid, or Alfred, } the Great
Ælfred or Alfred, } Son to K. Æthelred
Ælian
Æmilius, Anth.
Æmilius, Paul.
Æneas Sylvius
Æſchines Socrat.
Æſchylus
Æſop, the Phrygian
Æſop, a Greek Hiſtorian
Æſop, Clodius
Æthelſtan
Aetion
Afer, Domitius
Agard, Arthur
Ageſilaus
Ageſipolis
Agobard, or Agobald
Agricola, Cneius Jul.
Agricola, John
Agricola, Rodolph
Agrippa, Hen. Corn.
Agucchio, Jo. Batt.
Aguirra, Joſ. Saenz de
Ajax
Aidan
Ailli, Peter d'
Ailred, or Ealred, } Abbot
Ainſworth, Henry
Alabaſter, William
Alain, Chartier
Alamandus, or Aleman, } Lewis
Alamanni, Lewis
Alamos, Balth.
Alan, Allen, Allyn, } William
Alaric
Alban, St.
Albanact, or Albanak
Albani, Fra.
Albertus Magnus
Alcæus, Lyric Poet
Alcæus, Tragic Poet
Alciat, Andrew
Alcman
Alcock, John
Alcuinus, or Albinus, } Flaccus
Alcyonius, Peter
Aldhelm, or Adelm, St.
Aldrich, Henry
Aldrovandus
Aleander, Jerome, Archbp.
Aleander, Jerom, of Friuli
Alegambe, Philip
Alenio, Julius
Ales, Alex.
Alexander, Neckam
Alexander ab Alexandro
Alexander, Noel
Alexander, William
Alexis, of Piedmont
Aleyn, Charles
Allatius, Leo
Allen, John
Allen, Thomas
Alleſtry, or Alleſtree, Richard
Alleſtry, Jac.
Alleyn, Edward
Allix, Peter
Alpini, Proſpero
Alredus, Alfredus, or Aluredus
Alſtedius, Jo. Hen.
Altilius, Gabr.
Alting, Hen.
Alting, James
Alvares, Franc.
Amama, Sixt.
Amand, Mark Anth. Ger.
Ambrose, St.
Ambroſius Aurel. or Aurel. Ambroſius
Amelot de la Houſſai, Abr. Nich.
Amelote, Dennis
Ames, William
Ammirato, or Ammirati, Scipio
Ammonius, Andrew
Amontons, William
Amyot, James
Amyraut, Moſes
Anacreon
Ancillon, David
Ancourt, Florent. Cart. d'
Anderſon, Sir Edm.
Andrada, Dieg. de Payva d', or Andradius
Andreas, James
Andreas, John, of Mugello
Andreas, John Mahomet
Andreas, Tobias
Andreini, Iſabella
Andrelinus, Pub. Fauſt.
Andrews, Lancel. Biſhop
Aneau, or Anulus, } Barth.
Angelis, Dom. de
Anglus, Thomas
Angriani, or Aygnani, } Mich.
Annat, Fran.
Anneſley, Arth. E. of Anglesey
Anſelm, Archbiſhop
Antoniano, Silvio
Antonides, Vander Goes John
Antoninus, Philoſophus
Antonio, Nich.
Antonius, Marcus
Apelles
Apollodorus
Apollonius of Alexandria
Apollonius of Perga
Apollonius of Tyana
Apono, Peter d'
Appian
Aprofio, Angel.
Apuleius
Aquinas, St. Thomas
Aratus
Archilochus
Archimedes
Aretin, Franc.
Aretin, Guy
Aretin, Leonard
Aretin, Peter
Arioſto, Lodov.
Ariſtophanes
Ariſtotle
Arius
Arminius, James
Arnaud de Meyrveilh
Arnaud de Villa Nova
Arnaud, Anth.
Arnaud d' Dandilli, Robert
Arnaud, Anth.
Arndt, John
Arniſæus, Henning.
Arnobius
Arnold of Breſcia
Arnoldus, Godfrey
Arnoldus, Nich.
Arnulph, or Ernalph
Arpinas, or Arpino, } Joſ. Cæſar
Arriaga, Roderic d'
Arrian
Arſenius
Artalis, Joſ.
Artemidorus
Arundel, Thomas, Archbp.
Aſcham, Roger
Aſgill, John
Aſhmole, or Aſmole, Elias
Aſhton, Thomas
Aſpicueta, Mart. de
Aſſer of St. David's
Aſsheton, William
Atherton, John, Biſhop
Atkins, Sir Robert
Atterbury, Lewis
Atterbury, Lewis, the Son
Atterbury, Fran. Biſhop

Auser-

Aubertin, Edm.
Aubrey, John
Audley, Edm.
Audley, Sir Thomas
Aventin, John
Averroes
AUGUSTIN, St. Archbp.
AUGUSTIN, St.
Avicenna
Anngervyle, Rich.
Auſonius
Aylmer, John, Biſhop

B

Babington, Gervaſe
Bacon, Roger
Bacon, Sir Nich.
Bacon, Francis, Lord
Baconthorp, or Bacondorp, John
Baillet, Adrian
Bainbridge, John
Baker, Sir Richard
Baker, Thomas
Baldwin, Archbiſhop
Bale, John
Ballanden, or Ballenden, Sir John
Baluze, Steph.
Balzac, John Lewis Guez de
Bambridge, or Bainbridge, Chriſt.
Bangius, Thomas
Baniſter, John
Banks, John
Barbarus, or Barbaro, Hermol.
Barbarus, Dan.
Barberini, Fran.
Barbeyrac, John
Barclay, Barcley, Barklay, or De Barklay, Alexander
Barclay, William
Barclay, John
Barclay, Robert
Barlæus, Melch.
Barlæus, Jaſp.
Barlowe, Thomas
Barlowe, William
Barnes, Joſh.
Baro, or Baron, Peter
Baronius, Cæſar
Barrow, Iſaac
Barthius, Gaſp.
Bartholin, Caſp.
Bartholin, Thomas
BASIL, St.
Baſnage, James
Baſnage, Henry
Baſſan, Jam. du Pont
Bate, George
Bates, William
Bathurſt, Ralph
Baudier, Mich.
Baudius, Dominic
Baxter, Richard
Baxter, William
Bayle, Peter
Beaton, or Beton, David
Beaumont, Sir John
Beaumont, Francis
Fletcher, John
Becket, Thomas, Archbp.
Beda, or Bede, Venerab.
Bedell, William, Biſhop
Behn, Mrs.
Bek, David
Bekker, Balth.
Bellai, William du
Bellarmine, Robert
Belleau, Remi
Belleforet, Francis de
Bellin, Gentil.
Bellini, Laur.
Bembo, Peter, Card.
BENEDICT, St.
Benefield, Sebaſt.
Beni, Paul
Bennet, Henry, Earl of Arlington
Bennet, Thomas
Bennet, Chriſt.
Benoit, Renat.
Benſerade, Iſaac de
Bentham, Thomas
Bentivoglio, Guy, Card.
Bentley, Rich.
BERNARD, St.
Bernard, Edw.
Bernard, James
Bernardine
Bernier, Fran.
Bernini, or Bernin, Jo. Laur.
Bernouilli, James
Berquin, Lewis de
Betterton, Thomas
Beveridge, William, Biſhop
Beverland, Hadr.
Beverly, John of
Beza, Theod.
Biddle, John
Bidloo, Godfr.
Bignon, Jerom
Bilſon, Thomas
Bingham, Joſ.
Birkenhead or Berkenhead, Sir John
Blackmore, Sir Richard
Blagrave, John
Blake, Robert
Blanchard, James
BLOEMART
Blondel, David
Blondel, Francis, of Paris
Blondel, Francis, Mathemat.
Blondus, Flav.
Blount, Thomas
Blount, Sir Henry
Blount, Sir Tho. Pope
Blount, Charles
Boccace, John
Boccalini, Traj.
Bocconi, Sylv.
Bochart, Sam.
Bochius, John
Bodin, John
Bodley, Sir Thomas
Boehmen, Jacob
Boerhaave, Herman
Boethius, or Boetius,
Boethius, Boece or Boeis Hector
Boileau, Nich.
Boiſſard, John Jam.
Bolton, or Boukon, Edmund
Boleyn, Anne
Bolſec, Jerom
Bona, John, Card.
Bonaventure, John Fidan.
Bonaventure of Padua,
Bond, John
Bonet, Theoph.
Bonfadius, James
Bonfinius, Anth.
Bongars, James
Bonner, Edm. Biſhop
Booth, Barton
Bordone, Paris
Borelli, Joh. Alphonſ.
Borgarutius, Proſp.
Borgia, Cæſ.
Borlace, Edm.
Borri, Joſ. Fran.
Borrichius
Bos, Joh. Bapt. du
Boſquet, Fran.
Boſſu, Rene le

Boſſuet,

LIST of the LIVES in the

Boſſuet, James
Boſſus, Matth.
Boucher, John
Bouhours, Domin.
Boulai, Cæſ. Egaſſe du
Boulainvilliers, Hen. de
Bourdelot, John
Bourdon, Seb.
Bourignon, Antoinette
Bourdaloue, Louis
Boyce, Sam.
Boyer, Abel
Boyle, Rich.
Boyle, Roger
Boyle, Robert
Boyle, Charles
Boyſe, Boys, or Bois, } John
Bracton, Henry de
Brady, Nich.
Brady, Robert
Brahe, Tycho
Bramhall, John
Bray, Thomas
Brent, Sir Nath.
Brerewood, Edw.
Breugel, Peter
Breugel, John
Brevint, Dan.
Briggs, Hen.
Briggs, William
Bril, Mat. and Paul
Briſſonius, Barnab.
Briſſot, Peter
Britannicus, John
Brocardus, James
Brodeau, John
Broke, or Brook, } Sir Robert
Broſſier, Martha
Broughton, Hugh
Brouncker, William
Brouwer, Adriaen
Brown, Robert
Browne, George, Archbp.
Browne, Sir Thomas
Browne, Edward
Brown, Thomas
Brownrig, or Brounrig, } Ralph
Bruin, John de
Brun, Ant. le
Brun, Cha. le
Bruno, Jordano
Bruſchius, Gaſp.
Brutus, Joh. Mich.
Bruyere, John de la
Buc, George
Bucer, Mart.
Buchanan, George
Budeus, William
Budgell, Euſtace
Bufalmaco, Boramico
Bull, George, Biſhop
Bull, John
Bullialdus, Iſmael
Bulleyn, William
Bullinger, Henry
Bunel, Peter
Bunyan, John
Burnet, Gilb. Biſhop
Burnet, Thomas
Bupalus
Buridan, John
Burkitt, William
Burman, Peter
Burton, Robert
Burton, Henry
Buſbec, Aug. Giſl.
Buſby, Rich.
Butler, Sam.
Buxtorf, John
Buxtorf, John, the younger
Bzovius, Abraham

C

Cælius Aurelianus
Cæſalpinus, Andr.
Cæſar, Jul. a learned civilian
Cagliari, Paul
Cajetan, Card.
Caius, or Kayes, } John
Caius, Thomas
Calamy, Edm.
Calamy, Benj.
Calamy, Edm.
Calaſio, Marius
Calderwood, David
Caldwall, Rich.
Callimachus
Calliſtus, Jo. Andron.
Calliſtus I. or Callixtus, } Pope
Calliſtus II. Pope
Callot, James
Calmet, Auguſt.
Calvert, George
Calvin, John
Calviſius, Seth.
Camden, William
Camerarius, Joach.
Camoens, Lewis
Campanella, Thomas
Campian, Edm.
Cantacuzenus, John
Casterus, William
Capellus, Lewis
Caracci, Lewis
Aug.
Hanib.
Caraccioli, John
Cardan, Jerom
Carew, George
Carew, Thomas
Carleton, George
Carneades
Caro, Hanib.
Cartes, Rene des
Cartwright, William
Cary, Robert
Cary, Lucius
Caſaubon, Iſaac
Caſaubon, Meric
Caſimir, Mat. Sarb.
Caſſini, Joh. Dom.
Caſſiodorus, Mar. Aurel.
Caſtalio, Sebaſt.
Caſtelvetro, Lewis
Caſtiglione, Balth.
Caſtile, Alphonſ. X. of
Caſtle, Edm.
Caſtruccio, Caſtrac.
Catharine, St.
Catherine de Medicis
Cato
Catullus
Cave, William
Cavendiſh, Thomas
Cavendiſh, Sir William
Cavendiſh, William, Duke of Newcaſtle
Cavendiſh, Charles
Cavendiſh, William, duke of Devonſhire
Cauſſin, Nich.
Caxton, William
Cedrenus, George
Celſus, Aur. Corn.
Celſus the Epicurean
Cenſorinus
Centlivre, Suſan.
Cerda, Joh. Lewis
Cervantes
Chaiſe, Father de la
Chalcondyles, Demetrius
Chaloner, Sir Thomas, ſen.
Chaloner, Sir Thomas, jun.
Chamberlayne, Edw.
Chambers, Ephr.
Chamier, Dan.
Champagne, Phil. of
Chandler, Mary
Chapelain, John
Chapelle, Claude Eman. Lull.
Chapman, George
Chappel, William
Charleton, Walter
Charpentier, Fra.

Charron,

Charron, Peter
Chaſtel, John
Chaucer, Geoffr.
Chazelles, Joh. Mat.
Cheke, Sir John
Chemnitz, Mart.
Chevreau, Urban
Cheynel, Fran.
Chichley, or Chichely, Henry
Chifflet, Jo. Jam.
Chillingworth, William
Chriſtina, Q. of Sweden
Chriſtopherſon, John
Chryſippus
Chryſoloras, Eman.
Chryſoſtom, St. John
Chubb, Thomas
Chudleigh, Mary
Churchill, Sir Winſton
Churchill, John, Duke of Marlborough
Cibber, Colley
Cicero, Marcus Tullius
Cicero, Marcus, Son
Cimabue, Giovani
Ciofani, Hercules
Clagget, William
Clagget, Nich.
Clarke, Samuel
Clarke, Dr. Samuel
Claude of Lorrain
Claude, John
Claudianus
Clemens Romanus
Clemens, Titus Flavius, of Alexandria
Cleopatra Queen of Egypt
Clerc, John le
Cleveland, John
Cluverius, Phil.
Cockburn, Catherine
Codrington, Chriſtoph.
Coke, Sir Edw.
Coke, Sir John
Colbert, Jo. Bapt.
Cole, William
Coles, Eliſha
Colet, Dr. John
Collier, Jeremy
Collins, John
Collins, Anthony
Colſton, Edw.
Columbus, Chriſtopher
Comber, Thomas
Comenius, John Amos
Comines, Phil. de
Commandinus, Fred.
Comnena, Anna
Compton, Spencer
Compton, Henry
Conant, John
Concannen, Mat.
Conſucius
Congreve, William
Connor, Bern.
Conſtantine the Great
Cooper, Ant. Aſhley, Earl of Shafteſbury
Cooper, Ant. Aſhley, Charact.
Cooper, Thomas
Cooper, Samuel
Copernicus, Nich.
Corbet, Rich.
Corelli
Cornaro, Lewis
Cornaro, Helen Lucret.
Corneille, Peter
Corneille, Thomas
Correggio, Ant. da
Coryate, Thomas
Coſin, John. Biſhop
Cotelerius, Joh. Bapt.
Cotes, Roger
Cotton, Sir Robert
Cotton, Charles
Couel, John
Couſin, John
Cowel, John
Cowley, Abrah.
Cranmer, Thomas, Archbp.
Craſhaw, Rich.
Cratinus
Cratippus
Creech, Thomas
Crellius, John
Croft, Herbert, Biſhop
Cromwel, Oliver
Croſs, the Painter
Crouſaz, John Pet. de
Crowne, John
Croxal, Sam.
Cudworth, Ralph
Cuff, Henry
Cujacius, James
Cumberland, Rich. Biſhop
Cunæus, Pet.
Curcellæus, Steph.
Curtius, Quintus
Cuſa, Nich.
Cyprianus
Cyrano, Bergerac
Cyrill of Jeruſalem
Cyrill of Alexandria

D

Dacier, Andrew
Dacier, Anne
Daillé, John
Dalechamps, James
Damaſcenus, John
Damaſcius
Damian, Peter
Damiens, the Regicide
Damocles
Danchet, Ant.
Dandini, Jerome
Danet, Peter
Daniel, Sam.
Daniel, Gabr.
Dante, Poet
Dante, Ignat.
Dante, Jo. Bapt.
Daffouci
Dati, Carlo
Davenant, John
Davenant, Charles
Davenant, William
Davenant, Sir William
Davenport, Chriſtoph
Davenport, John
David, George
Davies, Sir John
Davies, John
Davila
Daurat, John
Dawes, Sir William
Dechales, Claud. Fra. Milliet.
Dee, John
Defoe, Daniel
Delrio, Mart. Ant.
Demetrius Phaler.
Democritus
Demoſthenes
Dempſter, Thomas
Denham, Sir John
Dennis, John
Derham, William
Des Barreaux, James de Vallee
Devereux, Robert E. of Eſſex
D'Ewes, Sir Symonds
Diagoras the Atheiſt
Dicearchus
Dickinſon, Edm.
Dictys Cretenſis
Didymus
Dieu, Lewis de
Digby, Sir Everard
Digby, Sir Kenelm
Digby, Lord George
Digby, John, E. of Briſtol
Digges, Leonard
Digges, Thomas
Digges, Sir Dudley
Dinocrates
Dio Caſſius
Dio Chryſoſtom
Diodorus Siculus
Diogenes the Cynic
Diogenes Laertius
Dionyſius the Periegetie
Dionyſius Halicarn.
Dionyſius Areopagita
Dionyſius Biſhop of Corinth
Dionyſius Bp. of Alexandria
Dionyſius Biſhop of Rome
Diophantus
Dioſcorides

LIST of the LIVES in the

Dobſon, William
Dodwell, Henry
Dolet, Steph.
Domat, John
Dominic de Guſman
Domenichino
Dominis, Mark Ant. de
Donatus, Biſhop
Donatus, Ælius
Donatus, Jerom
Donne, John
Douſa, Janus
Drabicius, Nich.
Drake, Sir Francis
Drake, James
Drayton, Mich.
Drelincourt, Charles
Dreſſerus, Matth.
DRUIDS
Drummond, William
Druſius, John
DRYADES
Dryden, John
Duaren, Fran.
Duck, Arth.
Duck, Steph.
Dudley, Edm.
Dudley, John
Dudley, Ambroſe
Dudley, Robert
Dudley, Sir Robert
Dugard, William
Dugdale, Sir William
Duns, Jo. Scotus
Du Pin, Lewis Ellis
Du Port, James
Duppa, Brian
Durell, John
Durer, Albert
Durfey, Thomas
Dury, John
Dyer, Sir James

E

Eachard, Dr. John
Eachard, Laur.
Eagle, Mary
EBIONITES
Ecchellenſis, Abra.
Eckius, John
Edwards, Thomas
Edwards, Dr. Jonath.
Egerton, Thomas
Eginhart
Egnatius, Jo. Bapt.
Eleutherius, Biſhop of Rome
Elichman, John
Elizabeth, Queen of England
Elmacinus, George
Elſheimer, Adam
Elſynge, Henry
Elyot, Sir Thomas
Elzevirs
Emlyn, Thomas
Emma, Daughter of Rich. II.
Emmius, Ubbo
Empedocles
Ennius
Ennodius, Magn. Felix
Ent, George
Ephrem, St.
Epicharmus
Epictetus
Epicurus
Epimenides
Epiphanius
Epiſcopius, Simon
Eraſmus, Deſider.
Eraſtus, Thomas
Eremita, Dan.
Erigena, John
Erpenius, Thomas
Eſſenes
Eſtampes, Anne, Ducheſs of
Etherege, Sir George
Etmuller, Mich.
Ethryg, or Etheridge, } George
Evagrius, Scholaſticus
Evans, John
EUCLID
Eudocia
Eudoxus of Cnidus
Evelyn, John, ſenior
Evelyn, John, junior
Eugene, Francis, Prince of Savoy
Eugenius IV. Pope
Eunapius of Sardis
Eunomius
Euphranor
Eupolis
Evremond, Char. de St. Denis
Euripides
Euſden, Laur.
Euſebius Pamphilus
Euſtathius
Eutropius
Eutychius

F

Faber, Jac.
Faber, Nic.
Faber, Tanaq.
Fabian, Robert
Fabretti, Raph.
Fabricius, Zuſcinus Caius
Fabricius, Jerome
Fabricius, Vinc.
Fabricius, Joh. Alb.
Fabrot, Char. Hemrib.
Faernus, Gabr.
Fagius, Paul
Fairfax, Edward
Faithorn, William
Falle, Phil.
Fallopius, Gabr.
Falſtaff, or Faſtolf, } John, Knight
Fanſhaw, Sir Richard
Farel, William
Faria, (Emman.) de Souſa
Farinato, Paul
Farindon, Anth.
Farnaby, Thomas
Farquhar, George
Faſtolf, Sir John
Faucheur, Mich. le
Favorinus
Fealty, Dan.
Feckenham, John de
Feithius, Everard
Felibien, Andr.
Felix, Minutius
Fell, John, Biſhop
Fenelon, Fr. de Salig. de la Motte
Fenton, Sir Geoff.
Fenton, Elijah
Fernelius, John
Ferrand, James
Ferrari, Octavian.
Ferrari, Fran. Bern.
Ferrari, Octavio
Ferrars, George
Ferri, Paul
Ferri, Ciro
Ferrier, Arnold de
Ferrier, Jeremy
Feſtus, Pomp.
Fetti, Domenico
Fevardentius, Fran.
Fevret, Char.
Ficinus, Marſil.
Fiddes, Rich.
Field, Rich.
Fiennes, William
Fiennes, Nath.
Ficaus, Thomas
Finæus, Oront.
Finet, Sir John
Firmicus, Matern. Jul.
Firmin, Tho.
Fiſh, Simon
Fiſher, John, Biſhop
Fitzherbert, Sir Anth.
Fitzherbert, Thomas
Fitzherbert, Nich.
Flaccus, Caius Valer.
Flamſteed, John
Flatman, Thomas

Flechier, Eſprit
Flecknoe, Rich.
Fleetwood, Will. a Lawyer
Fleetwood, William, Biſhop
Fletcher, John
Fletcher, Giles
Fleury, Claude
Flora, a Lady of Pleaſure
Flora, a Roman Courteſan
Florio, John
Florus, L. Ann.
Fludd, Robert
Foeſius, Anut.
Fohi, King of China
Folard, Charles
Folieta, Hubert
Fontaine, Joh. de la
Fonte, Moderata
Fontenay, Jo. Bapt. Blain de
Fontanelle, Bern. de
Forbes, Patrick
Forbes, John
Forbes, William
Ford, John
Forteſcue, Sir John
Foſter, James
Foſter, Sam.
Fouquier, James
Fourmont, Steph.
Fowler, John
Fowler, Chriſtopher
Fowler, Edw. Biſhop
Fox, Edw.
Fox, John
Fox, George
Fracaſtor, Jerom
Frachetta, Jerom
Fraguier, Claude Fra.
Franceſca, Peter
Francia, Franceſco
Francis, Simon
Francis of Aſſiſi
Frans-Floris
Fratricelli
Freeke, William
Freeman, John
Freher, Marq.
Freigius, Jo. Thomas
Freind, John
Freinſhemius, John
Freſne, Char. de
Freſnoy, Ch. Alph. du
Freſny, Char. Riv. du
Friſchlin, Nicodemus
Frobenius, John
Frobiſer, Sir Mart.
Froiſſard, John
Frontinus
Frowde, Phil.
Fryth, John
Fugger, Huldr.
Fulgentius, St.
Fulk, William
Fuller, Nich.
Fuller, Thomas
Fuller, Iſaac
Fulvia, Wife to Marc Antony
Furetiere, Ant.
Furius

G

Gacon, Fran.
Gaffarell, James
Gagnier, John
Gaguinus, Robert
Gale, John
Gale, Thomas
Gale, Theoph.
Galen, Claud.
Galilei, Galileo
Galland, Ant.
Galligai, Leonora
Gallois, John
Gallus, Corn.
Garamont, Claude
Garaſſe, Fran.
Garcilaſſo, Garfilas or Garfias, Laſſo de la Vega
Gardiner, Steph. Biſhop
Garnet, Henry
Garnier, Robert
Garrard, Mark
Garth, Sir Samuel
Gaſcoigne, Sir William
Gaſſendi, Peter
Gaſtrel, Fran. Biſhop
Gataker, Thomas
Gataker, Charles
Gauden, John
Gay, John
Gaza, Theod.
Gelaſius, Biſhop of Rome
Geldenhaur, Gerard
Gelenius, Sigiſm.
Gellibrand, Hen.
Gelli, Joh. Bapt.
Gellius, Aulus
Gentileſchi, Horat.
Gerbier, Sir Balth.
Geſner, Conrad
Gethin, Lady Grace
Gevartius, Joh. Gaſp.
Ghilini, Jerom
Ghirlandaio, Dom.
Gibſon, Edm. Biſhop
Gibſon, Rich.
Gibſon, William
Gifanius, Hubert
Gilberd, William
Gilpin, Bern.
Gildon, Charles
Giorgione
Gioſeppino
Giotto
Giraldi, Lilio Greg.
Giraldi, Jo. Bapt. Cintio
Giraldus, Sylveſt.
Glandorp, Matth.
Glanvil, Joſ.
Gliſſon, Fran.
Gnoſticks
Goddard, Jonath.
Godeau, Ant.
Godolphin, John
Godwin, Thomas
Godwin, Franc.
Goez, Damian de
Goff, Thomas
Goldaſt, Melch. Haim.
Golius, James
Goltzius, Henry
Goltzius, Hubert
Gombauld, Jo. Ogier de
Gondi, Jo. Paul
Gongora, Lewis de
Gonzaga, Lucretia
Gonzaga, Eleonora
Gonzaga, Cecilia
Gonzaga, Iſabella
Gonzaga, Julia
Gorlæus, Abrah.
Gothofred, Denis or Godfrey, Dionyſ. Civil Lawyer
Gothofred, Theod.
Gothofred, James
Gothofred, Denis, Hiſtorian
Govea, Andrew
Goulart, Sim.
Gournay, Mary de Jars
Gower, John
Graaf, Regn. de
Grabe, Jo. Ern.
Grain, Jo. Bapt. le
Grandier, Urban
Grant, Franc.
Granville, George Lord Lanſdowne
Gratius
Gravina, Jo. Vinc.
Gravina, Petar
Graunt, John
Greaves, John
Greatrakes, Valent.
Greenhill, John
Gregory the Great
Gregory, James
Gregory, David
Gregory, John
Gregory Nazianzen
Gregory Nyſſen
Gregory Thaumaturgus
Gretham, Sir Thomas

Gret-

Gretſer, James
Greville, Fulk Lord Brooke
Grevius, Jo. George
Grew, Obadiah
Grew, Nehemiah
Grey, Lady Jane
Gribaldus, Matthew
Grierſon, Conſtantia
Grimaldi, John Franc.
Grindal, Edm. Archbiſhop
Grocyn, William
Gronovius, Jo. Fred.
Gronovius, James
Grotius, Hugo
Grotius, Cornel.
Grotius, Peter
Grotius, William
Grove, Henry
Gruter, James or John
Grynæus, Simon
Grynæus, Samuel
Gryphius, Sebaſt.
Guadagnolo, Philip
Guarini, Battiſta
Gudius, Marquard
Guercino, the Painter
Guevara, Ant. de
Guevara, Louis Velez de
Guicciardini, Fran.
Guidi, Alexander
Guido Reni
Guignard, John
Guillelma, of Bohemia
Guillim, or, Agilliams, John
Guiſe, William
Gunning, Peter, Biſhop
Gunter, Edm.
Guyet, Franc.
Guyon, Johanna de la Mothe
Gymnoſophiſts

H

Habington, William
Hacket, William
Hacket, John, Biſhop
Haddon, Walter
Hadrian VI. Pope
Hakewill, George
Hakluyt, Richard
Haillan, Bern. de Girard
Halde, Jo. Bapt. du
Hale, Sir Matthew
Hales, John of Eton
Halibeigh
Hall, Joſ. Biſhop
Halle, Peter
Halley, Edm.
Hamel, Jo. Bap. du
Hammond, Henry
Hammond, Anth.
Hampden, John
Handel, Geo. Fred.
Hardouin, John
Hariot, Thomas
Harley, Rob. E. of Oxford
Harpocration, Valer.
Harrington, Sir John
Harrington, James
Harvey, William
Harvey, Gideon
Havercamp, Sigeb.
Hayward, Sir John
Hearne, Thomas
Heath, James
Heinſius, Dan.
Heinſius, Nich.
Heliodorus
Helmont, Jo. Bapt.
Heloiſa
Helvicus, Chriſtoph.
Hemelar, John
Hemſkirk, Mart.
Henaut, John d'
Heraclitus
Heraldus, Deſiderius
Herbelot, Barth. d'
Herbert, Edw. Lord
Herbert, George
Herbert, William Earl of Pembroke
Herbert, Thomas
Hermas, the Paſtor
HERMES
HERODIAN
HERODOTUS
HESIOD
HESYCHIUS
Hevelius, John
Heylin, Pet.
Heywood, John
Hickes, George
HIEROCLES, Governor of Alexandria
HIEROCLES, Philoſopher
HIERONYMUS, or Jerom
HILARIUS
Hildebert, Biſhop of Mans
Hill, Aaron
Hilliard, Nich.
HIPPARCHIA
Hipparchus
HIPPOCRATES
Hire, Phil. de la
Hobbes, Thomas
Hodges, Nath.
Hody, Humphry
Hoeſchelius, David
Hoffman, Maur.
Hoffman, John Maur.
Holbein, Hans or John
Holder, William
Holiday, Barten
Holinſhed, Raph.
Hollar, Wenceſl.
Holſtenius, Luc.
Holyoake, Fran.
Holyoake, Thomas
HOMER
Hooke, Robert
Hooker, Richard
Hooper, George, Biſhop
Hoornbeeck, John
Hopkins, Ezekiel, Biſhop
Horapollo, or Horus Apollo
Horatius
Horneck, Anth.
Horrox, Jeremiah
Horſtius, James
Horſtius, Greg.
Hoſpinian, Rodolph
Hoſpital, William, Fra. Ant. Marq. of
Hotman, Fran.
Hottinger, Jo. Henr.
Hough, Jo. Biſhop
Houlieres, Antoinetta de la Garde des
Howard, Sir Robert
Howe, John
Howell, James
Huarte, John
Hudſon, Hen. Capt.
Hudſon, John
Huet, Pet. Dan. Biſhop
Hughes, John
Humphrey, Laur.
Huntington, Robert, Biſhop
Huntorſt, Gerard
Huſs, John
Hutcheſon, Fran.
Hutchinſon, John
Hutten, Ulric de
Huygens, Chriſtian
Hyde, Edw. E. of Clarendon
Hyde, Thomas
Hyginus
HYPATIA

I

Jablonſki, Dan. Erneſt
Jablonſki, Theodore
Jacetius, or Diacetius, Fra. de Cataneis
Jachaiades, or Rabbi Joſeph Ben Joſeph Jachaia
Jackſon, Thomas
Jacob, Ben Naphtali
Jacob, Ben Hajim
Jacobæus, Oliger
Jaeger, Jo. Wolfg.

Jamblicus
James, Thomas
James, Richard
Jamyn, Amadis
Janſen, Corn.
Janſenius, Corn.
Janſon, Abrah.
Jaquelot, Iſaac
Jardins, Mary Cath. des
Jarchi, otherwiſe Raſchi & Iſaaki } Solomon
Jarry, Laur. Juillard de
Jenkins, Sir Leoline
Jenkin, Robert
Jerome, Saint
Jerome of Prague
Jeſua, Levita
Jewell, John, Biſhop
Jew, Errant the
Ignatius, Theophraſt. Saint
Illyrius, Mat. Flac.
Imperiali, Jo. Bapt.
Inchofen, Melch.
Innocent I. Pope
Innocent II. Pope
Joan, Pope
Jobert, Levis
Jodelle, Stephen
John of Saliſbury
Johnſon, Samuel
Johnſon, John
Johnſon, alias Janſen, } Corn.
Johnſon, Martin
Joinville, John Sire de
Joly, Claud.
Jonas, Arngrimus
Jonas, Juſtus
Jones, Inigo
Jonghe, Baudouin
Jonſius, John
Johnſon, Ben.
Jonſton, John
Jordano, Luca
Jordans, James
Joubert, Laur.
Jouvenet, John
Jovius, Paul
Irenæus, Saint
Irnerius, Wernerius, or Guarnerus }
Iſaac, Karo
Iſæus
Iſelin, Ja. Chr.
Iſidore, Saint
Iſocrates
Ittigius, Thomas
Juda, Hakkadoſh
Judex, Matth.
Ives, or Yves, Biſhop
Julian, the Emperor
Julio Romano
Julius I. Pope
Julius II. Pope
Junius, Adrian
Junius, Fr.
Junius, Fr. the Son
Jurieu, Peter
Juſtel, Chriſtopher
Juſtel, Henry
Juſtin, Martyr
Juſtinian I. Emperor
Juſtiniani, St. Laur.
Juſtiniani, Bern.
Juſtiniani, Auguſt.
Juvenal
Juxon, William, Archbiſhop

K

Keble, Joſ.
Keckermannus, Barth.
Keill, John
Keill, James
Kelly, Edw.
Kempis, Thomas a
Ken, Thomas, Biſhop
Kennet, White, Biſhop
Kennet, Baſ.
Kepler, John
Kettlewell, John
Keyſler, Joh. Geo.
Kidder, Richard, Biſhop
Killigrew, Cather.
Killigrew, William
Killigrew, Thomas
Killigrew, Henry
Killigrew, Anne
Kimchi, David
King, John
King, Henry
King, William, Dr.
King, William, Archbiſhop
King, Peter, Lord
Kircher, Athan.
Kircher, Conrad
Kirchman, John
Kirſtenius, Peter
Kneller, Sir Godfr.
Knolles, Richard
Knott, Edw.
Knox, John
Knuzen, Matth.
Kœmpfer, Engelb.
Konig, Geo. Matth.
Kortholt, Chriſtian
Kotterus, Chriſtopher
Krantzius, Albert
Kuhlman, Quir.
Kuhnius, Joach.
Kuſter, Ludolf

L

Labadie, John
Labat, John Bapt.
Laboureur, John le
Lactantius
Lacydas
Lævinus, Torrent.
Lainez, Alex.
Laireſſe, Gerard
Lais, the Courteſan
Lambecius, Peter
Lambin, Denys
Lambrun, Marg.
Lamia, the Courteſan
Lamoignon, Chret. Fr. de
Lampridius, Ælius
Lampridius, Bened.
Lamy, Bern.
Lancifi, Jo. Marc.
Lancret, Nich.
Lancrinck, Proſp. Henry]
Lanfranc, Archbiſhop
Lanfranco, Giov.
Langbaine, Gerard
Langbaine, Gerard, the Son
Languet, Hubert
Lanier, Painter
Laſki, or Laſko, or Laſco, } John de
La Sena, or La Scena } Peter
Latimer, Hugh, Biſhop
Laud, William, Archbiſhop
Laur, Filippo
Leake, Sir John
Leake, Richard
Lee, Nath.
Leibnitz, Godfr. William de
Leland, John
Lely, Sir Peter
Leo X. Pope
Leſley, John, Bp. of Roſs
Leſlie, John, Bp. of Clogher
Leſlie, Charles
L'Eſtrange, Sir Roger
Lightfoot, John
Lilburne, John
Lilly, William, Aſtrologer
Lilly, John, Poet
Lilly, William, Grammarian
Lily, George
Lily, Peter
Limborch, Philip
Linacre, Thomas
Lingelback, John
Lipſius, Juſtus
Liſter, Mart.
Littleton, Adam

Lyttleton, or Littleton, } Thomas
Livius, Titus
Lloyd, William, Biſhop
Locke, John
Lokman, the wiſe
Loir, Nich.
Lollard, Walt.
Lombard, Peter
Lorit, Henry
Lorme, Philib. de
Lorme, John de
Lorme, Char. de
Lorrain, Rob. le
Loten, John
Loyola, Ignat.
Lubienietſki, Staniſl.
Lubeen, Nich.
Lubin, Eilhard
Lucan, Mar. Ann.
Lucas, Richard
Lucian
Lucretius, Tit. Car.
Ludlow, Edm.
Ludolphus, Job
Lugo, John
Lugo, Fran.
Lulli, Jo. Bapt.
Lupus, or Wolf } Chriſt.
Luther, Mart.
Lutti, Bened.
Lycophron
Lydiat, Thomas
Lynde, Sir Humphry
Lyſippus
Lyttleton, Edw.

M

Mabillon, John
Macedonians, *Hereticks*
Macer, Æmil.
Machiavel, Nich.
Mackenzie, Sir George
Macſaurin, Colin
Macrobius, Amb. Aur. Theod.
Mæcenas, Cai. Ciln.
Mæſtlinus, Mich.
Maffæus
Magellan, Ferd.
Magius, Jerome
Mahomet, or Mohammed
Mahomet II. Sultan
Maignan, Emm.
Maimbourg, Lewis
Maimonides, Moſes
Maintenon, Mad. de
Maldonat, John
Malebranche, Nich.
Malherbe, Fran. de
Malpighi, Marcel.
Malvezzi, Virgil
Mambrun, Pet.
Mandevile, Sir John
Mandevile, Bern. de
Manetho
Manfredi, Euſtach.
Manichees, Heretics
Manilius, Marcus
Manley, Mrs.
Mantuan, Bapt.
Manutius, Ald.
Manutius, Paul
Manutius, Ald. the Son
Mapletoft, John
Marca, Peter de
Marcellinus, Ammianus
Marcilius, Theod.
Marcionites, Heretics
Marets, John de
Marets, Sam. de
Margaret, Counteſs of Richmond
Margaret, Dutcheſs of Newcaſtle
Mariana, John
Marinella, Lucretia
Marino, Jo. Bapt.
Markham, Gervaſe
Marloe, Chriſtoph.
Marot, John
Marot, Clem.
Marracci, Lewis
Marſh, Narciſs. Biſhop
Marſhal, Thomas
Marſham, Sir John
Marſigli, Lewis Ferd.
Marſton, John
Martialis, Marc. Val.
Martianay, John
Martini, Raym.
Martyr, Peter
Marvell, Andr.
Marullus
Marullus, Mich. Tarch.
Mary I. Q. of England
Mary, Q. of Scots
Mary II. Q. of England
Maſcardi, Aug.
Maſcaron, Jul.
Maſſieu, Guil.
Maſſinger, Phil.
Maſſon, Papir.
Maſſuet, René
Mather, Cotton
Maugin, John
Maximus Tyrius
May, Thomas
Mayerne, Sir Theod. de
Mayne, Jaſper
Maynwaring, Arth.
Mead, Richard
Mede, Joſ.
Meibomius
Mela, Pompon.
Melancthon, Phil.
Melito, Biſhop
Melvil, Sir James
Menage, Giles, or Ægid.
Menander
Menandrine, Marſil.
Mencke, or Menckerius, } Otto
Mencke, John
Mendez Gonzales, Peter
Mendez Gonzales, John
Mercator, Gerard
Mercator, Nich.
Mercurialis, Jerome
Merſennus, Marin
Merula, George
Merula, Paul
Methodius, Biſhop
Meurſius, John
Mezeray, Fr. Eudes de
Mezeriac, Claud. Gaſp. Bachet, Sieur de
Michael Angelo Buonar.
Michael Angelo de Carav.
Micrelius, John
Middleton, Sir Hugh
Middleton, Conyers
Mignard, Nich.
Mill, John
Miller, James
Milletiere, Theoph. Brachet
Milton, John
Mimnermus
Mirandula, John Picus
Mirandula, John. Fra. Picus
Mitchel, Joſ.
Modrevius, Andr. Fric.
Moine, Steph. le
Moine, Fra. le
Moleſworth, Robert
Moliere, Comedian
Molinæus, Carolus or, Moulin, Cha. du
Molinæus, Peter, or, Moulin, Peter du
Molinos, Mich.
Molſa, Fra. Mar.
Molſa, Tarquinia
Molyneux, William
Molyneux, Sam.
Monardes, Nich.
Mongault, Nich. Hubert
Monk, George, D. of Albemarle
Monk, Mary
Monnoye, Bern. de la
Monſon, Sir William
Montagne,

Montague, Richard, Biſhop
Montague, Ch. E. of Hallifax
Montague, Edw. E. of Sandwich
Montaigne, Michael de
Montanus, Heretic
Montanus, Bened. Arias
Monteſpan, Mad. de
Monteſquieu, Ch. de Secondat
Montfaucon, Bern. de
Montgaillard, Bern. de
Montmaur, Peter de
Morata, Olymp. Fulv.
Moravians, or Herrnhuters
More, Sir Thomas
More, Henry
More, Alexander
More Smyth, James
Morel, William and Fred.
Morel, Andrew
Moreri, Lewis
Morgues, Mat. de
Morhof, Dan. Geo.
Morin, John Bapt.
Morin, John
Morin, Sim.
Morinus, Steph.
Moriſon, Robert
Morley, George, Biſhop
Mornay, Phil. de
Morton, Thomas
Moſchus, & Bion
Moſs, Robert
Mothe le Vayer, Fra. de la
Motte, Ant. Houd. de la
Motteux, Peter
Mountford, William
Moyle, Walter
Munſter, Sebaſt.
Muretus, Marc. Anth.
Muſæus, Poet
Muſculus, Wolfg.
Muſgrave, William
Muſurus, Marc.

N

Nævius Cneius
Narſi, Jo. Bapt.
Nantueil, Robert
Naude, Gabr.
Naylor, James
Neander, Mich.
Needham, March.
Neefs, Peter
Nelſon, Robert
Nemeſien, or Nemeſianus, } Aur. Olymp.
Nemeſius
Nepos, Corn.
Netſcher, Gaſp.
Newton, John
Newton, Sir Iſaac
Nicaiſe, Claude
Nicander of Colophon
Nicephorus, Gregoras
Nicephorus Calliſtus
Nicephorus Blemm.
Nicero, Jo. Fra.
Nicetas, David
Nicetas, ſurnamed Serron
Nicetas, Athom.
Nicolaitans, Heretics
Nicole, John
Nicole, Claude
Nicole, Peter
Nicolſon, William, Biſhop
Nieuwentyt, Bern.
Nigidius Figulus, Publius
Noailles, Louis Anth. de
Noldius, Chriſt.
Nonnius, Lewis
Nonnius, ſirnamed Panoplites
Nonnius, or Nunes, } Peter
Noodt, Gerard
Noris, Henry, Cardinal
Norris, John
Noſtradamus, Mich.
Novat, or Novatus
Novatian
Nye, Phil.

O

Obrecht, Ulric
Obſequens, Julius
Obſopæus, John
Occam, or Occham, William
Ocellus, the Lucanian
Ochinus, Bernardin
Ockley, Simon
Octavia
Odo, Saint
Odo Cantianus
Odoran, Monk
Oecolampadius, John
Ogier, Simon
Ogilby, John
Oldenburg, Hen.
Olderman, John
Oldfield, Anne
Oldham, John
Olearius, Godfrey
Olearius, Godfrey
Olearius, Adam
Oliva, Alexander
Oliver, Iſaac
Oliver, Peter
Olzowſki, Andrew
Onkelos, Rabbi
Onoſander, a Greek author
Onuphrius, Panvinior or Panavinus
Oonſel, William de
Opits, Martin
Oporinus, John
Oppian, a Greek Poet
Optalus, Biſhop of Melevis
Organa, Andrea
Origen
Orobio, Don Balthaſar
Oroſius, Paul
Orpheus
Ortelius, Abraham
Oſborne, Francis
Oſorio, Jerome
Oſorio, Jerome
Oſſat, Arnaud d'
Oſtade, Adrian Van
Otho Venius
Ott, Henry
Otway, Thomas
Oudin, Caſimir
Overall, John
Oughtred, William
Overbury, Sir Thomas
Ovidius, Publius Naſo
Owen, Dr. John
Owen, John
Oxanam, James

P

Pace, Rich.
Pachymerus, George
Pacuvius, Marcus
Pagan, Blaiſe
Pagi, Anth.
Pagi, Francis
Pagninus, Sanct.
Palæmon, Q. Rhemn.
Palafox, John de
Palaprat, John
Palearius, Aonius
Palfin, John
Palingenius, Marcell.
Palladio, And.
Palladius, Biſhop
Pallavicini, Ferr.
Pallavicini, Anth.
Pallavicini, Sforza
Pamelius, James
Pancirollus, Guy
Pantænus, Philoſ.
Panvinius, Onuphr.
Papin, If.
Papinian, Lawyer
Pappus Alexand.
Papyrius Maſſon, John
Paracelſus, Arec. Ph. Theoph.
Pare, David
Pare, Philip
Pare, Daniel
Pardies, Ign. Gaſton

Parent,

LIST of the LIVES in the

Parent, Unſoine
Paris, Matth.
Parker, Biſhop
Parmenides, Philoſ.
Parrhaſius, Painter
Parrhaſius, Grammarian
Parſons, Jeſuit
Parthenay, John de
Parthenay, Cath. de
Parthenay, Anne de
Paſcal, Blaiſe
Paſor, Matthias
Paſſerat, John
Paſquier, Stephen
Paterculus, Velleius
Patin, Guy
Patin, Charles
Patrick, Simon, Biſhop
Patru, Oliver
Paul, Father
Paulinus
Pauſanias
Pearſon, Biſhop
Peireſch, Nic. Cl. Fabr.
Pelagius, Hereſiarch
Peliſſon, Paul
Pell, Dr.
Pellegrino, Tifaldi
Pellegrino of Modena
Pembroke, Thomas
Penn, William
Penni, John
Perizonius, James
Perrault, Claude
Perrault, Charles
Perrier, Francis
Perron, James Davy de
Perrot, Nicholas
Perſius
Petavius, Dionyſius
Peter the Great
Petit, Peter, Phyſician
Petit, Peter, Mathematician
Petitot, John
Petrarch, Francis
Petronius Arbiter
Petty, Sir William
Pezron, Paul
Phædrus
Phædrus, Thomas
Phalaris
Phidias, Sculptor
Philips, Fabian
Philips, Cath.
Philips, John
Philips, Ambroſe
Philo Judæus
Philolaus, Philoſ.
Philoſtorgius, Eccleſ. Hiſt.
Philoſtratus
Phlegon
Photius
Picart, Bernard
Pierce, Edward
Pierino, del Vaga
Pighius, Stephanus
Pignorius, Laurent.
Piles, Roger De
Pilkington, Lætitia
Pinæus, Severinus
Pindar
Pinturrichio, Bern.
Piper, Francis le
Pitcairne, Archibald
Pithœus, Peter
Pitiſcus, Sam.
Pits, or Pitſeus, John
Pitt, Chriſtoph.
Plantin, Chriſtoph.
Planudes, Maximus
Platina, Barthol.
Plato
Plautus
Pliny, the Elder
Pliny, the Younger
Plot, Dr. Robert
Plotinus, Philoſ.
Plutarch
Pococke, Dr. Edward
Poggius, Bracciol.
Pole, Cardinal
Polidore de Caravagio
Polignac, Melchior
Politian, Angelo
Pollux, Julius
Polyænus
Polybius
Polycarp
Pomfret, John
Pomponatius, Peter
Poole, Matth.
Pope, Poet
Porphyry
Potter, Chriſtoph.
Potter, John, Archbp.
Pourbus, Peter and Francis
Pouſſin, Nich.
Pricæus, John
Prideaux, John
Prideaux, Humphrey
Primaticcio, Franciſco
Priclo, Benjamin
Prior, Matth.
Priſcian, Grammarian
Proclus
Procopius
Propertius
Protogenes, Painter
Prudentius
Prynne, William
Ptolemæus, Claudius
Puffendorf, Sam. de
Pughet, Peter Paul
Purchas, Sam.
Puteanus, Erycius
Pyrrho
Pythagoras

Q

Quadratus
Quakers
Quarles, Francis
Quellinus, Eraſmus
Querno, Camillus
Queſnel, Paſquier
Quevedo, Franciſco de
Quien, Michael le
Quietiſts
Quillet, Claudius
Quinaut, Philip
Quintilian
Quintin, Matſys
Quintinie, John de la
Quintus Calaber

R

Rabelais, Francis
Racan, Marq. de
Racine, John
Radcliffe, Dr. John
Rainolds, John
Ramazzini, Bernardin
Ramſay, Andr. Mich.
Ramus, Peter
Randolph, Thomas
Raphael, Painter
Rapin, Critic
Rapin, Hiſt.
Rawlegh, Sir Walter
Ray, John
Real, Abbe de St.
Reaumur, Rene Ant. Ferch.
Redi, Francis
Regiomontanus, Aſtronomer
Regis, Peter Sylvain
Regnard, John Francis
Regnier, Mathurin
Regnier de Marets, Seraphin
Reineſius, Thomas
Reland, Hadrian
Rembrandt, Painter
Renaudot, Euſebius
Reuchlin, John
Rhodoman, Laurentius
Ricaut, Sir Paul
Ricciolus, Johan. Bapt.
Richardſon, Samuel, Printer
Richelet, Cæſar Peter
Richelieu, Cardinal
Rigaltius, Nicholas
Ritterſhuſius, Conrad
Robins, Benjam.

Rochefoucault, Duke de
Rochester, Earl of
Roe, Sir Thomas
Roemer, Olaus
Rogers, Dr. John
Rohault, James
Rollin, Charles
Romano, Julio
Ronsard, Peter de
Roscommon, Earl of
Rosinus, John
Rousseau, John Bapt.
Rowe, Nicholas
Rowe, Elizabeth
Rubens, Peter Paul
Rue, Charles de la
Ruinart, Thierry
Rushworth, John
Ruysch, Anatomist
Ryer, Peter du

S

Saavedra, Mich. de Cerv.
Sabinus
Sabliere, Anth. de Ramb.
Sacchi, Andrea
Sackville, Tho. E. of Dorset
Sackville, Cha. E. of Dorset
Sadler, John
Sadolet, James
Sage, Alaine Rene de
Sainte-Aldegonde
Sainte-Cyran
Sainte-Marthe
Sallengre, Alb. Hen de
Sallo, Denis de
Sallustius
Salmasius, Claudius
Salvian
Salviati, Francesco
Sanadon, Noel Steph.
Sanchez, Thomas
Sancroft, Archbp.
Sanctorius
Sanderson, Robert, Bishop
Sandrart, Joachim
Sandys, Archbp.
Sandys, Sir Edwin
——— George
Sannazarius, James
Sanson, Nicholas
Sappho
Sarasin, John Francis
Sarisbury, John of
Sarto, Andrea del
Savary, James
Savile, Sir Henry
Saunderson, Dr. Nicholas
Savonarola, Jerom
Sauveur, Joseph
Saxe, Marshal
Scala, Barthel.
Scaliger, Julius
———, Joseph
Scarron, Paul
Schaaf, Charles
Scheffer, John
Scheiner, Christoph.
Shciavone, Andrea
Schmidt
Schorel, John
Schottus, Andrew
Schrevelius, Cornelius
Schurman, Anna Maria
Schioppius, Gaspar
Scot, Dr. John
——, Reynold
Scudery, George de
Scudery, Magdal. de
Sebastiano
Seckendorf, Gui Louis de
Sedley, Sir Charles
Segrais, John Ren. de
Selden, John
Seneca
Sennertus, Daniel
Sennertus, Andrew
Serranus, John
Servetus, Michael
Servius, Maurus Honor.
Severus, Cornelius
Sevigne, Marquisse de
Sextus Empiricus
Shadwell, Thomas
Shakespear, William
Sharp, Dr. John, Archbp.
Sheffield, Duke of Buck.
Sherburne, Sir Edw.
Sherlock, Dr. William
———, Bishop, Thomas
Shirley, James
Sidney, Sir Philip
——, Algernon
Sidonius, C. Soll. Appollin.
Signorelli, Luca
Sigonius, Carolus
Silius Italicus
Simon, Father
Simonides
Sirmond, James
Skinner, Stephen
Sleidan, John
Smalridge, George, Bishop
Smith, Sir Th.
——, John, Divine
——, Dr. Th.
——, John
——, Edmund
Snyders, Francis
Socinus, Marianus
Socinus, Lælius
Socinus, Faustus
Socrates, Philosopher
———, Eccles. Hist.
Solimene, Francis
Solis, Antonio de
Somers, John Lord
Somona-codom
Somner, William
Sophocles
Sorbiere, Samuel
South, Dr. Robert
Southerne, Thomas
Sozomen
Spanheim, Fred. Father
———, Ezek.
Spanheim, Fred. Son
Speed, John
Spelman, Sir Henry
Spencer, Dr. John
Spenser, Edm.
Sperone, Speron
Spinckes, Nathan.
Spinoza, Bened. de
Spon, Charles
Spon, James
Spondanus, Henr.
Spotswood, John
Sprangher, Barthol.
Sprat, Thomas, Bishop
St. Aulaire, Marq. de
St. John, Ld. Bolingbroke
Stanley, Thomas
Statius
Steele, Sir Richard
Stella, James
Stephanus Byzant.
Stephens, Printers
Stepney, George
Sternhold, Thom.
Stesichorus
Stillingfleet, Bishop
Stobæus
Stone, John
Stow, John
Strabo
Strada, Famianus
Streater, Robert
Strype, John
Stubbe, Henry
Sturmius, James
Sturmius, John
Suckling, Sir John
Suetonius
Sueur, Eustace de
Suidas
Sully, Duke of
Sulpicia
Sulpicius
Suze, Cometesse de la
Swift, Dean
Sybrecht, John
Sydenham, Dr. Thomas
Sylburgius, Fred.

Syl-

Sylvius, James
Symmachus
Syneſius
Syrus

T

Tacitus
Tanner, Thomas, Biſhop
Taſſo, Torquato
Tate, Nahum
Tatian
Tatius, Achilles
Taubman, Fred.
Tavernier, John Bapt.
Taylor, Biſhop
——, Water Poet
Temple, Sir William
Teniers, David, Painter
Teniſon, Archbiſhop
Terence
Teraſſon, Abbe
Tertullian
Themiſtius
Theocritus
Theodoret
Theognis
Theophilus
Theophraſtus
Thevenot, Melchiz.
Thomſon, James
Thornhill, Sir James
Thuanus, Jac. Aug.
Thucydides
Tibullus
Tickell, Thomas
Tillotſon, Archbiſhop
Tindal, Matthew
Tintoret
Titian
Toland, John
Tollius, Jacobus
Tooke, Andrew
Torrentius, Lævinus
Torricelli, Evang.
Tournefort, Joſ. Pitton
Trapezuntius, George
Trapp, Joſeph
Tremellius, Eman.
Trenchard, John
Triſſino, John George
Tryphiodorus
Turnebus, Adrian
Tyndale, William
Tyrannion

V

Vaillant, John Foy
Valerianus, Pierius
Valerius Max.
Valeſius, Henry
——, Adrian
Valla, Laurent.
Valla, George
Vanbrugh, Sir John
Vanderlinden, John Anton.
Vandyck, Sir Antony
Vanhuyſum, John
Vaniere, James
Vanini
Varillas, Antoine
Varro
Vaſari, Georgio
Vavaſſor, Francis
Vaugelas, Claude Favre
Velſerus, Marcus
Vergil, Polid.
Verrochio, Andrea
Verſchure, Henry
Vertot, Rene Aub. de
Veſalius, Andreas
Victor, Sext. Aurel.
Victorius, Peter
Vida, M. Hieron.
Villiers, Father and Son
Vinci, Leonardo da
Virgil
Vitruvius
Vives, Jo. Ludov.
Viviani, Vincentio
Voiture, Vincent
Voſſius, John Gerard
——, Iſaac
Vouet, Simon
Urceus, Ant. Codrus
Urſus, Nich. Raim.
Uſher, Archbiſhop

W

Wagenſeil, Jo. Chriſt.
Wagſtaffe, Thomas
Wake, Archbiſhop
Waller, Edmund
Wallis, Dr. John
Walſh, William
Walton, Brian
Wanſlob, John. Mich.
Ward, Seth, Biſhop
Ware, Sir James
Wechel, Chriſtian
Wetſtein, John James
Wharton, Henry
Wheare, Degory
Wheler, Sir George
Whichcote, Benjamin
Whiſton, William
Whitby, Dr. Daniel
Whitelocke, Bulſtrode
Whitgift, Archbiſhop
Wickliffe, John
Wicquefort, Abram de
Wilkins, John, Biſhop
Williams, John, Biſhop
Willis, Dr. Thomas
Wilſon, Arthur
Winchelſea, Lady
Winwood, Sir Ralph
Wiffing, William
Witſius, Herman
Wollaſton, William
Wood, Antony
Woodward, John
Woolſton, Thomas
Wormius, Olaus
Wotton, Sir Henry
——, Dr. William
Wouverman, Philip
Wren, Sir Chriſtopher
——, Biſhop
Wycherley, William
Wykeham, William of

X

Xenophon
Xylander, Gulielmus

Z

Zeuxis
Zoſimus
Zucchero, Taddeo
Zucchero, Frederico
Zuinglius, Ulricus